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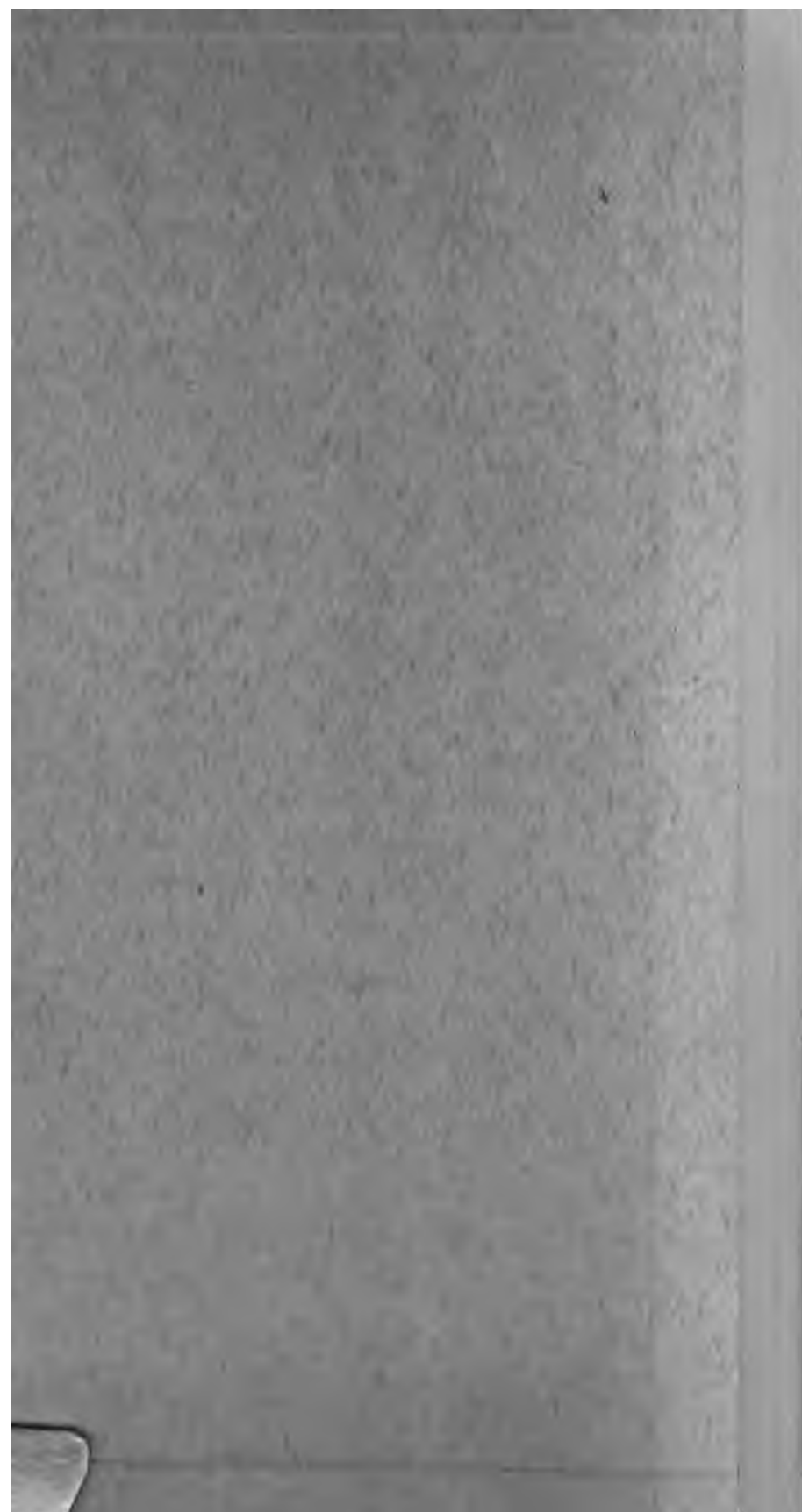
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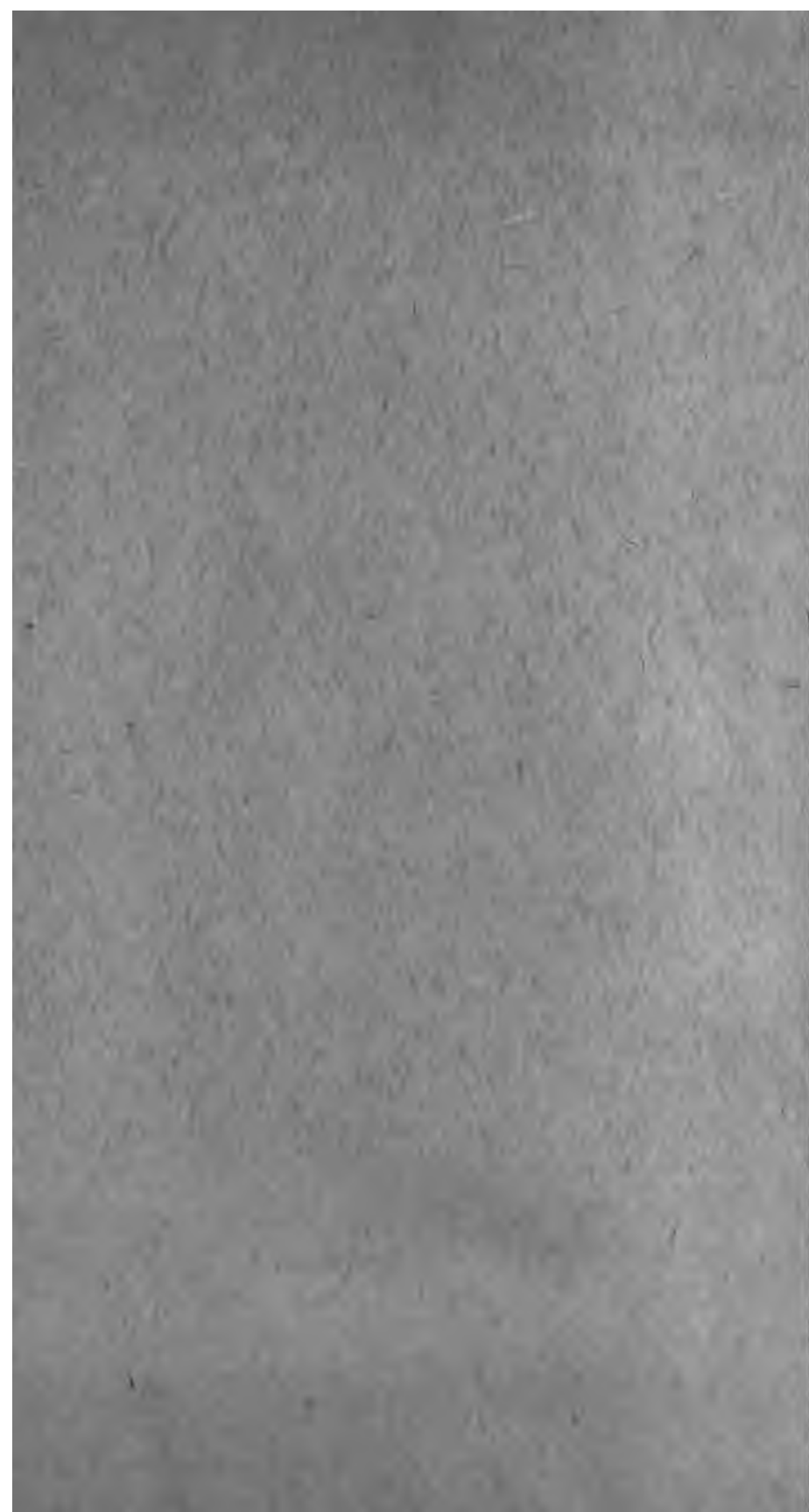
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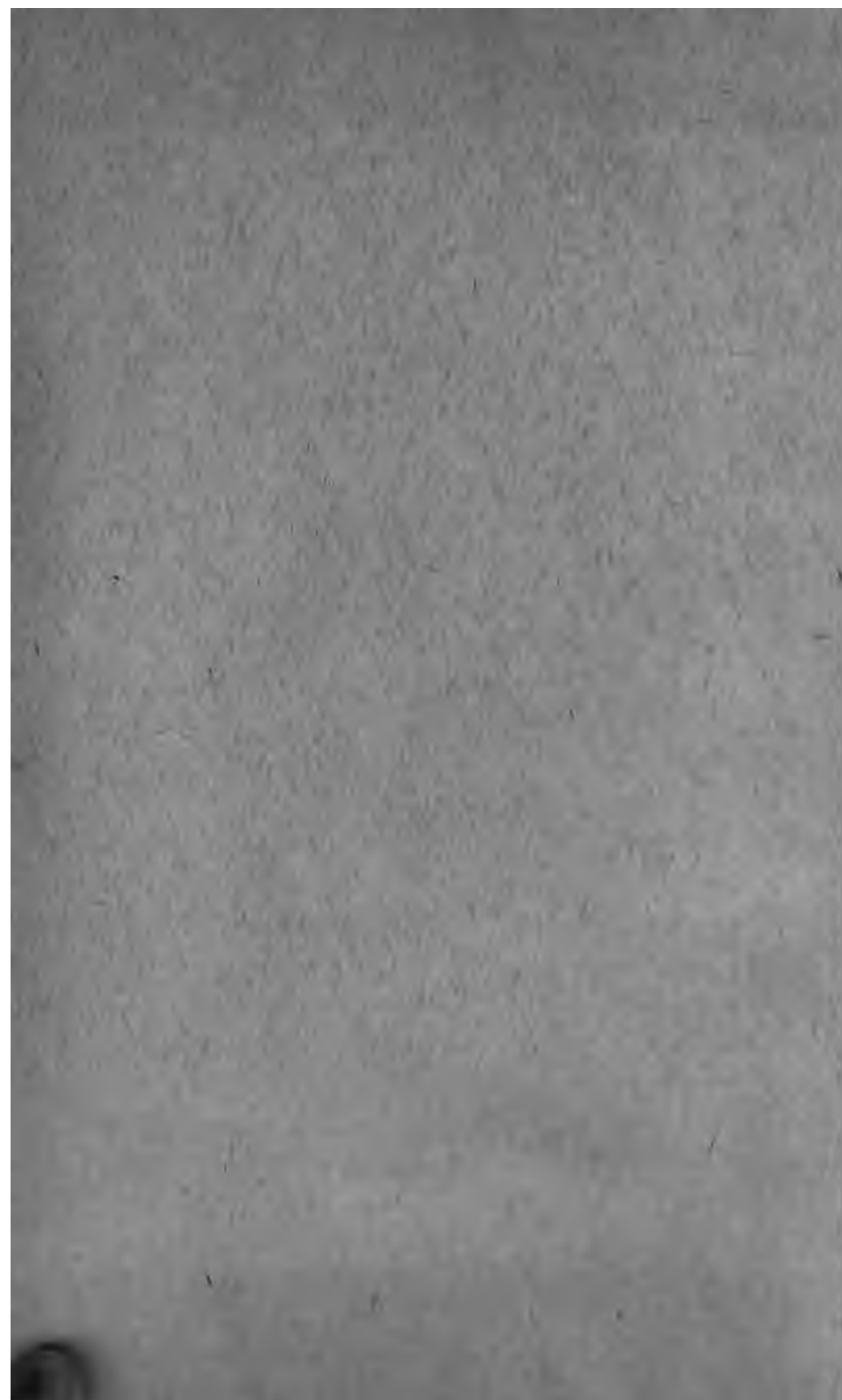
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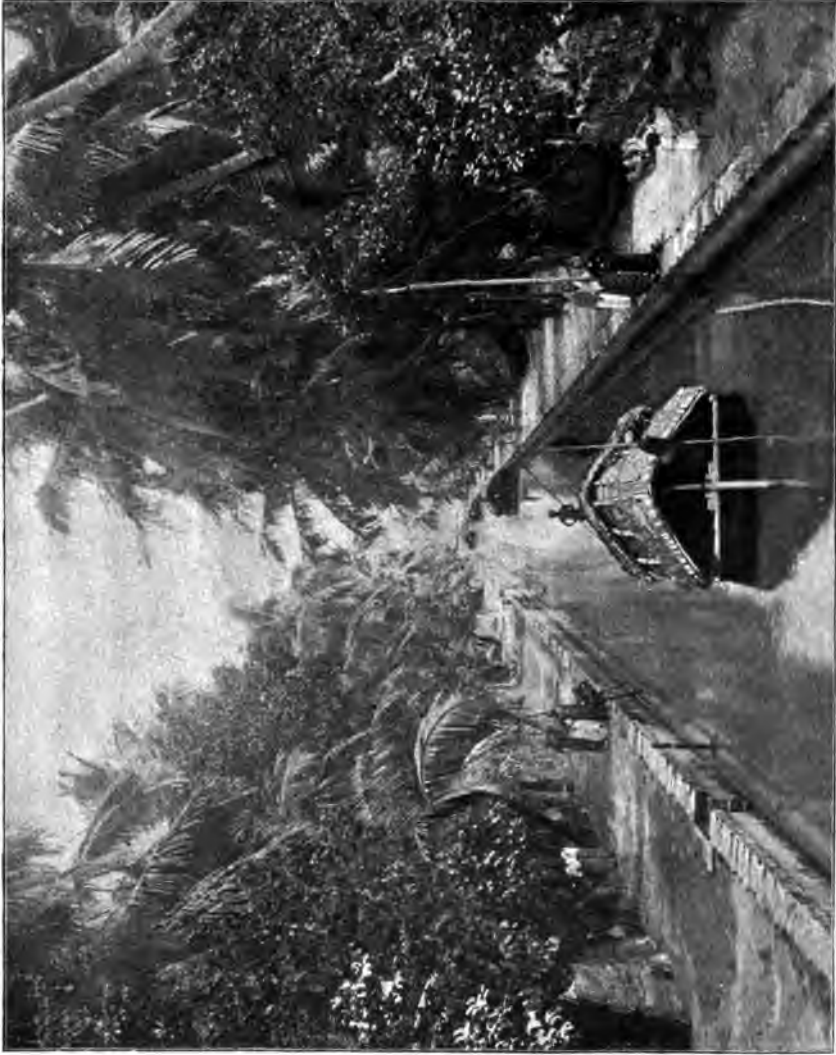
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"WHERE EVERY PROSPECT PLEASES AND ONLY MAN IS VILE."

The Baptist

Missionary



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JANUARY, 1898

RELIGIOUS SUICIDE

EXALTATION of local interests at the expense of the world-wide extension of the kingdom of Christ is a policy of spiritual suicide. As soon as the Christian heart becomes too small to take in the whole world for Christ, the process of narrowing goes on in a rapidly increasing ratio. The outer circles of Christian benevolence are excluded one after another, until the circle becomes so small that it is not large enough to include anything but self. In this final outcome is seen the real spirit which excludes any portion of the world from the interest and efforts of any and every Christian. It is selfishness; and selfishness, we repeat, is spiritual suicide. An editorial in *Our Day* for October, refers to one who withdrew from the Reform Bureau, established for the reformation of the nation because, as he wrote, "Home calls come first." In this case provincialism took the place of patriotism, and it is but a preceding step when patriotism takes the place of that piety which has an interest in everything that is of interest to the great Head of the church Himself. When any church excludes the world-wide cause of Christ it soon becomes too poor to do anything for our country; then shuts out state mission work, then city mission work and then mission work of any kind. It then becomes too poor to support a pastor, or to carry on the activities of the church, and at last reaches the state of one church which the writer has in mind, where the few remaining members were simply waiting for one or two more to die off, and then they proposed to sell the church property and divide the money among themselves. It is a sad day for any church when they begin to sing:

" My town it is of thee,
Home of my folks and me,
Of thee I sing."

If *Our Day* will allow a slight change in its parody of a well-known hymn. A Christian and a church will do best for their own interests when they are doing their very best for the largest extension of the cause of the Redeemer in all countries and among all peoples, at home and abroad.

More important than statistics, however, is the testimony from many sources as to the decline of Hinduism as a religious and social power. Dr. K. S. McDonald, editor of the *Indian Evangelical Review*, in a recent address shows unmistakably that Hinduism is undoubtedly weakening in its hold upon the people. Whereas formerly the killing of a cow was regarded as a capital crime, it is now nowhere so regarded, Kashmir being the last province to abolish the penalty of death for such a crime. Caste also is declining in power, and in regard to this the testimony of



A HINDU GENTLEMAN

Dr. McDonald, drawn from consultation with many native sources, is most remarkable and astonishing. Sudras and outcastes are no longer debarred, as formerly, from the study of the Shastras on pain of having their tongues cut off. Sitting on the same seats in the colleges, and studying from the same text-books for the same degrees, side by side are found the Brahman, the Sudra, the outcaste and the non-caste peoples. As a pundit and as a priest in Hinduism, the age of the Brahman has gone forever. Even educated men among the Hindus themselves regard the caste rules with contempt, and while they may observe them in public for personal ends, they entirely ignore them in private. Restaurants have been established in Calcutta and other large cities, of which the Hindus of all ranks avail themselves, never stopping to ask whether

the food was prepared by cooks of their caste or not. At the well-known Hindu sanitarium at Darjiling the caste rules are practically disregarded by the visitors.

Hindu family customs are also being revolutionized by the progress of India in civilization and in Christianity. Polygamy is greatly on the decline. Polyandry, which was formerly legal, is dying out. The marriage of children is greatly decreasing, and the seclusion of females is rapidly passing away. From multitudes of sources, Hindu as well as Christian, it is evident that the ancient religion of India is in a process of dissolution, which though it may be long, is sure, and that it is being superseded by the pure religion of the Lord Jesus Christ.

COMMERCE ON THE CONGO.—Hitherto the anticipations of trade with the Congo have been largely based upon the valuable woods, the ivory, rubber and other materials for commerce which the Congo country could supply. The world wants these; but more than these the civilized world wants a market for its manufactured products, and the leading commercial nations are just waking up to the possibilities of the Congo in these respects. The millions of interior Africa will become valuable purchasers of cotton cloth, agricultural implements and other products of our manufacturers as soon as they become known. Already the American Association of Manufacturers has this matter under consideration, and is anticipating the opening of Central Africa as a market for American goods.

AN OBSTACLE TO BE REMOVED

IT seems to be time that attention was called to the diverse elements shown in the establishment of the Commission on Systematic Christian Beneficence. These were noted at the time of the meeting in Asbury Park in 1896, when the Commission was authorized; but attention has not been called to them before, since it was not desired to put the least obstacle in the way of the largest usefulness of the Commission. The time has now evidently come when the highest usefulness of the Commission can be aided by calling attention to some features manifested at the time of its organization, but which have not received due consideration.

Probably no proposition which has in recent years come before any national Baptist gathering was ever received with such an ardent spirit as the resolution for the establishment of the Commission on Systematic Christian Beneficence. Speech after speech was made commending the movement, and not a voice was raised in opposition. The project was carried through with tremendous enthusiasm; which, however, evidently proceeded from widely differing points of view. There were some speeches in which the Commission was advocated because of expectation that it would promote a greatly increased usefulness of the denomination in world-wide work for Christ; notably such was the fervid address of the late esteemed and honored Dr. Ellis of Brooklyn. The larger part of the arguments, however, were based not so much on the expectation of increased giving or enlarged usefulness of the denomination, as in anticipation of less perplexity for the pastors and the churches. It appeared that the enthusiasm of a large number of the assembly was not so much from the desire of advancing the kingdom of Christ as of avoiding a multiplicity of appeals. Nearly every expression of satisfaction heard at the close of the meeting at Asbury Park was on account of the anticipated result of the Commission in consolidating or abolishing of certain of our denominational benevolent institutions.

The Commission itself has conducted its work in the broadest spirit and with the most single and devoted purpose for the promotion of beneficence among the churches and the progress of the Redeemer's kingdom. But it is plain that the labors of the Commission have not continued that enthusiasm and interest which accompanied the vote for its establishment. And without doubt the best interests of the Commission itself will be advanced and its usefulness promoted by calling attention to the variance between the real purpose of the Commission, as manifest in its efforts, and the spirit which on the part of many at least prompted their interest in its formation. Whatever of indifference or even of dissatisfaction there may exist regarding the Commission is, we believe, because it has devoted itself loyally to efforts for increasing the gifts to missions rather than for reducing the number of objects for appeals. The Commission has done most excellent work, and has a vast and vastly important field for its further labors; but it must be recognized that its whole plan and purpose, in which we thoroughly believe, is

entirely different from what was expected of the Commission by many who at first most enthusiastically advocated it. The Commission has not suppressed or consolidated any of our national or local benevolent societies or interests. It has not, so far, reduced the number of appeals to the churches. Consequently there is a sense of disappointment on the part of many in the results of the Commission, and this disappointment must be increased if they expect the Commission to conform to that spirit of contraction and concentration which was to a degree manifest at the meeting in Asbury Park.

We thoroughly believe in the Commission on Systematic Beneficence in the Baptist churches. We expect great and useful results from its labors. What is needed now is that the air should be purified of all false anticipations as to its purpose and expectations regarding its plans, and that the whole denomination should unite in its support for the advancement of a pure and disinterested giving for the promotion of the best interests of Christ's kingdom in this and other lands.

The important thing now is to press the organization and the work of the local Commissions, both state and associational, and to continue to agitate the duty and the privilege of Systematic Christian Beneficence until every member of every Baptist church shall come to a realization of the high standard of Christian stewardship set by the Lord Jesus Christ himself.

“MAN'S EXTREMITY IS GOD'S OPPORTUNITY” finds manifold illustration on the mission field. We have often called attention to the difficulties which attend Protestant mission work in every land which comes under the control of France. While the principal difficulty arises from the insidious designs of the Jesuit priests, another important obstacle comes from the universal requirement that in every country under the control of France the French language shall be the medium of instruction in the schools. This caused the transfer of the Baptist and Presbyterian missions on the west coast of Africa to a French society, and is a very serious hindrance to Protestant missions in any French colony. This difficulty has, however, been used by God to arouse the Protestants of France to their responsibility in regard to the conversion of the heathen. Many French Protestants have entered the service of other societies in the French islands of the Pacific and in Africa. A partial solution of the difficulties of the London Missionary Society in Madagascar is being found by a greatly increased enthusiasm among the Protestants of France for work in that great African island. The London Society has turned over to the French Missionary Society five hundred schools in Imerina. The death of the two first French missionaries sent to Madagascar, Messieurs Minault and Escande, has aroused the Protestant Church of France as nothing else, and numerous volunteers have been offered to take the place of these Christian martyrs. While the work of the English Society has been greatly hindered by the hostility of the French officials and priests, the work of French Protestants may partially serve to make good that which has been lost.

THE FIRST BAPTIST CHURCH IN SOUTH AFRICA

THE incidental results of foreign missions are many and important. One of the most significant has recently been called to our attention. In 1853 when Rev. Moses H. Bixby, a newly appointed missionary of the American Baptist Missionary Union, was on his way to Burma, he was obliged to leave the ship in which he had sailed from America, at Cape Town, South Africa, and was delayed there for six weeks while waiting for another ship to take him to Burma. With true missionary spirit he looked about him to see what might be done for the Lord in Cape Town. He found two Baptist families, a Mr. Rawbone and Mr. Lawton,



and gathered the people together for worship in the parlors of their dwellings. As a result of faithful preaching of the gospel several were converted, and he led them in organizing a Baptist Church. So in this seemingly incidental and providential way the first Baptist Church in South Africa was organized, a work which has grown until the last report of the Baptist Union of South Africa reports 30 churches, 26 pastors, 7 missionaries, 35 chapels and 3,077 members. Dr. Bixby is and has been for many years pastor of the Cranston Street Baptist Church, Providence, R. I., and recording secretary of the Board of Managers of the American Baptist Missionary Union. He must view this seemingly side result of his missionary labors with the greatest satisfaction, not only for its present results, but for the brilliant prospects for the future of the work

which he inaugurated. South Africa is even now witnessing the most remarkable growth, and is destined to even more rapid development in the near future. With its temperate climate, diversified territory and magnificent resources it will certainly be one of the important countries of the world, and the progress of the Baptist Union of South Africa may well keep pace with the rapid growth of that country and people. If, in the infinite purposes of God such great results from seemingly small efforts come, who shall fail under such encouragement to do even the least thing for God.

A GREAT AFRICAN RAILWAY.—On Nov. 5 a railroad was opened from Cape Town, South Africa, to Buluwayo, 357 miles north. Buluwayo was the capital of cruel Lobengula's savage kingdom a few years ago; now it is a civilized city. This railroad is the south link of the great English road which is to traverse the continent of Africa from Cairo to Cape Town. The north link is already built from Cairo nearly to Khartum.

"MISSIONS IN THE RIGHT PLACE" is the verdict which must be pronounced on the new movement which has been inaugurated at the Dudley Street Baptist Church, Boston, Rev. A. S. Gumbart, D.D., pastor. Almost universally among the churches the great majority of the services are devoted to the spiritual edification of the members, to work for the salvation of the attendants on the worship of the church or to labor for the people in the immediate vicinity. The number of churches which observe the monthly missionary concert, or pay any systematic attention to the question of missions, is far too small. The Dudley Street Church is the first of which we have heard, to give missions the most prominent position in its whole list of services. In this large and strong church the morning service on the first Sabbath of every month is made a missionary service, with responsive readings and elaborate music and a distinctively and aggressively missionary sermon by the pastor. A special program is printed, headed, "Missionary Service and Celebration of the Lord's Supper, by the Dudley Street Baptist Church." Thus the last command of the Savior and the last ordinance established by him are most appropriately and impressively united. We hail this as a new and inspiring departure in the position given to missions in our churches, and we trust that this grand example will find a multitude of imitators.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR has just entered upon two new and good movements toward a systematic giving of money and time to God. One of the movements is the formation of the "Tenth" Legion, by which every member pledges himself to give not less than one-tenth of his income to the Lord's work. Many thousands have already entered this Legion, and we are informed by Dr. Clark, the President of the United Society, that it is rapidly gaining in numbers and power. If all the young Christians connected with the society should join this Legion it would prove an immense benefit to every benevolent enterprise of the church of Christ. The second movement is the devoting of a quiet hour to personal communion with God. In our busy, active, modern life, religious meditation has almost fallen out of sight and out of mind, but it is one of the most important elements toward the cultivation of a pure and high spiritual life in Christ. We have no hesitation in saying that the devotion of an hour each day to personal meditation upon God and his truth will be a life-long blessing to all who adopt this practice, and will make them mighty in the hand of God for the advancement of his work and for the blessing of the world.

"OUR MEDICAL MISSION WORK" will be the special topic for this MAGAZINE for May, 1898. All medical missionaries of the Missionary Union, including those supported by the Woman's Societies, and all others of our Baptist missionaries who are doing any medical work, are requested to contribute to that number. We desire to present in a series of brief articles a complete view of the medical missionary work being carried on under the auspices of the American Baptist Missionary Union.

Editorial Notes

SPECIAL SERVICES FOR FOREIGN MISSIONS are recommended by the Evangelical Alliance for Friday, Jan. 7 and Sunday, Jan. 9, the former to be observed as a day of prayer for the world-wide spread of the gospel, and the latter to be devoted to presenting of the duty and privilege of being witnesses for the Savior "unto the uttermost part of the earth." It is also urged that meetings of ministerial associations on Monday, Jan. 10, be given to conference and prayer regarding our relation to the world-wide mission of the Son of God. This recommendation of the Alliance is reinforced and emphasized by the Committee of the Joint Conference of the Boards of Foreign Missions in the United States and Canada, which appeals to pastors to take a strong and vigorous leadership in this movement for special mission services, and rightly says: "It cannot be too strongly emphasized that the colossal foreign missionary problem of the hour is the awakening of the church at home to the realization of its duty and privilege in giving the gospel to all men. The urgent need is for a missionary membership at home." We trust this appeal will meet with a large response from our Baptist pastors and churches.

THE DEATH OF DEACON MIAL DAVIS of Fitchburg removes from the Baptist hosts one of the most earnest and active advocates of foreign missions. Those who have attended for a series of years the annual meetings of the Missionary Union have become familiar with his tall, strong form, his benevolent countenance and his earnest words. Deacon Davis was a believer in the world-wide spread of the gospel of Christ in every place and in every way, and was a large and generous giver, according to his means and opportunity. When in the receipt of an ample income it was freely devoted to the service of God among the heathen. When in later years less means were placed at his disposal by the Heavenly Father, he yet continued to give as the Lord had prospered him. Above all, his deep and heartfelt interest and earnest prayers for missions were an inspiration to all who came in contact with him. Among the multiplicity of benevolent objects at the present day there is danger that those which are remote may fail of receiving the interest and attention which is their due. Let us have that far-away look of the Savior, which even from the shores of Galilee saw round the world and into the remotest ages, and may our hearts be enlarged to embrace every tribe and people, for they all come within the scope of the Savior's love.

PERSONAL.—Rev. E. T. Welles and Miss Gertrude Welles reached Banza Manteke, Congo Mission, about Sept. 1, and entered at once upon the work.—Rev. G. A. Whitman and Miss Elia Campbell of Kayin, China, were married at Hong Kong, Oct. 5. We extend most cordial congratulations and good wishes.—Rev. W. F. Thomas and wife reached Insein, Burma, Oct. 22, after an unusually quiet and delightful voyage from Boston.—Rev. D. C. Gilmore and wife have reached Tavoy, Burma, and at once entered upon the care of the Karen Mission work.

OBEDIENCE VERSUS POLICY

REV. CHARLES H. HARVEY, MATADI, CONGO FREE STATE



OR the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch."

I had read thus far when a special application of the parable came to me. As no interpretation of scripture is private, I wish to pass it on.

There can be no doubt as to the identity of the owner of the house. The term "Son of man" fixes that. "But the porter," I asked myself, "do I know him?"

I think I do. Others will recognize him also, I believe, before I have done.

I thought that this watchman, or porter, was a very old and trusty servant of the Master, who had been many years in his service, when he received this particular charge on that occasion. To him had been intrusted previously, very important interests in connection with the Lord's estate, for he had charge of doors that admitted to fields in almost every part of it. It was his duty not only to guard these doors so that only the Lord's own servants and handmaidens should find entrance, but upon him also was the responsibility of receiving from the Lord's stewards supplies for the sustenance of the laborers in his harvest-field, and of distributing to the servants and handmaidens their portion of meat in due season. I thought that it was in answer to his earnest entreaties that the Master permitted him to undertake this duty of caring for the field now intrusted to him. He had longed and prayed for this day, and he rejoiced therefore the more that his prayers were at last answered.

The Lord went his way, and for a long time the porter tried earnestly to fulfill all his duties in such a way that should the

Son of man return ever so suddenly, he would find him watchful and faithful.

But hard times came, for the stewards of the household (for reasons that they deemed adequate) withheld a portion of the supplies, so that the porter became much embarrassed to know how to eke out the resources in hand so as not to allow the work in any one of the fields in his care to suffer damage. In the crisis he sought advice, which I thought was given most ungrudgingly. One said one thing and another another, but most blamed the poor porter for undertaking more than he could perform, and said that he ought to withdraw from the last post intrusted to him and abandon it altogether. (I felt a little surprised that apparently no blame was to be attached to the *stewards*—but let that pass.)

At length one adviser came along and lectured the porter for some hour or more. He told him that his troubles largely arose from his having distributed his efforts over too wide an area. That it was high time that he awoke to the fact that it was necessary in order to successfully fulfill his duties to concentrate his energies upon a few points, abandoning all other positions as he had opportunity.

Now it seemed to me that the porter was much perplexed after receiving all this advice. The words "withdraw" and "abandon" were quite new to him, and he could not feel sure as to what they involved, so he was truly puzzled. But the last advice given he found specially difficult to understand.

"For," said he in his simplicity. "how was it that the Son of man only commanded me to 'watch' when he installed me?"

He is still puzzled. I wonder what he will do, and what will the "Son of man" say, I wonder, when he returns?

The porter—who is he? His initials are A. B. M. U.



A CHINESE SPEECH FOR THE DEBT

REV. JOSEPH S. ADAMS, HANYANG, CHINA

OUR Saturday night prayer meeting on the 14th inst. was an unusually interesting affair. It was held in our Chinese guest-room, the only place convenient for a quiet season. Our street chapel is too noisy, and fills too readily with out-
for any meetings other than preaching to heathen. So we went into our prayer room expecting a warm time. We had it. The men sat on one side the women on the other. This is the usual Chinese way. We began with a hymn, reading and exposition of scripture. Then we named back our brethren, Wongimeo and Tsao Han-Kin, who had that day returned from a long and dangerous journey. He was offered daily during their absence. Praises for blessings received were rendered. Then Mr. Tsao and Mr. Han told of their adventures. A season of prayer followed. Then Tsao Han-Kin stood and with a loud "hem," a flirt of his hand stroking down of his scanty beard, uttered his soul as followeth:

You must not be ignorant, brethren, that the American Baptist Missionary Society has for many years been the best American Missionary Society. (I need not tell him so!) It has sent its men across seas and oceans to preach the gospel in many lands. In China there is Szchuan, Chehkiang, with the work in Ningbo, Shaoxing, Kinhoa and other places; there is work in Canton, in Swatow. It is working in Japan. It has seen wonders in Burma and wonders in India, where thousands were baptized in a day. Missions are found in Africa, where the natives are wild men, wearing no clothes and eating human flesh. It has missions in many European countries where the

people are intelligent but no better than the Buddhists who worship mud, clay and wooden idols.

"And this work has been greatly blessed. God has saved revolving thousands and myriads of souls year in and year out, and the work was never more promising than it is today.

"I do not know why, but this great and good society has got heavily into debt. For several years, I believe, trade has been bad in America; and they have their own people to look after. Because people cannot do what they want to when they are in debt, we cannot extend our work and have school, hospital and outstations at 'Puch,' and 'Hingkuehchow.'

"Evidently this debt must be paid as soon as possible, or else we shall all be ashamed before the heathen. You want to know how much it is? Well — er — it is — er — quite a big sum — in fact er — you must remember it is several years deficit, and this is a big society, and there is an American society to their own unbelievers implicated in the affair — and there are a great number of missionaries — well, the sum is — so Mr. Adams tells me — forty-seven myriads, five thousand, four hundred and eighty-two dollars — and some cents, I forget how many."

"Ai-zah!" from the audience, meaning surprise.

"Yes, it is a lot of money, more than we can raise here to-night, but I have not done yet; wait —

"You all know the Beautiful Prosperity Oil Company, which sells American kerosene? Well, the owner of that concern is a member of our Baptist church. We are a small people here but we have some big relations. Well, I don't know this man's name, it is American, and he has not got a Chinese one, but God has touched his heart to pay twenty-five myriads of this debt —

twenty-five myriad gold dollars given by one man! This made me very surprised. If a man wanted twenty-five myriad stones from the river-bed, or shovelful of earth from the hill, the people would yell at him. How long would you be counting so many? Well, if Mr. Beautiful Prosperity Oil man pays so much, it is agreed that we pay the rest; not the few here to-night, but the whole of the converts in every land. This business made me sad; now I am happy. I see a rich man whose love to Jesus and the world must be very great, because he gives so much to the Lord. Perhaps that is the reason God has given him much; he uses it for the good of others. His faith as well must be great. He believes in preaching the gospel. Have you put any money in the gospel? I hope you will to-night. Moreover, I am pleased because this rich man's memory is so good. Most people when they get rich forget their poorer brethren. I suppose we must not grumble, because they even forget God! Well, this man with the riches is a man who remembers his brethren and his God too. What are you going to do? Hands up, all those who will help!"

In response to this appeal all the Christians and inquirers held up their hands.

"The pastor (Mr. Adams) has already sent his share. I promise five dollars; will Mr. Adams write it down." Then came a pause.

"Come," said Mr. Tsao, "we are not going to force anybody, or look sour if you don't give. If you are going to help, the quicker you do it the more agreeable you will look."

This brought up another brother who put down three dollars, expressing a hope that some one would come and do likewise.

I noticed a woman, named Mrs. Ma, holding up three fingers and nodding her head at her husband, who sat at the other side of the room, pursing her lips and frowning, while the poor man stared at her in astonishment at such conduct. In despair she roared out across the room, "Stupid, we will give three hundred cash!" So Mr. Ma got up and blushing stated that he and his wife were poor laboring people, but they gave three hundred cash with pleasure, equal to more than two days' pay.

Poor old Mrs. Tsao, the preacher's wife, who is afflicted with asthma, piped in, "I'll give a dollar."

"But," I said, "your husband has already given five dollars."

"I don't care; do you think I haven't got any money? Put me down a dollar."

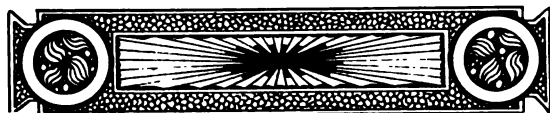
"That's all right," said Tsao, laughing, "you may have better health and save a dollar in medicine."

"God has been good to me," said the woman.

"That's so," said Tsao. "If God had not sent the Missionary Union to China, we should all have been worshiping idols and walking hell's road to-night."

After this gifts came faster, some in dollars and some in cash. When the total was reached, twenty-four dollars had been given or promised. The next day (Sunday) some who had not been present at the prayer meeting added their gifts. Today I send Treasurer Goddard for transmission to Brother Coleman, the sum of twenty-six Mexican dollars as the gift of the Han-yang Baptist Church.

With the exception of the preachers and their wives, these people were heathen three years ago.



BURMA BAPTIST ANNIVERSARIES

REV. W. A. SHARP, TOUNGOO

BURMA BAPTIST MISSIONARY CONFERENCE

THE meetings were held Oct. 14 in Amherstia Place, one of the buildings of the Rangoon Baptist College, formerly occupied by the Karen Theological Seminary.

The first hour was a devotional service, presided over by Rev. E. N. Harris of Shwegyin, who read Eph. iii, and spoke a few words emphasizing the greatness of God's grace in giving his word to men. Father Brayton led in a soul-inspiring

effective, which show what the missionaries are doing to teach the Bible in their schools.

Rev. Ola Hanson of Bhamo said he had just taken a class through one of the epistles; in doing so he had made a very clear outline, requiring the pupils to memorize it; afterwards they spent much time in study, connecting the vital truths to the outline given, whereby the pupils attained a good knowledge of the portion gone over.

Rev. John McGuire of Mandalay had followed the course of study outlined by the

Convention some years ago, giving monthly examinations on it.

Rev. L. W. Cronkhite of Bassein spoke of the advantage of a school library for the use of teachers. Examinations on Scripture were given once in six weeks, in which creditable pass-marks were required. Scripture pictures, lessons in geology, astronomy, physiology,



prayer. Rev. W. A. Sharp conducted the praise service the next hour, reading the praise Psalm, cxlv. There was a hearty response to the Spirit, calling forth praise from many lips.

The afternoon session was given up to the discussion of a well-written paper by Rev. F. H. Eveleth: "How shall Bible teaching be made most effective in our schools?" a question much discussed, and one which never shall be settled till the coming of the New Jerusalem. Some methods were presented which have proved

etc., were all used as supplementary helps. Personal teaching of some class by the missionary was a regular practice.

Rev. F. P. Sutherland of Sagaing spoke very highly of the ability of a Bible woman who taught the Bible to children by means of interesting stories, which gathered crowds of eager listeners.

Mrs. J. E. Case of Myingyan requires day pupils to study at night, and sleep in the dormitory with the boarding pupils. Prayer-meetings were held, in which the pupils were urged to pray to God for for-

givenness of sins, and for deliverance from temptation. It is not long before all pupils are willing to confess that they are sinners, and they do not call on the Lord long till he hears.

Mrs. W. F. Armstrong said she had always kept the Bible study in charge; she made a very clear distinction between knowing God, and knowing *of* God. Wherever the Bible is studied there should be a prayer-meeting, and whoever studies the Bible should do it reverently and prayerfully. She held prayer service with the pupils similar to those spoken of by Mrs. Case.

The results of the Bible teaching in these two schools commend the plan of work very highly, especially for those schools where many day pupils attend.

Miss Phinney gave the following outline which is followed in the Burman Girls' Bible School: Careful outlines, chapters studied sentence by sentence, brief outlines of chapters committed, emphatic examinations, use of blackboards and maps absolutely necessary.

Others suggested that it would be advantageous to have the preachers and Bible women to teach regularly in the school, which would not only supplement the teachers' work, but would enable the workers to become acquainted with the pupils, and would be the means sometimes of opening homes to them.

Special reference was made to the effectual way in which Miss Dyer was training her kindergarten teachers to teach the Bible. Her kindergarten work certainly presents the highest ideal of Bible study for children to which any school has yet attained.

Friday morning, the 15th, Dr. Corson gave a very helpful Bible reading, after which Dr. Kirkpatrick led in a devotional service of an hour.

The afternoon session was given up to business. The proposition for the organization of the Conference was referred to a committee. A committee was also ap-

pointed to revise the course of Bible study prepared for our schools some years ago. The annual sermon before the Conference was preached by Rev. E. W. Kelly from the text: "For we are laborers together with God."

The final meeting of the missionaries was held at Shady Dell, the home of Dr. and Mrs. Hicks. It was intended to be a sociable, and the latter part did not fall short of the intention in the least; but even the enchantment of ice cream and cake which awaited, could not prevent the formal expression of that which has burdened many minds for some months. I quote here from *The Mission News* of Burma and Assam:

"One resolution was passed with absolute unanimity: that expressing the regret of the whole mission that the Executive Committee should inaugurate the exceedingly unwise policy of sacrificing the small stations to add missionaries to those already in the large cities; and that, too, without any consultation whatever with the mission force on the field." Of course Dr. Wood's sermon at Pittsburgh came in for much "higher criticism."

Perhaps "devoted missionaries are not the best ones to formulate a policy wide enough for the conquest of an empire," but the missionaries of Burma would prefer to be controlled by facts rather than fancies, and the abandonment of the little, out-of-the-way place of Meiktila, with a population easily accessible, twice as large as Mandalay, looks to us like the turning back of the hand on the dial of missions.

There has perhaps never been a larger attendance of missionaries at our anniversaries than this year; and certainly never has there been shown a more beautiful spirit of devotion and brotherly love.

There were seventy-two missionaries present, besides the twenty-four children. Those who live in the outstations turned their faces homeward with joy, feeling that they were bearing with them the prayers of the brethren and the blessing of the Lord; while

those who were left in Rangoon feel that there has been left to them the cloak which yields a double portion of the love of the departed ones.

BURMA BAPTIST MISSIONARY CONVENTION

The thirty-second annual meeting of the Burma Baptist Convention met in the Baptist College, Rangoon, Oct. 16-18. The enrollment was large, though representatives of the Karen churches showed a slight falling off, probably owing to the closing exercises of the Seminary having taken place a few days previous; and but few of those who were in attendance at the Seminary were able either to remain in Rangoon or to return again after going to their homes.

There were seventy-one missionaries reported in attendance at the meetings, the largest number in the history of the Convention.

The work of the Convention this year, as reported by the Committee of Management, consisted in supporting or partially supporting workers at twelve different stations, besides contributing toward the expenses of two expeditions into Siam, one on behalf of the Karens in Northern Siam, and the other on behalf of the Talaings around Bangkok.

The Convention closed the year with a debt of three hundred rupees, which was provided for before the close of the sessions.

The work aided by the Convention was reported by those who received assistance. There were many features of encouragement, though in one or two instances the helpers in the work did not fairly represent the cause in the places where they were located.

Aside from the reports there was very little business of interest presented before the Convention.

One resolution, however, was presented, worthy of notice here. It was called out by the fact that in two or three places preachers who were not ordained had administered the Lord's Supper, and in one case at least, where an ordained brother, a member of the church in good standing, was present.

The substance of the resolution was: That we recommend that brethren who are not ordained refrain from the administration of the ordinances, when ordained ministers are available. After a long discussion the resolution passed by a vote of twenty-six to five. Some technical points with reference to the question were raised, but they seemed to have had little weight on the final decision.

PLEA FOR AFRICA

Of all the world the darkest place
Is found where lives the slave-cursed race;
How sad to think that darkness reigns
Where Christian nations forge the chains.

At first where *man* was seized and sold
To fill their coffers full with gold,
Now *souls* for drink are sold again,
And Christian nations reap the gain.

Not slaves most base are they who toil
Beneath the rod and till the soil;
But they whose souls are lost in greed
Will find at last the greater need.

Erstwhile on them the curse recoils
Like canker rust, consumes the spoils;

And they who toil beneath the rod
Are freed at last to serve their God.

E'en now gleams bright the dawning day;
Though martyrs' tombs must mark the way,
The Sun of Righteousness shall rise
And make this land a paradise.

Give up this work! The Lord says "go."
Give up this work! The dead say "no."
The living, too, in turn reply:
"Oh, send me there to serve and die."

Give up this work! Then must we stay?
Give up this work while yet 'tis day!
Give up this work! Oh count the cost:
A dying race forever lost.

—W. A. S.

WHAT RETRENCHMENT MEANS TO A MISSIONARY

REV. I. S. HANKINS, ATMAKUR, INDIA



RETRENCHMENT is distasteful to any ambitious person. Especially is retrenchment unwelcomed in the work of Jesus. No true soldier retreats joyfully; neither does a soldier of the cross. Laboring for the advancement of his Master's kingdom, he dislikes the idea of a backward movement, or even a standstill campaign. A Christian once having put his hand to the plough is afraid to look or turn back for fear of being considered by his Lord as unworthy of the kingdom.

Defeat in any battle affects none as it does those who take part in it. It is quite natural that missionaries feel the sting of retrenchment more keenly than those on duty at home. As a missionary I desire to show how last year and this, retrenchment affects a good many of us.

IT HAS THE EFFECT OF DEFEAT

Retrenchment may not really be defeat, yet it has this effect upon us. We are human and cannot help but be affected by retrenchment. We may believe that eventually God will intrench the gospel; nevertheless, the present aspect and effect is defeat. We have attempted to conquer territory and have been compelled to withdraw our troops.

Having entered mission work at the call of duty, and having inaugurated, it may be, a new work or made advance in an old work, as one sees the work beginning to bear fruit to be compelled to cut down and curtail, to withdraw workers and give up outstations, has the effect upon many of a crushing defeat.

India at the present is in a state of re-

ligious excitement and doubt. The belief is prevalent from one end of the land to the other that Hinduism is passing through a prophetic epoch: that changes are going to occur. Changes in caste, in government, and in religion it is believed will take place within the next two years. Mohammedans, elated at the victory of their coreligionists in Turkey over Christian Greece, are especially active, and are causing the English army no little trouble.

For all Christian missions in India to be compelled to retrench mission work at this critical time, is unfortunate and inopportune. If ever there was a time when all Christian missions in India should be active and alert to press the claims of Christ upon Indians, it is at this present crisis. But sad to say, every mission is being crippled for lack of support, and are curtailing their work.

Christians have no faith in Hindu prophecy concerning their Kahuga and the things about to come to pass, and as little faith in Mohammedanism; therefore the Church of Christ ought to be extra active and ready to take advantage of the present situation, and drive home to the Hindu the falsehood of their gods and prophets, and hold up the truth of the true gospel powerfully before both Hindu and Mohammedan. Christians of the world ought to be extra active and liberal at this critical time.

There are strategical points and times which to gain or lose means often to change the course of events perhaps for centuries. Such a place is India. The present is the critical period. To retrench our work now may be interpreted as a loss of vitality and a decline of Christianity by Hindu and Mohammedan. The present is no time for retreat. Retrenchment to missionaries in India just now is like ordering a retreat at a most critical time when victory or an advance movement is in sight.

IT MEANS ADDITIONAL ANXIETY AND
WORRY

The natural, unavoidable cares incidental upon our work are enough. The breakdown of so many missionaries in health is not in the majority of cases due to the climate, but to the cares and anxieties of the work. The strain upon a missionary's nerves is intensified by almost every dealing he has with the people. Everything is new,

should have 2,000 rupees with 1,000 rupees, to carry on the work as it ought to be done, to pinch and curtail on a poverty basis in so great and needy work adds greatly to the burdens of a missionary.

The environment of a missionary is darkness and gloom. Society is uncongenial. His only joy and greatest comfort is in the sanctuary and the work of his God. His delights are in the Almighty. If in these he has worry instead of joy, where is his joy



BAPTIST MISSION HOUSE, ATMAKUR, INDIA

strange, awkward, slow, and wrong end foremost to us. The cares of mission work, looking after preachers, teachers, schools, Christians, hearing all kinds of requests, settling all kinds of trouble, enforcing discipline, looking after the sick, doing building work, and touring among all the villages of a large field ought to be all the anxiety and worry a missionary should be compelled to bear, without adding the extra burdens that retrenchment will place upon him. To be compelled to run a station that

to be found? His happiness is in seeing the work being entrenched; if, therefore, he must retrench his work because of lack of support it takes the joy, happiness and life out of him. To be forced to retreat, not by his enemy, but by his friends, will cause many a missionary to carry a heavier load than he ought to be called to bear.

If a missionary was a government official working only for a salary he would not care, but to a true missionary retrenchment strikes him to the heart. To be compelled

to withdraw workers, to give up outstations, to have people at his very door and be unable to give them the gospel, or having begun a good work to curtail it, adds heavy burdens to an already overweighted heart.

IT MEANS GREATER SACRIFICE

There always have been great sacrifices connected with mission work. To the people of the nineteenth century the sacrifices that were made a century ago seem far greater than we are compelled to make. But when the difference of the times is taken into account, the difference in the sacrifice is not so much in the favor of earlier missionaries. A missionary must sacrifice home and people to live in isolation among a people who take the very life out of him, and can give nothing in return. To leave the comforts of America, to leave behind kindred, to see them no more, to be deprived of the priceless joy and affection of our children, ought to be all that the Baptists of America should ask of a missionary. These things he can count but loss, if he can establish the kingdom of Christ in a heathen land. But if for the lack of support he must retrench the work, his sacrifices will be far larger and more real.

To enter mission work many missionaries have sacrificed double the salary they receive as a missionary. A person might be willing for the sake of making money to live among a heathen people, but no other motive than to advance the kingdom of Christ could induce a person to leave his beloved native land and live among a heathen people for a salary of \$600 or \$800 per year. No missionary entered the work for the salary. He entered it at a sacrifice; much less will he shrink from making sacrifice after he has entered it, if the work requires it. But the sacrifice should not all be his. The necessary sacrifices are great enough; they should not be unnecessarily increased. Retrenchment means to many that the reduction in appropriation is a reduction of so much in a missionary's salary.

It is not thus understood nor expected, yet this is in fact what it in many cases amounts to.

A missionary wrote to the rooms in Boston, stating the financial difficulty he was in, caused by a reduction in his appropriation, and receive the reply: "Cut your pay-roll down to your appropriation." This was, under the peculiar embarrassment of the Union, the only reply it could give. The Missionary Union can give only what it receives. The Executive Committee must work by a schedule. But the position of a missionary is a peculiar one. If he was a hireling or a treasurer, simply dispensing mission money, he might be able to make his pay-roll and his appropriation exactly correspond. If he had a heart of stone he might possibly be able to shut up his bowels of compassion and let the work go undone, or do only so much work as he has been given money for; but with the great harvest field in full view, with its needs staring him in the face, with the cause weak and waning, Christians needing care, heathen in the depths of sin and ignorance, or poor people starving around him, can a God-sent missionary see the work lag and die, and make his pay-roll exactly correspond to his appropriation?

The Missionary Union may be compelled to cut down his appropriation, but he has not the heart or the conscience to cut down the work. He is in the midst of the battle: he sees the great need; he hears the cry for help; he is in the midst of the darkness, and these things appeal to him so strongly that he will not retrench the work even though he has to make good the balance out of his own salary. This is really what many are doing; above his bare necessities of living, all the salary is given to keep the work going, that the gospel may be established in a most needy field. For a year one missionary has borne half the load himself. Retrenchment bears down heaviest upon the missionary at the front of the conflict for the cause of our Redeemer.

LIFE AMONG THE TELUGUS. III

REV. A. A. NEWHALL, NEW ORLEANS, LA.

THE masses in the Telugu country are not at all evenly distributed. They do not live scattered about upon the land they cultivate, but huddled together in compact village communities, located in the center of the farm lands of the whole community, which are unincumbered with either

Around these villages there are usually a few detached collections of houses of the lowest castes, but all are bound together by the mutual relations of the whole community.

What are these relations? Simply those of interdependence which naturally rest



TELUGU HOME AND FAMILY OF THE WEAVER CASTE

hut or fence. These villages are often separated from each other by miles of arable land or forest, and sometimes are so close together that, standing upon a slight elevation, one can count twenty-five or thirty within the circle of the horizon. A landscape view of the latter is an interesting sight just before harvest, with the waving fields of grain between. Fine views of this kind can be seen in many parts of the Telugu country.

upon any considerable collection of human beings. They all need food; farming is the principal occupation, combined with the raising of cattle to supply milk and butter. All must have a little clothing, and there must be enough weaving done to supply this want. Houses and wagons must be built and repaired, so a few carpenters are needed. A few must devote themselves to making earthenware for domestic use, others to making shoes for the rest to wear, and

others to making jewelry and the molten and graven images for all to worship, the makers included. And, finally, some one must see that order prevails, justice is administered, the innocent defended and the guilty punished.

An average Telugu village then, is, in its primitive state, a combination of agricultural, pastoral, manufacturing and religious elements, all mutually dependent upon one another and all directly or indirectly deriving their support from the products of the soil; in short, a microcosm. Such villages are still to be found in districts remote from foreign influences, in which very little money is ever used, exchange being carried on by barter, and debtor and creditor coming to a full settlement three or four times a year, at the harvests of the different kinds of grain. Should there be any particular want that the village does not supply, the article is sought for in a neighboring village. Should there be an overproduction of any article, the surplus is carried away to be sold; but beyond occasional traffic of this kind everything that is needed is made or raised upon the spot. Most Telugu communities, however, are at the present day so affected by modern civilization that they are more or less given to trade, producing some particular articles far in excess of local needs, and selling them for money with which they purchase more advantageously from abroad other articles which they totally neglect to manufacture. For instance, the weaving of native cloth is no longer profitable in some parts of India, except for those special lines of goods which are still unobtainable elsewhere. For all ordinary purposes English and American goods are preferred, and the weaver finds farming or some other business more profitable than trying to compete with the mills of foreign nations.

Communities of this kind seem to have a natural limitation in size. They must be maintained large enough to supply comfortably their own wants or else the families

will remove to other communities; and they must not be allowed to grow so large as to create divisions or emigration from injustice or oppression or the overdoing of any line of occupation. It is, perhaps, in consequence of some natural limitation like this, that the population of these villages generally ranges between fifty and five thousand a small number of them reach eight thousand or ten thousand. Anything larger than this has generally been the result of foreign influence, holding together for political purposes or for trade elements that would otherwise have been kept apart. The city of Madras for instance, is a collection of native villages that have grown together with the growth of trade and the requirements of the capital of the presidency, and have been consolidated by the British government. But the various original names, such as Vepery, Pursewakum, Nangambankum, Chintadrapett and Royapooram, still adhere to the old localities.

The size of villages is constantly fluctuating, new ones are appearing and old ones disappearing, but these changes are gradual and not numerous in a single year, except in times of severe epidemics. The cholera, which accompanied the famine of 1878, nearly depopulated many good-sized villages. In these cases the survivors would generally join some neighboring community, wholly abandoning the old site, after taking along everything movable. In 1884 the writer witnessed the effect of labor trouble on a village. He went with a fellow missionary to visit some Christians in the low caste section of a village near Secunderabad. On arriving we found the houses all empty, except here and there an old or sick person who was looking after the cattle. From these we learned that this whole section of the community had gone away to stay until their employers in the village would give them the wages they had been earning for months past but had ineffectually asked for repeatedly. In fact they were on a "strike," not for higher wages but for their

lawful dues. We heard afterwards that terms were made with them and they came back, otherwise they would have gone for good to another village, and thus have afflicted a severe but just punishment upon their oppressors by leaving them without sufficient labor for cultivating and gathering their grain.

As to government in Telugu society the patriarchal, feudal, regal and imperial forms

between wealthy landholders and their superior lord, who may be a "Nabob," or a "Zemindar" or a "Raja," who in turn holds the same relation to some native prince or directly to the British government itself. Or, to begin at the top, the Queen of England as Empress of India rules the whole country through her appointed governors of the presidencies and the Viceroy or Governor-General, whose court is at



TELUGU PEDLERS, MADRAS, INDIA

WITH CASTE MARKS ON THEIR FOREHEADS

are all represented. In the family the oldest male survivor is supreme in all domestic and social matters that do not come within the authority of the civil power. The extent of this patriarchal power varies with the character of the civil power, being greater in the native states and least in those parts directly under British rule.

In the native states and in numerous spots all over the rest of India there is a perpetuation of an ancient feudal relation

Calcutta, and who is the supreme head of the government in India. The Nizam's dominions, for instance, are attached to the Madras presidency as a feudatory state, directly ruled by the Nizam, whose suzerain is the Empress of India, and who is always under the advice of a Resident appointed by the Viceroy. But the Nizam is himself the suzerain of a number of feudal chiefs, many of whom reside in their own palaces in the city of Hyderabad, each

maintaining at his own expense a formidable military force and deriving revenue from large personal possessions in various parts of the dominions. These chiefs, in turn, sell or lease upon a feudal tenure the villages in their domains to "Nabobs" and land owners of various names, who attend to the cultivation of the land through their subordinate farmers. Somewhere in this series may be found surviving descendants of some of the ancient "rajās," who still bear direct rule over portions of their an-

have charge and have a certain degree of magisterial power.

Under both native and British rule in India great deference is paid to the ancient laws and customs of the Hindus and Mohammedans, and many of them are incorporated into the government legal codes. In some parts of the Telugu country small causes, such as religious disputes and questions of inheritance, are decided now according to Hindu law, now according to Mohammedan law, or again, according to English law. Thus the rights of all classes are justly regarded.

But in order to really understand the state of society in a Telugu, or indeed in any Hindu community, we must not pass over another feature, shall I call it social or religious? A feature always present, active, conspicuous, determinative, separating, inexorable. I refer to the feature of caste distinctions. If industrial and commercial interests on the one hand and governmental relations on the other, render it mutually beneficial for all to be closely united in friendly and helpful social intercourse, this other force demands that the various caste divisions be separated by rigid lines and be isolated as far as is possible without destroying the existence of the community itself. If the other two forces essentially promote community life, the spirit of caste seclusion would, if unchecked by these limitations, utterly disintegrate every Hindu village community, compelling each caste to live and die by itself; as it does, in fact, send them to separate abodes in the other world. The other two forces are centripetal, and if allowed to act freely between communities, districts, states and provinces, the people of India might today be a great nation and take a respectable place among the nations of the earth. But the spirit of caste is centrifugal and fatal to the social coherence of any community larger than the caste itself, except so far as its operation is hindered and overborne by the necessities of a low type of civilization. Even



THE NIZAM, RULER OF THE DECCAN, INDIA
central possessions, lease out the lands and collect the revenue. From the lowest to the highest in the series all pay taxes or render equivalent services, military or otherwise, to their superiors; the Nizam at last, out of his revenue, feudal and direct, discharging his obligations to the British government through the Resident.

In those parts of the Telugu country directly governed by the British the revenue comes into the treasury through a system of collectors and sub-collectors, who reside in the capital of the districts of which they

the religion of the Hindus is permeated with it and dominated by it, and receives from it its characteristic of unmitigated selfishness.

It is the greatest obstacle to the progress of Christianity in India, greater than idolatry. It stands in the way of the development of any true national life among the Hindus. It smothers all patriotic feelings and impulses at their birth. A Hindu's first allegiance is to the rules of his caste. He can suffer no greater calamity than to lose position in his caste. He would risk

his life to preserve it sooner than he would to save his country. He may abjure his religion today and curse his gods and then tomorrow take his offerings to the temple and receive from the priests all "the consolations of religion," so far as his religion has any. But let him eat with a European once, or marry into an inferior caste, or break caste in some other way and he would be forever disgraced and cast out of the midst of his people; a thousand purifications might not restore him, and life as an outcast might hardly be worth living.

THE JUBILEE IN MANIPUR

REV. W. PETTIGREW, UKRUL

AFTER the earthquake, the Diamond Jubilee. Such is the way of the world; after the storm, the calm. As a loyal subject of Her Majesty, the Queen, it was thought something in the way of rejoicing might be shown even in this out-of-the-way place. Accordingly we decided to give the school boys and the six head men of the village a feast. It was a beautiful day, and about 9 A.M. the nineteen school boys, with Raicho, the most influential chief in the village, also a scholar and a chief as my pundit, came to the school with the "Khullakpa" (head chief) and four other minor chiefs of the village. Before going into the school their photos were taken, and then they entered and partook of "something they had never had in their lives before"—rice and chicken curry, with a plentiful supply of tea to drink. They all said that the tea was nicer than their rice beer, but this remark was taken *cum grano salis*, for I am sorry to say they are too fond of the "zu" they make. Like the

disciples they did not forget to gather up the fragments, and take them to their friends and neighbors in the village. During the afternoon the boys were introduced to a



A HOME IN THE HILLS OF ASSAM

few British sports. In the evening there was a crowded schoolroom to see the magic lantern and to hear the story of Jesus. The Jubilee day thus ended with the preaching of the gospel, and we trust the seed sown that evening will bring forth fruit.

AFTER THE FAMINE

REV. W. E. BOGGS, SATTANAPALLI, INDIA

THE famine that has been so widespread over India, and that has cost so much of suffering and sorrow, while not actually touching us here as it has in many parts, has nevertheless had an influence upon us and left marks that it will take time to rub out. I have seen no actual distress. That is to say, I have come across no one who has not been able to get at least one square meal a day, but a people that are accustomed to three good meals, as most of our people in this taluq are, make a great fuss when they are reduced to one meal. I have seen no cases of emaciation. I know here has been scarcity; but the worst effects of the scarcity here, provided the coming season is a good one, will be that very many are run almost hopelessly into debt, and in many cases they have lost cattle, which it will take years to replace. The people as a rule thatch their houses (mud houses), with the stalks of grain such as they use for fodder for their cattle. And so it happens that in a time of scarcity, such as we have just passed through, after all their fodder has been spent they begin by degrees to feed the roofs of their houses to save the lives of their cattle. Then the next rain that comes simply melts the exposed walls away, and their houses are gone. Grain has been very high and at times almost impossible to get. The Indian merchant makes hay when the sun shines, and it shines very brightly in famine time. So our people have not come through unscathed, and their straitened circumstances will not have passed for some time.

The prospects for the present and coming season are so far not known. We have had a superabundance of rain, but it has come

at such times as to make the crop they are now harvesting, below the average. It came up well, but rain held off, until in many cases it had withered and died, and some were obliged to sow two or three times; that which was fortunate enough to get pretty well along, as soon as it came into blossom was partially destroyed by heavy rain. So the present crop is under the average, and prices still stand very high. The hope for the coming year now lies in the crop that is being sown now; if that is good, then things will brighten up; if that fails altogether, or in part, the prospect will be exceedingly gloomy.

At our last quarterly meeting we had a very interesting time. Among the Hindus there is a widespread belief that the end of the present age, the Kaliyugum, which comes within the next two years, is to bring some remarkable changes. So we had the question up at our quarterly meeting, examining the Scriptures to see what they had to say on the question. Two papers were read by two preachers, and much discussion and many questions followed. We did not of course finally settle all difficulties on this great subject; but we found it a source of much interest and profit to look into the matter as far as we were able. I have been much pleased with the evident growth in our workers. They are not content, as too many of the Telugu workers are, to accept as final whatever the missionary says. I have encouraged them to question everything, and find out for themselves, and they are getting into the way of it in a manner that is highly pleasing and encouraging to me.



LETTERS

INDIA

FIRST BAPTIST TELUGU CONVENTION

THIS was in many respects a memorable meeting at Ramapatam, Aug. 28 to 30, and as some of us believe, epoch making and historical in our mission among the Telugus. Hitherto our brethren had met with the missionaries at the time and place of conference, but this never proved satisfactory to either party. Until quite recently such a convention as this was impossible, because there were not enough churches to send delegates. But there was a royal response when the invitations were issued. Upwards of one hundred and fifty delegates had signified their intention to come, but some were detained on famine relief duty and a few others by the heavy rains that God sent us just at that time after weary months of waiting. Our hearts were cheered by the rains, since they meant a speedy termination of the famine, and they came like a promise of spiritual showers of blessing.

Thirty churches sent one hundred and thirteen delegates, and perhaps again as many visitors. What special sacrifice this involved at this time of scarcity and famine will probably never be known. Nineteen missionaries were present to witness the consummation of this new union. They had come not to rule or to dictate, but as the writer said in his address of welcome, the missionary's relation to the convention was like John the Baptist to Christ (John 3:29, 30): "The friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy, therefore, is made full. He (the Telugu) must increase, but I (the missionary) must decrease." The rivers between here and Ongole threatened to cut off the Ongole and northern constituency, but love is inventive, and I wish you could have shared the vision which presented itself to us when Dr. Clough came marching into the compound at high noon heading a procession of about sixty delegates and visitors, the majority of whom he had taken into his own boat and brought to the convention.

Sunday with all its various meetings was a memorable day, but the crowning blessing came in the evening after Mr. Bullard had preached a missionary sermon in which special attention was directed towards the needs of the many

jungle tribes of Southern India who are still practically without the gospel. Others took up the subject, enthusiasm ran high, the necessity of the formation of a home missionary society became evident, pledges were made by both Telugus and missionaries, upward of two hundred rupees were subscribed on the spot, and all that remained to be done was to formally launch the enterprise by the election of the necessary officers, Executive Committee, etc. This was done on Monday, and the Telugu Baptist Home Mission Society became an accomplished fact.

Ramapatam with its beautiful and spacious compound and the theological seminary seemed the proper place not only for holding the first convention, but for the birth of the new society. Ramapatam in the address of welcome was designated "the heart of the Telugu mission," inasmuch as Nellore to the south of it is the foundation and Ongole to the north has been called "the headquarters."

J. HEINRICHS.

MORE NEWS FROM KAVALI

LAST Sabbath we held our first regular meeting of workers and deacons since occupying the new bungalow. Brother Heinrichs preached from the text, "Thy kingdom come." Nineteen candidates were baptized (out of twenty-three) and one of two penitent backsliders was restored. This makes thirty-one baptisms so far this year. Next Sabbath I am to meet the people in a village about ten miles off, to baptize the head man of the village, and hope soon after to baptize another head man in a village west of this. Both are Malas, while most of the previous baptisms were from Madagas. Praise the Lord with us for his great mercies. Several Sudras are inquiring earnestly the way. EDWIN BULLARD.

BURMA

A REMARKABLE CONVERSION

Our Association was held in March. We had stirring evangelistic reports from our workers among the heathen. We have sent out an unusually strong force for the coming year, both as regards number and quality. We have had to

tell them that our keeping them at work will depend upon funds. The calls are numerous and urgent, and it will be hard to pray for open doors among the Pwos, if we are unable to enter these. Just after Association came a notable and unlooked for gathering in a seemingly hardened portion of the field, a large section. A Christian man living alone in one of the villages there died recently. His wife had strongly opposed his faith. He left a request that they make no heathen funeral, but use the cost in gathering the heathen about to listen to Christian preaching. The wife, nevertheless, planned a heathen festival. Suddenly she changed her purpose, in some mysterious way, and instead, made a Christian gathering, calling together the heathen from many heathen villages about, together with some fifty Christians called from a distance. The wife and children entertained them all, the number estimated as I have heard it, at from three hundred to six hundred Pwos, besides Burman heathen. The decorous attention given was wonderful. One Burman, who seemed a leading man, I am told listened till nearly daylight on Saturday night, as a preacher opened to him the truth. Christian women called the large number of heathen women together in a special session on Sunday in addition to the general sessions. The wife is almost a Christian now. It is all very marvelous. In spite of our increased force of evangelists—and they are a noble body of men—we have been able to detail only two men to all this whole *large* section—and one of them gets only one-third of his support (60 rupees) from the Association. The rest is assumed by the bare handful of Christians, perhaps six or seven of them, in the only Christian village, save one, which we have in the section. I should not speak of it as a Christian village though, as it is overwhelmingly heathen, but it has this handful of Christians. The other village mentioned has a similar handful. The preacher referred to gets 60 rupees from the Association, and the balance of 150 rupees, or possibly 180, from the villagers above. But the calls from the southern part of our field, below Bassein city and from the northern part, which is marvelously opened—ten or a dozen Christian communities where a few years ago there were none—and in a less degree from other sections, are such that we cannot spare more than the two men for the region where this notable gathering has just been held.

L. W. CRONKHITE, *Bassein*.

PROGRESS AT BASSEIN

Medical Work.—We have thus far got along better than we had expected without a doctor on the place; but we have had the benefit of the services of one of our girls who had been carefully trained as nurse by Dr. Côté, and who is now married to one of our teachers. She is very efficient; and with the aid and advice of Mrs. Nichols and myself, and occasionally of one of our Karen doctors in town, we have steered thus far, without any deaths, through two attacks of cholera, dysentery and other epidemics which have been very trying this year.

The strain here is very sincere and incessant, with the financial cares, the discipline of the school, and care of the churches, together with the constant pull of always being accessible to the thousands of so large a "constituency," with their varying wants, to say nothing of the demands of the work among the heathen. All of this has to be done, too, in a country where suspicion is a part of the atmosphere; where you labor at the disadvantage of being a foreigner, which always exaggerates and distorts perceptions out of their just relations; which makes it more than ordinarily necessary that all should be done with the utmost tact and wisdom, picking your way through prejudices and petty jealousies, which, though they may be part of human nature everywhere, yet seem especially accentuated here. Mr. Carpenter used to say that no missionary working in this department in Bassein had ever lived beyond forty-six years old, and that he did not think that anyone could pass that limit, if he bore the full responsibilities incident to the work. This was when I was new to the work, and thought that he put it rather too strongly, but I think that I can realize about how he felt when he said it. Probably the things that wore on him the most, as well as anyone in his place, would not be those which would be embodied in a report, but are none the less real.

Among the Heathen.—I hope to be able to accomplish more than ever among the heathen this season. Most of these villages are in remote and comparatively inaccessible parts of the districts, and I can only visit them during certain parts of the year. Satan contests the progress of the work inch by inch, from every and often most unexpected quarters.

CHARLES A. NICHOLS.



PROGRAM FOR MONTHLY MISSIONARY MEETING.

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|---|---|
| 1. Praise Service. | 11. Commerce on the Congo, p. 6. |
| 2. Scripture and Prayer. | 12. Man's Extremity is God's Opportunity, p. 8. |
| 3. Singing. | 13. Plea for Africa, p. 17. |
| 4. First Baptist Telugu Convention, p. 27. | 14. Prayer. |
| 5. More News from Kavali, p. 27. | 15. Singing. |
| 6. After the Famine, p. 26. | 16. The Origin of Attacks on Missions, p. 4. |
| 7. The Decline of Hinduism, p. 5. | 17. Obedience <i>versus</i> Policy, p. 12. |
| 8. Singing. | 18. Religious Suicide, p. 3. |
| 9. Prayer. | 19. Offering for the Missionary Union. |
| 10. The First Baptist Church in South Africa, p. 9. | 20. Doxology and Benediction. |

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF NOV. 22, 1897. TWELVE MEMBERS PRESENT

REV. JOHN THOMAS PROCTER of Chicago, Ill., was introduced to the committee, and gave an account of his Christian experience and call to missionary work. After the presentation of various letters of recommendation, Mr. Procter was appointed a missionary of the Union.

The committee had an interview with George Thomas Leeds, M.D., of Yonkers, N. Y., in reference to his going abroad as a medical missionary, and also with Frank Beach Whitmore, M.D., of West Union, Iowa, on the same subject.

The following were adopted as the rules in regard to the examination of missionaries in the vernacular languages of the country in which they may be located:

1. All missionaries are required to learn the vernacular of the district in which they are settled, so as to converse fluently, and to be able to deliver sermons or addresses in that vernacular. Pastors of English-speaking churches, or teachers in schools where the instruction is given in English, may be exempt from the operation of this rule, though even in such cases it is most desirable that one vernacular at least, in common use, be required.

2. There shall be two language examinations to be passed by new missionaries reaching their fields subsequent to January, 1899, called respectively the first and the second examination.

3. (a) The first examination shall test the ability to read, write and converse in the vernacular. The candidate shall present himself for this examination within a year after his arrival in the country. If he should fail at his first trial, he shall present himself again within six months thereafter.

(b) The second regular examination shall include a higher standard of the subjects required in the first examination, and shall in addition test the ability to preach and

deliver addresses in the vernacular. Every missionary shall present himself for the second examination within twelve months after passing the first examination.

(c) If at the end of two years after his arrival in the country a missionary shall not have passed the first examination, or if at the end of three years after his arrival in the country a missionary shall not have passed the second examination, the Examining Board shall report on the case to the Executive Committee of the Missionary Union. Failure to pass these examinations within the term above specified may be regarded by the Executive Committee as a reason for discontinuing the services of a missionary.

4. The appointment of a competent Examining Board, and all other arrangements for conducting these examinations shall be entrusted to the conferences of each mission, subject to the approval of the Executive Committee; in cases where no such conferences exist, to the missionaries of any district who may be called together for this purpose.

THE MEETING OF DEC. 6, 1897. THIRTEEN MEMBERS PRESENT

The Treasurer presented a statement showing that the receipts from donations from April 1 to Dec. 1 were \$68,082.88, a decrease of \$5,119.48 from last year, and the receipts from legacies for the same time were \$25,940.93, a decrease from last year of \$3,778.88; total falling off from last year for the first nine months of the current financial year of the Missionary Union, \$8,898.36.

The Treasurer also informed the committee that \$100 in gold has realized the following values: in East China, \$198.30 Mexican; in South China, \$197.06 Mexican.

Letters of commendation were presented in regard to Dr. Leeds, with whom the committee held an interview at the last meeting, and he was appointed a missionary of the Union and designated to Thibaw, Burma. Dr. Whitmore was also appointed a missionary of the Union, with the understanding that he is to continue his studies in America for the present.

Intelligence was received by the committee of the destruction by fire of the mission-house at Myingyan, Burma, and it was voted that Rev. J. E. Case be transferred to Prome, and that the work at Myingyan be placed under the supervision of the missionaries at Sagaing and Meiktila.

Rev. Abraham J. Huber of Russia, a graduate of the Baptist Theological Seminary in Hamburg, was appointed a missionary of the Union. Mr. Huber's support will be largely provided by the Mennonites of South Russia.

MISSIONARIES OF THE AMERICAN BAPTIST MISSIONARY UNION

WITH POST-OFFICE ADDRESSES

* Supported by the Woman's Baptist Foreign Missionary Society (Boston). † Supported by the Woman's Baptist Foreign Missionary Society of the West (Chicago). ‡ Supported by the Woman's Baptist Missionary Society of Oregon. § Supported by the Woman's Society of California. || Independent Mission supported by Mrs. Carpenter.

The first date to each name is the date of appointment; the second, where there is one, of last return to field. Postage is 5 cents a half ounce or fraction thereof. Postage should always be fully prepaid.

- Rev. J. S. Adams and wife, Hanyang, *via* Hankow, China, 1883, 1893.
- Rev. Thomas Adams, 534 Haverhill street, Lawrence, Mass., 1892.
- Rev. H. Adamsen, M.D., and wife, New See Kak, Bangkok, Siam, 1898.
- † Miss Johanna Anderson, St. Cloud, Minn., 1888.
- Rev. W. F. Armstrong and wife, Rangoon, Burma, 1884, 1893.
- Rev. William Ashmore, D.D., and wife, Swatow, China, 1860, 1895.
- Rev. William Ashmore, Jr., and wife, Swatow, China, 1879, 1891.
- † Miss Flora E. Ayres, La Porte, Ind., 1893.

- Rev. A. L. Bain and wife, Box 175, Mead, Neb., 1893.
 Rev. J. M. Baker and wife, Ongole, Madras Presidency, India, 1895.
 Rev. B. A. Baldwin and wife, Thayetmyo, Burma, 1895.
 Rev. C. B. Banks and wife, Equatorville, Congo, West Africa, *via* Antwerp, 1882, 1895.
 S. P. Barchet, M.D., and wife, Kinhwa, *via* Ningpo, China, 1875, 1893.
 *Miss D. D. Barlow, 47 Shimotera machi, Himeji, Japan, 1894.
 *Miss Sarah B. Barrows, Yarmouthville, Me., 1872.
 Mr. W. F. Beaman and wife, Kiating, *via* Chungking, China, 1893.
 Rev. W. H. Beeby and wife, Fidelity, Ill., 1891.
 Rev. A. A. Bennett and wife, 87b Bluff, Yokohama, Japan, 1879, 1892.
 †Miss E. A. Bergman, Vinukonda, Madras Presidency, India, 1891.
 Rev. Philipp Bickel, D.D., 98 Mittelweg Borgfelde, Hamburg, Germany.
 Rev. A. Billington and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1881, 1893.
 †Miss J. M. Bixby, M.D., Swatow, China, 1894.
 †Miss Lilian Blair, 1896.
 Rev. Wheeler Boggess and wife, Kundakur, Madras Presidency, India, 1892.
 Rev. S. A. D. Boggs, Goalpara, Assam, India, 1891.
 Mrs. S. A. D. Boggs, Akron, Iowa.
 Rev. W. B. Boggs, D.D., and wife, Secunderabad, Deccan, India, 1878, 1895.
 Mr. W. E. Boggs and wife, Sattanapalli, Madras Presidency, India, 1890.
 *Miss L. H. Booker, Grand Forks, N. Dak., 1892.
 †Miss Ella M. Boynton, Ningpo, China, 1894.
 Rev. F. J. Bradshaw, Kiating, *via* Chungking, China, 1893.
 Rev. J. C. Brand and wife, 9a Tsukiji, Tokyo, Japan, 1890.
 Rev. D. L. Brayton, Rangoon, Burma, 1837, 1872.
 *Mrs. L. M. Breed, M.D., Nalgonda, Deccan, India, 1895.
 Rev. K. O. Broady, D.D., Bethel Seminary, Stockholm, Sweden.
 Rev. George H. Brock and wife, Kanigiri, Nellore District, India, 1891.
 Rev. Aug. Broholm, Kristuskapellet, Baggensgade, Copenhagen, N. Denmark.
 Mrs. M. R. Bronson, 1266 Curtis avenue, Cleveland, Ohio, 1872.
 Rev. Edwin Bullard and wife, Kavali, Nellore District, India, 1870, 1896.
 Rev. Alonzo Bunker, D.D., and wife, 64 Willow street, Providence, R. I., 1865.
 *Miss Zillah A. Bunn, Zigon, Burma, 1882, 1892.
 Rev. C. E. Burdette and wife, Gauhati, Assam, India, 1883, 1894.
 Rev. Walter Bushell and wife, Moulmein, Burma, 1878, 1895.
 *Miss Sarah R. Bustand, under appointment, 1897.
 †Miss A. S. Buzzell, 27 Nakajima cho, Sendai, Japan, 1892.
 Rev. William Carey Calder and wife, Upland, Pa., 1886.
 Rev. George Campbell and wife, Swatow, China, 1887, 1895.
 Rev. J. W. Carlin, D.D., and wife, Swatow, China, 1889.
 †Mrs. H. E. Carpenter, Nemuro, Hokkaido, Japan, 1862, 1895.
 †Miss M. M. Carpenter, Nemuro, Hokkaido, Japan, 1895.
 *Miss Melissa Carr, Mission Rooms, Tremont Temple, Boston, Mass., 1890.
 *Miss M. Elizabeth Carr, Moulmein, Burma, 1890.
 Rev. A. E. Carson and wife, Kearney, Neb., 1886.
 Rev. J. M. Carvell, Nowgong, Assam, India, 1894.
 Rev. John E. Case and wife, Myingyan, Burma, 1882.
 *Miss Ella L. Chapman, Kemendine Girls' School, Rangoon, Burma, 1896.
 Mr. A. Christopher, Bwemba, Congo, W. Africa, 1896.
 *Miss Ella R. Church, 47 Shimotera machi, Himeji, Japan, 1888, 1896.
 Rev. Elbert Chute and wife, Palmur Janumpett, P. O. Deccan, India, 1882.
 *Miss Annie M. Clagett, 10 Fukuro machi, Surugadai, Tokyo, Japan, 1887, 1894.
 Rev. E. W. Clark and wife, Impur, Assam, India, 1868, 1886.
 Rev. Joseph Clark and wife, Ikoko, Congo, West Africa, *via* Antwerp, 1880, 1892.
 Prof. E. W. Clement and wife, 43 Tsukiji, Tokyo, Japan, 1894.
 Rev. J. E. Clough, D.D., and wife, Ongole, Madras Presidency, India, 1864, 1892.
 Rev. H. P. Cochrane and wife, 613 Tompkins street, Syracuse, N. Y., 1888.
 Rev. W. W. Cochrane and wife, Thibaw, *via* Mandalay, Burma, 1890.
 *Miss F. A. Cole, 5 The Triangle, New Barnet, Herts, Eng., 1892, 1896.
 *Miss Clara A. Converse, Orange, Mass., 1889.
 †Miss H. L. Corbin, Ningpo, China, 1888, 1894.
 E. S. Corson, M.D., and wife, Toungoo, Burma, 1896.
 †Miss Marie M. Côté, M.D., Rangoon, Burma, 1888, 1892.
 *Miss Julia G. Craft, Kemendine Girls' School, Rangoon, Burma, 1896.
 Rev. F. D. Crawley and wife, Moulmein, Burma, 1895.
 *Mrs. Laura Crawley, Sidney, Cape Breton, 1853.

- Rev. L. W. Cronkhite and wife, Bassein, Burma, 1881.
 Rev. B. P. Cross, Bassein, Burma, 1872, 1896.
 Mrs. B. P. Cross, Westfield, Mass.
 Rev. E. B. Cross, D.D., and wife, Toungoo, Burma, 1844, 1869.
 *Miss Annie L. Crowl, Hanyang, *via* Hankow, China, 1897.
 Rev. A. V. B. Crumb, Toungoo, Burma, 1876, 1896.
 Mrs. A. V. B. Crumb, 2 Grace court, Brooklyn, N. Y.
 †Miss E. L. Cummings, 168 Innai, Chofu, Yamaguchi, Ken. Japan, 1880, 1897.
 Rev. J. E. Cummings and wife, Henzada, Burma, 1887, 1896.
 Rev. A. H. Curtis and wife, 2 Cook's road, Perambore, Madras, India, 1892.
 Rev. J. N. Cushing, D.D., Rangoon, Burma, 1866, 1897.
 Mrs. J. N. Cushing, 762 South Tenth street, Philadelphia, Penn.
 †Miss Lolie Daniels, Nowgong, Assam, India, 1896.
 *Miss Katherine Darmstadt, Nellore, Madras Presidency, India, 1894.
 *Miss Mary M. Day, Tondiarpetta, Madras, India, 1878, 1891.
 Rev. C. L. Davenport and wife, Sandoway, Burma, 1895.
 Rev. W. S. Davis and wife, Allur, Madras Presidency, India, 1892.
 Rev. J. L. Dearing and wife, 67a Bluff, Yokohama, Japan, 1889.
 †Miss Amelia E. Dessa, Ongole, Madras Presidency, India, 1891.
 Rev. Alexandre Dez, 22 Ave. de Bellevue, Sevres, Seine et Oise, Paris, France.
 *Miss M. A. Dowling, 48 E. Upsall street, Germantown, Philadelphia, Pa., 1893.
 Rev. David Downie, D.D., and wife, Nellore, Madras Presidency, India, 1873, 1893.
 Rev. A. Drake, D.D., Bethel Seminary, Stockholm, Sweden.
 Rev. William Dring and wife, Tura, Assam, India, 1890.
 Rev. T. P. Dudley, Jr., and wife, Vepery, Madras, India, 1892.
 †Miss Florence A. Duffield, 26 Concession, Osaka, Japan, 1892.
 Rev. John Dussman and wife, Gurzalla, Madras Presidency, India, 1891.
 *Miss L. M. Dyer, Moulmein, Burma, 1893.
 Miss H. N. Eastman, Rangoon, Burma, 1872, 1895.
 *Miss Lilian Eastman, Bhamo, Burma, 1897.
 *Miss Etta F. Edgerton, Nalgonda, Deccan, India, 1896.
 *Mrs. C. H. R. Elwell, Holyoke, Mass., care A. J. Rand, 1872.
 *Miss Katherine F. Evans, Thongze, Burma, 1871, 1893.
 Rev. F. H. Eveleth and wife, Insein, Burma, 1873, 1890.
 *Miss Ellen E. Fay, 3203 Spencer Terrace, Philadelphia, Pa., 1889.
 *Miss Mary D. Faye, Nellore, Madras Presidency, India, 1892.
 Rev. W. L. Ferguson and wife, Ramapatam, Madras Presidency, India, 1895.
 Rev. J. G. Fetzner, Baptist Theological Seminary, Rennbahn Str. Horn, Hamburg, Germany.
 *Miss Nellie E. Fife, 19 Nakacho, 3 Chome, Yotsugaku, Tokyo, Japan, 1887, 1895.
 Rev. C. H. Finch, M.D., and wife, Suifu, *via* Chung King, China, 1891.
 Rev. John Firth and wife, North Lakhimpur, Assam, India, 1893.
 Rev. C. H. D. Fisher and wife, 30b Tsukiji, Tokyo, Japan, 1882, 1891.
 *Miss L. C. Fleming, M.D., Irebu, Congo, W. Africa, *via* Antwerp, 1887, 1895.
 Rev. M. E. Fletcher and wife, Maubin, Burma, 1893.
 *Miss Alice L. Ford, Moulmein, Burma, 1893.
 Rev. John M. Foster and wife, Swatow, China, 1887, 1896.
 Mrs. J. M. Foster, Burton, Wash.
 †Miss Mary C. Fowler, M.D., Redlands, Calif., 1890.
 †Miss A. E. Frederickson, Mandalay, Burma, 1892.
 Rev. P. Frederickson and wife, Kifwa, *via* Gongola, Inkissi, Congo, West Africa, *via* Antwerp, 1881, 1891.
 Rev. A. Friesen and wife, Kol Kitschkas, Post Chorittza, Gom, Jakaterinoslaw, South Russia, 1889.
 Rev. A. C. Fuller, Podili, Nellore District, India, 1892.
 †Miss Naomi Garton, M.D., 13 E. Twelfth street, Des Moines, Iowa, 1881.
 Rev. George J. Geis, Myitkyina, Burma, 1892.
 Mrs. G. J. Geis, 9 Harvard street, Rochester, N. Y.
 Rev. D. C. Gilmore and wife, Tavoy, Burma, 1890, 1897.
 Rev. C. B. Glenesk and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1884, 1894.
 Rev. J. R. Goddard and wife, Ningpo, China, 1867, 1894.
 *Miss O. W. Gould, M.D., East Douglass, Mass., 1893.
 J. S. Grant, M.D., and wife, Calais, Me., 1889.
 Rev. W. F. Gray and wife, Rangoon, Burma, 1892.
 Rev. Ernest Grigg and wife, Chatham, Ont., 1892.
 Wm. C. Griggs, M.D., and wife, Bhamo, Burma, 1890, 1894.
 Rev. A. F. Groesbeck and wife, Swatow, China, 1897.
 Rev. A. K. Gurney and wife, Sibsaigor, Assam, India, 1874, 1894.

- Rev. F. P. Haggard and wife, Impur, Assam, India, 1892.
 Rev. H. W. Hale and wife, Tavoy, Burma, 1874, 1894.
 Rev. Wm. A. Hall, Irebu, Congo, West Africa, *via* Antwerp, 1888, 1893.
 Mrs. W. A. Hall, 101 N. Main street, Scranton, Pa.
 Rev. S. W. Hamblen and wife, 49 Nizaka-dori, Sendai, Japan, 1889.
 †Mrs. H. W. Hancock, Mandalay, Burma, 1874, 1896.
 Rev. I. S. Hankins and wife, Atmakur, Nellore District, India, 1892.
 Rev. Ola Hanson, Bhamo, Burma, 1890.
 Mrs. Ola Hanson, 711 Lumber Exchange, Minneapolis, Minn.
 Robert Harper, M.D., Monè, Southern Shan States, Burma, 1897.
 Rev. C. K. Harrington, 2 Bluff, Yokohama, Japan, 1886, 1895.
 Mrs. C. K. Harrington, Sydney, Cape Breton, Nova Scotia.
 Rev. F. G. Harrington and wife, 135A Bluff, Yokohama, Japan, 1887, 1895.
 Rev. E. N. Harris and wife, Shwegyin, Burma, 1893.
 Mrs. N. Harris, 1858.
 Rev. C. H. Harvey, Matadi, Congo, West Africa, *via* Antwerp, 1880, 1896.
 Miss Susie E. Haswell, Amherst, Burma, 1867, 1881.
 *Miss H. E. Hawkes, Shwegyin, Burma, 1888.
 *Miss M. A. Hawley, 34 Bluff, Yokohama, Japan, 1895.
 Rev. J. Heinrichs and wife, Ramapatam, Nellore District, India, 1888.
 A. H. Henderson, M.D., and wife, Monè, Southern Shan States, Burma, 1893.
 Mr. C. H. Heptonstall, Toungoo, Burma, 1893.
 Prof. L. E. Hicks and wife, Baptist College, Rangoon, Burma, 1894.
 †Miss S. J. Higby, Tharrawaddy, Burma, 1876, 1887.
 Rev. G. W. Hill and wife, 168 Innai, Chofu, Yamaguchi ken, Japan, 1893.
 Mr. Thomas Hill and wife, Lukunga, Congo, West Africa, *via* Antwerp, 1892, 1896.
 Rev. T. D. Holmes and wife, Kinwha, *via* Ningpo, China, 1893.
 *Miss Annie Hopkins, 529 Yonge street, Toronto, Can., 1891.
 Rev. W. E. Hopkins and wife, Raichur, Deccan, India, 1892.
 *Miss Clara A. Howard, Spelman Seminary, Atlanta, Ga., 1889.
 Rev. A. J. Hüber and wife, under appointment, 1897.
 *Miss Lisbeth B. Hughes, Moulmein, Burma, 1896.
 Rev. G. A. Huntley, M.D., and wife, Hanyang, *via* Hankow, China, 1897.
 Mrs. M. B. Ingalls, Thongze, Burma, 1851, 1891.
 Rev. E. Jansson, Wasa, Petalax, Finland.
 Rev. H. Jenkins and wife, Shaohing, P. O. Ningpo, China, 1859, 1886.
 Mrs. E. Jewett, D.D., 24 Hartwell street, Fitchburg, Mass., 1848.
 Rev. Truman Johnson, M.D., and wife, 43 Susan street, Providence, R. I., 1886.
 Rev. E. H. Jones and wife, 27 Nakajima cho, Sendai, Japan, 1884, 1895.
 †Mrs. Ellen M. Kelly, Ongole, Madras Presidency, India, 1887.
 †Miss Sarah Kelly, Ongole, Madras Presidency, India, 1890.
 Rev. E. W. Kelly, Rangoon, Burma, 1882, 1893.
 Mrs. E. W. Kelly, 511 E. Fayette street, Syracuse, N. Y.
 Rev. H. A. Kemp and wife, Swatow, China, 1893.
 *Miss Anna H. Kidder, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1875, 1889.
 Rev. C. D. King, Gauhati, Assam, India, 1878, 1892.
 Mrs. C. D. King, Box 1107, Travers City, Mich.
 Rev. M. B. Kirkpatrick, M.D., and wife, Namkham, No. Shan States, *via* Bhamo, Burma, 1888, 1896.
 *Miss Kate Knight, Shwegyin, Burma, 1891.
 *Mrs. L. A. Knowlton, 33 Elaine Place, Chicago, Ill., 1853.
 †Miss L. B. Kuhlen, Ongole, Madras Presidency, India, 1893.
 Rev. Frank Kurtz and wife, Vinukonda, Madras Presidency, India, 1892.
 *Miss S. I. Kurtz, Tondiarpetta, Madras, India, 1892.
 Rev. M. Larsen, Griffenfeldtsgade 20.4, Copenhagen, N. Denmark.
 †Miss M. M. Larsh, Henzada, Burma, 1894.
 *Miss Elizabeth Lawrence, 1 Oxford Place, Worcester, Mass., 1873.
 Geo. T. Leeds, M.D., under appointment, 1897.
 Rev. Joseph Lehmann, Horn Seminary, Hamburg, Germany.
 *Miss Annie M. Lemon, Sandoway, Burma, 1893.
 W. H. Leslie, M.D., and wife, Banza Manteke, Congo, West Africa *via* Antwerp, 1893, 1897.
 Rev. F. H. Levering and wife, Nellore, Madras Presidency, India, 1892.
 *Miss Anna M. Linker, under appointment 1897.
 Rev. E. Lund, Calle Ancha 10, San Gervasio, Barcelona, Spain.
 F. P. Lynch, M.D., Mukimvika, Congo, Portugal, *via* Lisbon and San Antonio, West Africa, 1893.
 †Miss M. E. Magee, Box 313, Redlands, Cal., 1894.

- Rev. W. R. Manley and wife, Udayagiri, Madras Presidency, India, 1879, 1890.
 Rev. M. C. Marin and wife, Calle Ancha 10, San Gervasio, Barcelona, Spain.
 Rev. C. R. Marsh and wife, Markapur, Madras Presidency, India, 1892.
 Prof. L. E. Martin and wife, Ongole, Madras Presidency, India, 1890.
 Rev. G. L. Mason and wife, Huchau, care 1 Seward Road, Shanghai, China, 1880, 1892.
 Rev. M. C. Mason and wife, Tura, Assam, India, 1874, 1896.
 *Miss Stella H. Mason, Strykersville, N. Y., 1888.
 *Miss E. F. McAllister, Rangoon, Burma, 1877, 1891.
 Rev. John McGuire and wife, Mandalay, Burma, 1891.
 Rev. W. K. McKibben and wife, Swatow, China, 1875, 1895.
 Rev. John McLaurin, D.D., and wife, 7 Primrose Road, Bangalore, Madras Presidency, India, 1869, 1891.
 †Miss Lavinia Mead, 27 Nakajima-Cho, Sendai, Japan, 1887, 1890.
 *Miss G. Milne, Gillibrands, Newtonhill, near Stonehaven, Kincardineshire, Scotland, 1893.
 Mr. R. R. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1894.
 *Miss L. Minniss Kinhwa, *via* Ningpo, China, 1897.
 *Miss Ellen E. Mitchell, M.D., Moulmein, Burma, 1879, 1890.
 *Mrs. H. W. Mix, Monè, Southern Shan States, Burma, 1879, 1891.
 Rev. Thomas Moody and wife, Irebu, Congo, West Africa, *via* Antwerp, 1890, 1895.
 Rev. P. H. Moore and wife, Nowgong, Assam, India, 1879, 1890.
 Rev. P. E. Moore and wife, Nowgong, Assam, India, 1890.
 *Miss Henrietta F. Morgan, Gauhati, Assam, India, 1895.
 Rev. Horatio Morrow and wife, West Newton, Mass., 1876.
 Rev. L. H. Mosier and wife, Prome, Burma, 1890.
 Rev. I. E. Munger, Tura, Assam, India, 1896.
 Rev. Christian Nelson and wife, care C. F. Tolman, 69 Dearborn street, Chicago, Ill., 1892.
 Rev. John Newcomb and wife, Cumbum, Madras Presidency, India, 1884, 1893.
 *Miss H. D. Newcomb, Box 26, Marlboro, Mass., 1891.
 *Miss Ada L. Newell, Shaoching, P. O. Ningpo, China, 1897.
 Rev. C. A. Nichols and wife, Bassein, Burma, 1879, 1893.
 Mr. H. J. Openshaw, Yachau, *via* Chungking, China, 1893.
 Rev. Wm. C. Owen and wife, Bapatla, Madras Presidency, India, 1891.
 Rev. John Packer, D.D., and wife, Meiktila, Burma, 1872, 1889.
 †Miss F. E. Palmer, Spencerport, N. Y., 1880.
 †Miss Emily A. Parker, St. Clair, Mich., 1890.
 †Miss Julia A. Parrott, Toungoo, Burma, 1895.
 Rev. W. B. Parshley and wife, Newton Centre, Mass., 1890.
 Rev. S. B. Partridge, D.D., and wife, Potsdam, N. Y., 1868.
 Rev. Joseph Paul and wife, Pthalipam, Assam, India, 1894.
 *Miss Emily H. Payne, Pegu, Burma, 1876, 1893.
 *Mrs. L. P. Pearce, Ootacamund, Madras Presidency, India, 1871, 1888.
 Rev. S. A. Perrine and wife, Impur, Assam, India, 1892.
 †Miss Violetta R. Peterson, under appointment, 1897.
 Rev. C. E. Petrick and wife, Sibsagor, Assam, India, 1889, 1896.
 Rev. Wm. Pettigrew, Ukul, Manipur, Assam, India, 1889, 1896.
 Rev. E. G. Phillips and wife, Tura, Assam, India, 1874, 1893.
 Mr. F. D. Phinney and wife, Baptist Mission Press, Rangoon, Burma, 1881, 1895.
 *Miss Hattie Phinney, Rangoon, Burma, 1885, 1892.
 †Miss R. E. Pinney, Secunderabad, Deccan, India, 1893.
 Rev. William E. Powell and wife, Nursaravapetta, Madras Presidency, India, 1886, 1894.
 Rev. W. I. Price and wife, Henzada, Burma, 1879, 1893.
 Rev. J. T. Procter and wife, under appointment, 1897.
 *Miss Carrie E. Putnam, Moulmein, Burma, 1886, 1897.
 Mr. J. H. Randall, Baptist College, Rangoon, Burma.
 †Miss Stella T. Ragon, under appointment, 1897.
 *Miss Ruth W. Ranney, Rangoon, Burma, 1884, 1892.
 *Miss Stella Belyea, Kinhwa, *via* Ningpo, China, 1897.
 Rev. H. H. Rhees, D.D., and wife, 5 Hill, Kobe, Japan, 1878, 1891.
 Rev. H. Richards and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1879, 1891.
 G. H. Richardson, M.D., and wife, Mandalay, Burma, 1896.
 *Miss C. E. Righter, Kinhwa, *via* Ningpo, China, 1888, 1894.
 Rev. S. W. Rivenburg and wife, Kohima, Assam, India, 1883, 1894.
 Prof. E. B. Roach and wife, Baptist College, Rangoon, Burma, 1887, 1896.
 Rev. W. H. Roberts, Bhamo, Burma, 1878, 1892.
 Mrs. W. H. Roberts, care H. R. Buel, Jacksonville, Ill.
 *Miss Eva L. Rolman, 30a Tsukiji, Tokyo, Japan, 1885, 1894.

- *Miss Alice J. Rood, Tura, Assam, India, 1894.
- Mrs. Mary M. Rose, Rangoon, Burma, 1883, 1895.
- Rev. R. Saillens, 4 Rue Angot, Bourg la Reine, Seine, Paris, France.
- Rev. C. A. Salquist, Suifu, *via* Chungking, 1893.
- †Mrs. A. K. Scott, M.D., Swatow, China, 1862, 1889.
- †Miss Mary K. Scott, Swatow, China, 1890.
- §Rev. J. H. Scott and wife, Bangai 59, Kogawa cho, Osaka, Japan, 1892.
- Rev. A. E. Seagrave and wife, Rangoon, Burma, 1888.
- Rev. W. A. Sharp and wife, Toungoo, Burma, 1893.
- *Miss Martha Sheldon, Moulmein, Burma, 1876, 1892.
- †Miss E. R. Simons, Hutchinson, Minn., 1887.
- Rev. A. Sims, M.D., Leopoldville, Congo, West Africa, *via* Antwerp, 1882, 1886.
- Rev. E. V. Sjoblom, Sweden, 1892.
- ‡Miss Ida A. Skinner, McMinnville, Oregon, 1891.
- *Miss Sarah R. Slater, 34 No. 40th street, Philadelphia, Pa., 1889.
- Rev. D. A. W. Smith, D.D., and wife, Insein, Burma, 1863, 1888.
- *Miss L. A. Snowden, Shaohing, P. O. Ningpo, China, 1893.
- †Miss Cora M. Spear, Mandalay, Burma, 1897.
- Rev. Jacob Speicher and wife, Swatow, China, 1895.
- †Miss Harriet E. St. John, Swatow, China, 1896.
- Rev. F. W. Stait and wife, Podili, Nellore District, India.
- Rev. W. A. Stanton and wife, Kurnool, Madras Presidency, India, 1892.
- *Miss E. C. Stark, Millport, N. Y., 1884.
- Rev. A. E. Stephen and wife, Goalpara, Assam, India, 1893.
- Mrs. E. L. Stevens, Insein, Burma, 1837, 1876.
- Rev. E. O. Stevens, Moulmein, Burma, 1864, 1880.
- Mrs. E. O. Stevens, Waterville, Maine.
- †Miss Elizabeth Stewart, Ningpo, China, 1886, 1895.
- †Miss Alberta Sumner, Nowgong, Assam, India, 1896.
- Rev. F. P. Sutherland, M.D., and wife, Sagaing, Burma, 1886, 1895.
- *Miss Margaret M. Sutherland, Bhamo, Burma, 1897.
- Rev. O. L. Swanson and wife, No. Lakhimpur, Assam, India, 1893.
- Rev. W. S. Sweet and wife, Shaohing, P. O. Ningpo, China, 1893.
- Rev. G. W. Taft and wife, 291 Ryerson street, Brooklyn, N. Y., 1889.
- †Miss E. J. Taylor, Clifton Springs, N. Y., 1888.
- Rev. W. F. Thomas and wife, Insein, Burma, 1880.
- †Miss Thora M. Thompson, Toungoo, Burma, 1894.
- Rev. R. A. Thomson and wife, 29 Hill, Kobe, Japan, 1888, 1894.
- Rev. H. H. Tilbe and wife, Baptist College, Rangoon, Burma, 1887, 1896.
- Rev. J. S. Timpany, M.D., and wife, care Station Master, Kazipett, N. G. S. Ry., Deccan, India, 1892.
- Prof. Henry Topping and wife, 30a Tsukiji, Tokyo, Japan, 1895. ‡
- Rev. E. Tribolet and wife, De Ruyter, N. Y., 1888.
- Rev. T. Truvé, Gothenburg, Sweden.
- †Miss Louise E. Tschirch, Bassein, Burma, 1884, 1892.
- Rev. William M. Upcraft and wife, Yachau, *via* Chungking, China, 1889, 1893.
- Rev. W. O. Valentine, Baptist College, Rangoon, Burma, 1894.
- Rev. C. F. Viking and wife, Ningpo, China, 1893.
- Rev. J. Vincent, Denain (Nord), France.
- Mrs. J. H. Vinton, Rangoon, Burma, 1861, 1889.
- Miss Mattie Walton, Bangai, 59 Kogawa cho, Osaka, Japan, 1893.
- Mr. George Warner and wife, Ningpo, China, 1889.
- *Miss Isabel Watson, Bassein, Burma, 1867, 1892.
- Rev. E. T. Welles, Banza Manteke, Congo, West Africa, *via* Antwerp, 1896.
- Miss Gertrude M. Welles, Banza Manteke, Congo, West Africa, *via* Antwerp, 1897.
- Rev. Robert Wellwood and wife, Suifu, *via* Chungking, China, 1891.
- †Miss Dorcas Whitaker, 1896.
- Rev. G. E. Whitman and wife, Swatow, China, 1892.
- *Miss M. A. Whitman, Pawling avenue, Troy, N. Y., 1883.
- F. B. Whitmore, M.D., under appointment, 1897.
- Rev. R. R. Williams, D.D., and wife, Eureka, Kan., 1873.
- *Miss Isabella Wilson, Gauhati, Assam, India, 1895.
- *Miss H. M. Witherbee, 34 Bluff, Yokohama, Japan, 1895.
- Rev. William Wynd and wife, 187 Kogawa cho, Osaka, Japan, 1891.
- †Miss Nora M. Yates, 214 So. 6th street, Goshen, Ind., 1891.
- Rev. W. M. Young and wife, Thibaw, *via* Mandalay, Burma, 1892.

DONATIONS

RECEIVED IN NOVEMBER, 1897

MAINE, \$59.16.

Skowhegan, Bethany ch. Y. P. S. C. E.	\$7 00
Nobleboro, Bible Class of 1st ch., for Pa Hah, nat. pr., care Dr. Bunker	16 00
Brunswick, W. W. Nearing, for sup. of Mee Koo, care Dr. Bunker	20 00
South Paris ch.	8 16
Bethel ch.	8 00

NEW HAMPSHIRE, \$160.75.

South Hampton ch.	10 00
Nashua, 1st ch.	150 00
Meredith, an aged member of Baptist ch.	75

VERMONT, \$118.40.

Burlington, 1st S. S. class, No. 2, for sup. of Rev. Pothe-pogu Henry, care Rev. W. R. Manley	8 40
Burlington, 1st ch. S. S., for medical missionary work in China, under direction of Rev. G. A. Huntley, M.D.	50
Ira ch.	10 25
Hubbardton ch.	6 75
Montgomery Centre ch.	8 58
" S. S.	2 50
East Dover ch.	13 00
" children's of-fering	2 72
So. Newfane, Pondville ch.	6 40
Johnson V. P. S. C. E.	5 00
Wallingford ch.	26 00
Pittsford ch., tow. sal. of Miss C. A. Converse	3 30
Bennington, Miss P. C. Dunham for one year's salary of nat. pr., Moo Kau, care Dr. Bunker	25 00

MASSACHUSETTS, \$1,736.83.

West Quincy, Sw. ch.	10 00
Barnardston, 1st ch.	9 75
Needham ch. Y. P. S. C. E., for nat. pr., care Rev. C. L. Davenport	15 00
Jamaica Plain S. S., tow. sup. of student in Theo. Sem., care Miss H. M. Witherbee	15 00
Chelmsford, 1st ch.	14 25
Winchendon ch.	12 00
West Somerville ch., Warren L. Teele, tow. sup. August-tine, care Rev. I. S. Han-kins	25 00
Haverhill, 2d ch. Y. P. S. C. E.	5 00
Chelsea, Cary-ave. Y. P. S. E.	2 50
Brookline ch., quar. colla.	166 44
Hingham ch.	11 00
Chelsea, 1st ch., W. E. Perry's S. S. class, for n. pr. among the Telugus	50 00
West Acton ch.	32 00
Boston, Warren-ave. ch.	206 81
" Clarendon-st. ch.	283 75
" Tremont Temple Y. P. S. C. E., tow. outfit and pas-sage of Dr. Robert Harper	100 00
Boston, 1st ch.	200 32
" " Sam. N. Brown	100 00
Winchester, 1st ch.	10 00
" B. Y. P. U.	10 00
Waltham, 1st ch.	30 00

North Easton ch.	\$1 00
Haverhill, Portland-st. ch.	100 00
Brockton, Lydia Robinson, extra Christmas gift for Africa	1 00
Lawrence, 3d ch., tow. sup. Rev. Thos. Adams, Congo	150 00
Worcester, 1st ch.	122 90
Edgartown ch.	15 35
" Y. P. S. C. E.	5 25
Lowell, Worthen-st. ch.	28 97
Dedham, 2d ch.	3 54

RHODE ISLAND, \$581.10.

Providence, 4th-st. ch.	2 35
" " B. Y. P. U., tow. sup. H. J. Vinton, Ran-goon	12 50
Providence, students of Brown University, tow. outfit and passage of J. Harvey Ran-dall	500 00
Providence, Cranston-st. ch., tow. sup. Moung See Dee, care Dr. Bunker	56 25
Pawtucket, Woodlawn B. Y. P. U.	10 00

CONNECTICUT, \$481.80.

Hartford, 1st ch., Steadfast Club, tow. sup. Karen pr., Hemmai Klaipe	10 00
Meriden, 1st ch.	316 28
Norwich, 3d ch.	63
Stratfield S. S., for mission work at Mukimvika, Congo	14 49
North Lyme ch.	15 00
Stonington, 1st ch.	125 40

NOTE.—Correction in September report: New Haven Association should be reported as New London Association, viz.:

Scott Hill Y. P. S. C. E.	\$1 00
Montville	2 00
North Lyme	2 00
Huntington-st.	2 00
Sec. Waterford B. Y. P. U. (Quaker Hill)	2 00
Collection	3 79
Miss Mary Lillian Herr	50

	\$13 29
Paid tow. fare Miss MacLaurin,	2 55

New London Asso., Y. P. Societies \$6.00 instead of \$36.

NEW YORK, \$4,556.58.

Brooklyn, Greenwood Y. P. S., J. P. Goodwin, to assist Dr. Robert Harper in going to the foreign field	\$10 00
Brooklyn, Hanson-pl. ch., Bible Class of Rev. D. M. Stearns, tow. sup. of Mr. Katataye, care Rev. J. L. Dearing, Japan	25 00
Brooklyn, Calvary ch.	32 35
" 1st ch. S. S.	8 69
" Flatbush, 1st S. S., G. A. Huntley, M.D., and wife	10 00
Brewster, 1st ch., for education of Burmese student in Ran-goon Theol. Sem., care Rev. W. O. Valentine	4 00

Meredith S. S., tow. sup. Boaz, care Rev. I. S. Hankins	15 27
Hoosick Falls, 1st ch.	16 83
Taberg, Annsville ch.	3 70
" B. Y. P. U.	1 30
Matteawan, Pilgrim ch. B. Y. P. U.	15 00
West Park, Beulah Vale ch.	21 00
Lima, Y. P. S. C. E., to help sup. nat. tr. or pr. at Irebu on the Congo, in connection with Mr. Moody's work	12 50
Troy, 5th-ave. ch.	81 18
" " per Miss Brigham, for medical miss. work, care G. A. Huntley, M.D.	10 00
Troy, 2d ch.	50 00
Albany, Memorial ch.	5 11
" Mrs. Frances S. Brooks, tow. sup. of a mis-sionary, care Mrs. M. B. Ingalls	100 00
New Paltz, Wm. F. White and Mrs. Mary G. White	10 00
Kingston, Wurts-st. ch., Anon., for medical miss. work, care G. A. Huntley, M.D.	50
Kingston, W. H. Kniffin, Jr., for do.	1 00
Rochester, 1st ch., of which \$100 is from Prof. A. H. Mixer and daughter for nat. workers, care Rev. M. C. Mason, Tura, Assam	616 00
Rochester, Park-ave. ch.	30 00
Poughkeepsie S. S., for sup. Ko Shwn, Moung Kman and Moung Chet, care Rev. C. L. Davenport	100 00
Monroe Asso., Austin H. Cole, Treas.:	
Rochester, 1st ch., B. Y. P. U., for sup. Rev. Thos. Moody	\$44 51
Rochester, Parsells-ave. Y. P. S. C. E., for do.	5 00
So. Rochester, Y. P. S. C. E., for do.	3 35
Rochester, Plymouth C. E., for do.	10 00
Rochester, 1st Ger-man C. E., for do.	5 00
Rochester, Lyell-ave. C. E., for do.	8 25
Rochester University-ave. C. E., for do.	5 00
West Henrietta ch. C. E., for do.	10 00
Brookport ch. C. E., for do.	25 00
Penfield ch. C. E., for do.	5 00
Ogden ch. C. E., for do.	85
Ogden S. S., for do.	8 55
Mumford ch.	26 00
Churchville ch.	8 03
Hamlin ch.	8 50
West Henrietta ch.	8 00
Ogden ch.	4 25
Penfield ch.	14 01
Clifton ch.	16 54
1st Parma ch.	12 72
2d Parma ch.	2 90
United Henrietta ch.	4 85
Brookport S. S.	4 70

241 91

Woodhull Y. P. S. C. E.....	\$1 68
Johnstown, Wom. Circle, tow.	
work of Miss Z. A. Bunn ..	5 00
Yonkers, Warburton-ave. ch., 2, 946	50
Naples ch.	2 20
New York City, Amity ch.	
Y. P. Soc. for Harper Fund,	5 00
New Rochelle S. S.	13 08
Brooklyn, West End ch.	16 50
Buffalo, Lafayette-ave. ch.,	
H. C. Spindelov ..	10 00
Forestville, Alice G. Little for	
Bible work, care Rev. H.	
Richards ..	8 50
Plymouth ch.	8 91
Brisbin, Rev. W. E. Demorier,	3 00
Cortland, 1st Y. P. S. C. E.,	
tow. sup. Saya Timothy, care	
Rev. E. W. Kelly, Burma..	6 25
Cascade Valley ch.	1 00
Wyoming, Mr. and Mrs. John	
A. Strayline and daughter,	
tow. the work in Ung Kung,	
China ..	5 00
Hamilton, 1st Y. P. S. C. E.,	
tow. sup. Chee Ka, care	
Rev. J. W. Carlin, D.D....	4 47
Fabins Y. P. S. C. E., tow.	
sup. Anek, care Rev. E. G.	
Phillips, Assam ..	8 00
Benton ch.	23 85
Ontario Asso. coll.	8 25
Mt. Vision S. S.	5 75
Ithaca, 1st ch.	51 00

NEW JERSEY, \$627.45.

Chesterfield, Rev. E. M. Og-	
den ..	10 00
Plainfield, East 3d-st. Mission,	
for Plee Mer, care Dr.	
Bunker ..	12 50
Morristown ch.	584 35
Groton ch.	3 00
Mullica Hill ch.	17 60

PENNSYLVANIA, \$472.31.

Philadelphia, Mrs. A. S. Am-	
bler ..	100 00
Philadelphia, Baltimore-ave.	
B. Y. P. U., for Harper	
Fund ..	5 00
Reynoldsville B. Y. P. U., for	
do.	5 00
New Kensington, Miss Ada	
McCandless, for do.	10 00
New Tabernacle ch., add'l....	23 22
Balligomingo ch.	6 00
W. W., for nat. worker, care	
Rev. H. Richards ..	12 50
B. Y. P. U., 3d ch., German-	
town nat. worker, care Rev.	
P. Frederickson ..	20 88
Ch. of the Evangel. Narberth,	181 00
Mrs. E. McMasters ..	1 00
Harmony ch.	6 45
Mrs. S. J. Phillips ..	5 00
1st Chester S. S.	10 00
Northumberland ch.	10 40
" B. Y. P. U.	2 50
West End Branch 4th-ave. ch.,	14 14
McKeesport ch. B. Y. P. U.	5 34
" ..	52 27
A friend ..	1 61

DIST. OF COLUMBIA, \$61.05.

1st Washington Y. P. S. C. E.,	52 08
Anacostia ch.	8 97

MARYLAND, \$10.

Baltimore, 1st B. Y. P. U., for	
Harper Fund ..	10 00

VIRGINIA, \$23.

Oilville, Rev. E. H. Hurl-	
bett and wife ..	5 00

Petersburg, Gilfield ch., for	
work in Africa ..	\$8 00
Petersburg, Gilfield ch., for	
Miss. Soc.	10 00

WEST VIRGINIA, \$8.42.

Two Run, B. M. League ...	1 42
Lucile, F. F. Daniel, Esq.	2 00
Carkin, J. Q. Barker, Esq.	5 00

OHIO, \$144.93.

Akron, 1st ch. S. S., tow. sal-	
ary of Hemmay Klaippo,	
Karen teacher in Bghai Ka-	
ren Seminary, care Dr. Bunk-	
er ..	25 00
Cleveland, Superior-st. ch. Y.	
P. S. C. E., tow. sup. Rev.	
M. C. Mason ..	11 00
Dayton, 1st B. Y. P. U., for	
Harper Fund ..	10 00
Zenia, Y. P. S., for Harper	
Fund ..	5 00
Lindale ch.	5 20
Cleveland, East End Y. P. S.	
C. E., tow. sup. San Ka Da,	11 91
Cleveland, Euclid-ave. ch.	59 90
" Welsh ch.	1 50
Dayton, North ch.	10 39
Miami Asso. coll.	4 68
Owl Creek B. Y. P. U.	35

INDIANA, \$44.43.

Goshen B. Y. P. U., for Har-	
per Fund ..	5 00
Six B. Y. P. U. delegates, for	
Harper Fund ..	6 00
Richmond, R. N. McNeill, for	
Harper Fund ..	5 00
Mill Creek ch.	1 25
Brownstown ch.	1 75
Terre Haute, 1st Shining Star	
Mission Band, tow. educa-	
tion of girl pupil ..	10 00
Peru, Jr. Union ..	5 00
Harbert's Creek ch.	2 25
Ryker's Ridge ch.	5 20
Friendship ch.	2 08
Alfordville ch.	90

ILLINOIS, \$286.76.

Marengo ch.	7 79
Monmouth B. Y. P. U., for	
Harper Fund ..	5 00
Cairo B. Y. P. U., for do.	5 00
Chicago, Western-ave. B. Y.	
P. U., for do.	5 00
Chicago, West 40th-st. B. Y.	
P. U., for do.	2 00
Bloomington Y. P. S. C. E.,	
for do.	5 00
Oak Hill, Elijah Darrow ..	9 50
Aurora, Claim-st. B. Y. P. U.,	1 50
Normal ch.	25 00
Bethany, Mrs. A. Estoppey ..	1 00
Chicago, Belden-ave. Y. P.,	
for work on Congo ..	4 50
Hyde Park ch.	41 22
Cordova ch.	5 89
" Y. P.	1 50
Belvidere, South S. S.	10 86
Rockford, 1st Y. P., sup. Mu-	
lelah Poliah, care Dr. Clough,	15 00
Sycamore ch.	31 00
Chicago, 1st Sw. W. C., sup.	
Dukna Zacharias, care Rev.	
C. E. Petrick, Assam ..	35 00
Englewood, Sw. W's Circle,	
sup. Royala Sashia, care Dr.	
J. E. Clough ..	75 00

IOWA, \$227.36.

Waterloo, Dea. Robert Wil-	
liams ..	20 00
Cedar Valley ch.	38 50

Coldwater, Rudolph Landes ..	\$10 00
Cedar Falls, for Rev. C. Nel-	
son, Congo ..	5 00
Gilmore City ch., for do.	11 49
New Haven ch.	3 00
McIntire ch.	13 00
Osage, May Clark ..	50
" a friend ..	50
" ch.	57 92
" Prof. J. A. Lapham ..	5 00
Forest City, P. Anderson ..	7 00
Davenport, Sw. ch.	5 08
Village Creek, 1st Society ..	5 00
" Industrial Soc.,	5 00
Waukon ch.	10 70
West Union ch.	1 50
De Witt, A. L. Harrington ..	1 00
" J. S. Harrington ..	1 00
" W. Christian ..	1 00
" C. Hoper ..	1 00
Rolfe ch.	2 20
Bradgate ch.	2 00
Doon ch.	7 55
Marshalltown S. S.	12 50

MICHIGAN, \$33.96.

Chelsea, George Black, for	
Harper Fund ..	5 00
North-st. ch.	3 00
Grand Rapids, Wealthy-ave.	
B. Y. P. U., tow. sup. B. W.	
in India ..	3 35
Clare ch.	1 00
Laingsburg B. Y. P. U.	1 61
Ludington, W. C.	10 00
Clinton ch.	10 00

MINNESOTA, \$137.74.

Kasson ch., for Rev. C. Nel-	
son, Congo ..	6 00
Clark's Grove, Christian An-	
derson ..	26 00
Isanti, Sw. ch. for nat. pr.,	
care Rev. C. F. Viking,	
Ningpo ..	20 00
McIntosh, C. Johnson ..	10 00
Worthington, Alb. Hector ..	10 00
Isanti, 1st Sw. ch.	2 75
Grantsburg, Anna Thar ..	1 20
Leenthrop, Mrs. Dahlquist ..	1 00
St. Paul, 1st Sw., Hannah Car-	
son, for nat. pr.	15 00
Brunswick, P. Peterson ..	24
Wyanette Miss. Band ..	5 00
" E. W. Erickson ..	5 00
Milaca, for printing, care Rev.	
O. Hanson ..	4 47
Topeka, for S. S., care Rev.	
O. Hanson ..	5 00
Ashland, E. Erickson ..	1 50
Lincoln B. Y. P. U., for K.	
Johan, care Rev. W. H.	
Beeby, India ..	18 08
Worthington B. Y. P. U.	1 58
Carman ch.	5 00

MISSOURI, \$187.10.

Board of Home and Foreign	
Missions ..	159 60
Kansas City Sw. ch., sal. Pe-	
Ta, care Rev. T. Johnson ..	12 50
Kansas City Sw. ch. Y. P. S.,	
tow. sup. nat. pr.	15 00

WISCONSIN, \$41.72.

Evansville S. S.	4 08
Fon-du-Lac ch.	12 64
Racine Scand. ch.	12 34
" Wom. Circle ..	5 00
" S. S.	7 66

KANSAS, \$110.20.

Stafford ch.	9 10
St. John ch.	4 58

Donations

Onaga, A. M. Smith	\$0 25
Parallel ch.	05
Elm Creek ch.	8 80
Marshall Centre ch.	7 85
Marysville ch.	5 31
Washington ch.	75
Lincoln ch.	5 46
Blue Rapids ch.	15
Eden ch.	2 50
Neodesha ch.	5 00
Ninnescah Asso. coll.	7 16
Bethany ch.	9 05
Colby ch.	18 07
Highland Station ch.	1 00
Beloit ch.	5 50
Kansas City Y. P. S., tow. sup. nat. pr.	12 50
Burden ch.	1 00
Udall 1st ch.	4 00
" Second ch.	25
Waheeneay Asso. coll.	75
Hill City, Mrs. R. Worcester.	1 20

NEBRASKA, \$145.19.

Hastings B. Y. P. U., for nat. pr., Po Nyo, care Rev. G. J. Geis	37 00
Wilsonville 1st ch.	4 53
Fairbury ch.	29 95
Alexandria ch.	9 30
Lodi ch.	2 25
Lorton ch.	2 00
Platte Centre	6 80
Beth Eden S. S., des. to Miss A. S. Buzzell, Japan.	2 40
Blair S. S.	2 00
Stromsburg ch.	24 90
Weston, Christina Hanson	3 00
Valley, W. C.	5 00
So. Omaha, Rev. P. Lovene.	1 50
Mead, W. C.	7 00
Octavia ch.	5 00
York S. S.	2 56

COLORADO, \$60.65.

Gunnison 1st ch.	10 00
Delta S. S.	5 00
Colorado Springs, Y. P. S., tow. sup. nat. pr.	20 00
Colorado Springs, tow. sup. B. W.	10 00
Husted ch.	2 49
Table Rock ch.	2 00
Monument ch.	51
Boulder ch.	5 00
La Junta, Misses Allen and Dunlap, tow. sup. B. W.,	5 65

CALIFORNIA, \$105.06.

Alameda, B. Y. P. U., sup. nat. pr., Liet Chang, care Rev. W. Ashmore, Jr.	30 00
Oakland, Sw., Rev. A. W. Backlund and W. Werner, sup. nat. pr., care Rev. E. Grigg	12 50
Covelo Y. P. S.	1 00
Downey ch.	22 45
Los Angeles, Sw. ch. Vineyard Workers	6 00
Woodland ch.	5 45
Lemoore Y. P. S.	1 66
Santa Barbara B. Y. P. U.	2 00
Stockton, Second S. S. for work in Africa	5 00
B. B. Jacques and wife, tow. sup. nat. pr., Ko Khaing, care Rev. J. E. Cummings, Burma	10 00
Floreston, Miss Lillian Merrill and Mrs. J. W. Smith, tow. sup. nat. pr., care Rev. W. Ashmore, Jr.	5 00

California College Y. M. C. A., tow. sup. nat. pr., Huang Shien Sheng, care Rev. W. M. Upcraft	\$4 00
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OREGON, \$5.86.

South Yamhill S. S.	5 86
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SOUTH DAKOTA, \$5.00.

Orleans, N. P. Vih	5 00
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WASHINGTON, \$5.00.

Asotin, E. L. Routh	5 00
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NEVADA, \$31.00.

Reno ch.	31 00
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IDAHO, \$29.50.

E. Idaho Asso. coll.	10 00
Blackfoot ch.	1 00
Wallace ch.	18 80

ARKANSAS, \$3.00.

Little Rock, J. W. McGuire, for Harper Fund	1 00
Helena, Mrs. S. A. Stearns, for do.	1 00
Arkadelphia, Miss Mary Forbes, for do.	1 00

GEORGIA, \$2.00.

Atlanta, Miss M. O. Brooks ..	2 00
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FLORIDA, \$15.00.

Jacksonville, Rev. J. J. Parsons, for Harper Fund	10 00
Jacksonville, 1st B. Y. P. U., for do.	5 00

ALABAMA, \$10.00.

Rosedale, Max J. Schimmel ..	10 00
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INDIAN TERRITORY, \$14.15.

Arkansas Valley Asso. coll. ..	14 15
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OKLAHOMA, \$16.12.

Cheyenne ch.	4 00
Hennessey S. S.	7 37
Harmony ch.	3 00
Willow Springs S. S.	1 75

NEW MEXICO, \$10.00.

Albuquerque ch.	10 00
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NOVA SCOTIA, \$30.00.

A Friend	30 00
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ALASKA, \$5.50.

Wood Island ch.	5 50
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MISCELLANEOUS, \$195.50.

General Miss. Soc. of German Bapt. chs. of No. America, per J. A. Schulte, Treas. for the Cameroon Mission ..	187 50
J. C. Cowan, for Harper Fund, Anonymous givers, for do.	5 00
Miss Williams, for do.	3 50
Miss Williams, for do.	50

Total.....\$10,800 88

LEGACIES.

Boston, Mass., Wm. H. Fairfield	\$11 25
Boston, Mass., Abigail C. Parker	1,285 71
Holliston, Mass., Rowena Leland	1,000 00
Southbridge, Mass., John Edwards	27 00
Newburyport, Mass., Mary Elwell	23 15
Wakefield, Mass., Charlotte N. Evans	250 00
Providence, R. I., Henry Jackson ..	23 44
Wallingford, Conn., B. D. Sutlief	324 34
	<hr/> 2,944 89

\$13,745 77

Donations and Legacies from April 1, 1897, to Nov. 1, 1897	\$80,278 04
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Donations and Legacies from April 1, 1897, to Dec. 1, 1897	\$94,023 81
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Donations received to Dec. 1, 1897:	
Maine	\$1,244 78
New Hampshire	848 36
Vermont	559 78
Massachusetts	9,932 04
Rhode Island	1,935 87
Connecticut	1,654 63
New York	17,004 87
New Jersey	4,404 01
Pennsylvania	5,763 28
Delaware	108 63
Maryland	32 35
Virginia	151 50
West Virginia	1,300 06
Ohio	5,704 85
Indiana	1,022 45
Illinois	3,216 26
Iowa	1,695 81
Michigan	1,176 33
Minnesota	1,204 37
Wisconsin	627 59
Missouri	1,193 77
Kansas	1,178 92
Nebraska	1,008 99
Colorado	381 51
California	966 29
Oregon	174 41
North Dakota	174 20
South Dakota	260 68
Washington	140 87
Nevada	31 00
Idaho	39 40
Wyoming	1 00
Montana	78 15
Arkansas	3 00
Arizona	31 50
South Carolina	1 08
Tennessee	1 00
Georgia	14 82
Florida	25 00
Alabama	24 54
British Columbia	60 30
Indian Territory	61 95
Oklahoma	54 89
New Mexico	15 25
Canada	10 30
Nova Scotia	30 00
Norway	22 00
Denmark	79 53
England	263 25
Burma	266 91
China	60 00
Congo	51 45
Miscellaneous	1,366 50
Russia	203 10
Alaska	5 50

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Had Catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—Miss CARRIE BOWERS, Rouseville, Pa.

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Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*herein describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

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BAPTIST MISSIONARY MAGAZINE

Tremont Temple, Boston, Mass.



China

Mysterious land !
What thoughts arise as we contemplate thee ;
For thou dost stand
Unique upon the page of history ;
And in thy strangeness dost appear
A portion of another sphere.


Ancient thou art
Among the ancient nations of the world ;
And ever loath to part
From thy ancestral ways ; thou hast unfurled
And round thee wrapp'd a mantle of reserve,
And they who fain would serve
Thy best and highest interests, are oft
Repelled and scoffed.

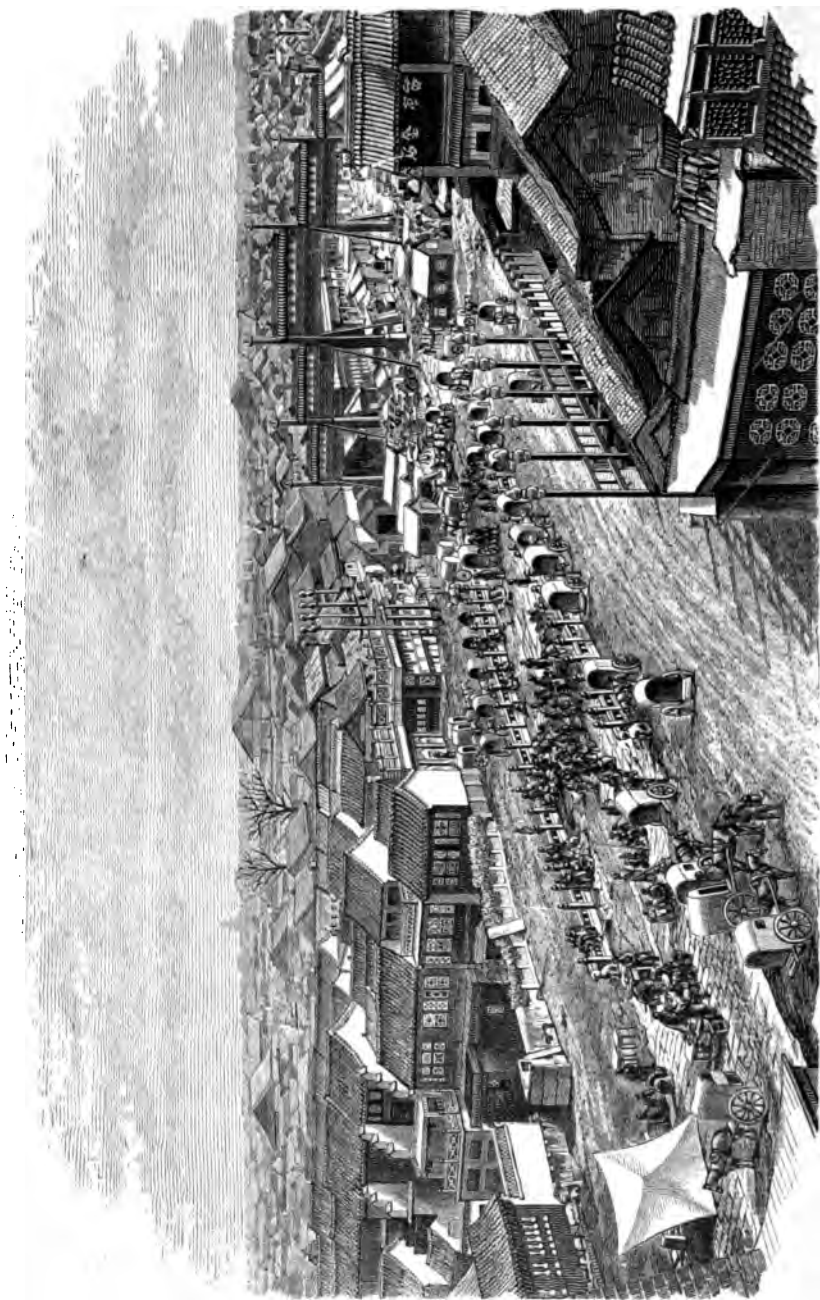
Hoary with years,
And bloated with the pride of tyranny,
Thy idol worship rears
Its hydra-headed form in enmity
To truth and right,
Filling each vacant place
With forms fantastic — gods of wood and stone,
And in its wide embrace
Binding its devotees unnumber'd down
With chains of night.

But, China, thou shalt rise
And from the spell burst free ;
A voice now from the skies
Is speaking unto thee.
In distant climes the voice is heard,
And men whose hearts thy woes have stirred
Are speeding over land and sea
To rouse thee from idolatry.

Resistless, firm, and steady,
Rolls on the gospel tide,
Its foremost waves already
Are bursting on thy side.
And soon o'er every city,
And every wayside green,
This deluge of God's pity
Shall flow in might serene.

— W. H. P.





SCENE IN THE CITY OF PEKING, CHINA. THE BEGGAR'S BRIDGE

The Baptist

Missionary



Magazine

Vol. LXXVIII. No. 2

FEBRUARY, 1898



SEAL OF THE AMERICAN BAPTIST MISSIONARY UNION.—In the issue of this MAGAZINE for November, 1897, was given a statement of the origin of the seal of the American Baptist Missionary Union (seen above) as far as information was then at hand. It was there stated that the seal was an adaptation from that of an Augustinian monk of the sixteenth century, made by a special committee appointed for the purpose. We have been glad to receive further information on

this interesting subject from Rev. Leighton Williams, pastor of the Amity Baptist Church of New York City, of which his father, Rev. William R. Williams, D.D., was also pastor. It appears that to Dr. Williams, the father, belongs the credit of suggesting the beautiful and appropriate seal of our Baptist Missionary Society, which has long been the admiration of those interested in such matters. Mr. Williams writes:

“My father was a member of that committee, if not its chairman, and suggested the seal from an emblem which he found in the *Imago Primi Seculi*, published by the Jesuits of the Belgian Province of the order on the centenary of their establishment. He translated their Latin motto, *In utrumque paratus*, into idiomatic English, ‘Ready for either.’ The design is but slightly varied from the original plate, and might with advantage be improved by a more exact copying of the original, which is more artistic, but the idea is fully embodied in the seal.”

TWO BIBLES only will suffice for one-half the human race. One of these is the grand old English Bible and the other is the Bible in Chinese. Versions of the Bible in more than three hundred and fifty languages and dialects must be made to supply the other half of the world. With the great English and Chinese speaking peoples united, what effective opposition could be offered? With China joined to the Christian forces of the world, how little would remain to be conquered for Christ!

THE REAL CHINA



DISASTERS in rapid succession have descended upon China in recent years. With flood and famine within, and defeat on sea and on land from foes without, the devoted country has seemed to be doomed to sure and rapid decline among the nations of the earth. Dismasted and well-nigh dismantled, the storms of adversity have beat with pitiless force upon the huge hulk, until the rolling surges seem to about overwhelm it, and China as a nation disappear from the face of the earth. Such is the prophecy freely made since the war with Japan, and repeated with greater emphasis after the encroachments of Germany and Russia. To many it has seemed that China was doomed to destruction and to be partitioned among the leading nations of the earth, as has been the case with the continent of Africa.

Those who have indulged in such prophecies can hardly have studied the history of China or made themselves acquainted with the character of its people. They forget that China has existed as a nation from the earliest dawn of history, and has seen revolution and conquest, the overthrow of nations and the downfall of dynasties roll over the face of all the rest of the earth, while she has gone on in a serene and uninterrupted course of existence. Quiet, conservative, steady and sturdy has been the course of the Chinese Empire. In the face of the history of China for twenty centuries it is too much to attempt to predict the swift and sure dissolution of the Chinese Empire.

The events of the last few years, the war with Japan and the encroachments of Russia and Germany, have failed to touch or make any impression upon the real China. Western opinions have been based upon the circumstances and characteristics of Western nations. China is utterly unlike the nations of the West, or any other nation which has ever existed or now exists on the face of the earth. Its strength lies not in its government, not in its vast stretches of territory, not even altogether in the characteristics of its people, but in the peculiar patriarchal form of its social organization. The ruling dynasty of China is foreign. It is a Manchu dynasty, and its overthrow would be regarded with as little concern by the Chinese people as that of the Sultan of Turkey. The control of the vast regions of Manchuria, Mongolia and Tibet is a matter of as little interest to the average Chinaman as that of the Soudan or the Desert of Sahara. Even the capital, Peking, with the two peninsulas over which Russia and Germany are now contending, the bay which they enclose, and all the adjacent territory might be lost, and yet the real China would hardly be touched. The China of the north is a conquest and a colony. The real China is in the south; for here are the Chinese people at home, and in the vast and fertile regions around and below the Yangtse River dwell the great majority of the countless myriads which make up the multitudinous population of vast China. According to Chinese chronology Peking is a capital of comparatively modern date. The ancient capital of China was Nanking, and this city still retains the name of "the southern capital." It is reported that the counsellors of the

Emperor have recently advised him to remove his capital from Peking to the old capital of the south, showing how little effort the Chinese care to make to retain their hold upon the outlying country in the north.

Those who have come in the last few years to regard the Chinese as a nation of cowards, and the division of China as a matter of easy conquest, have forgotten not only the history of China in remote ages, but even of comparatively recent years. It is only forty years since the Taiping rebellion; a movement which, arising with startling suddenness, spread with lightning-like rapidity over the whole of south China, conquering city after city and province after province, until it seemed sure of success. The Chinese rulers were in despair, and the rebellion was subdued at last only by the intervention of a foreign force under the command of the American Ward and the English Gordon. It has always been granted that in no war within the range of modern history was such reckless daring and bravery exhibited as by the Taiping rebels. These rebels were from the south, a region which has felt scarcely a tremor of the agitation of the recent years, but which lies, vast, populous, and full of resources, the heart of the strength of China, to be reckoned with before the real China can be conquered or any serious plans of partition be carried into effect.

It is true that the Chinese have not hastened with the speed of Japan to adopt Western arms and military and naval organization. They have never been impressed with the need or the desirability of this. But the full equipment of a Chinese army and navy, if the nation should really enter upon that purpose, would be a matter of but a few years. With foreign officers drilling the Chinese army and navy, and the most improved modern equipments, which China has ample resources to command, it might prove a formidable opponent for even the foremost fighters of the world. With one nation of the West as an ally to assist and guide in the development of its fighting powers, China could defy the combined forces of Europe, defeat their plans for Asiatic conquest, and herself dominate the entire East in war, in commerce and in control.



THE CITIES OF HANYANG AND HANKOW, CHINA
WHERE "CHINA'S MILLIONS" LIVE

CHINA'S LEAST KNOWN RELIGION

THE first great Tauist, as we learn from an article by Rev. F. H. James in *The Chinese Recorder*, was Laotsz, who was born in the city of Pochau about 640 B.C. He was a typical philosopher, calm, reserved, observant, keen. He composed but one book, "The Way and its Characteristics," which contains only five thousand words, but is one of the best as well as one of the most obscure books China has ever produced. His struggle after knowledge of the great Original was intense. In this respect Laotsz was superior to Confucius, who was content to transmit simply what had been taught by his predecessors. None of China's sages held or taught more elevated doctrines than Laotsz. He condemned over-legislation, war and capital punishment, and held that government should be just, sympathetic, liberal, and yet economical. Man should ignore everything which injures his pure nature, and follow his heart's best instincts.

Some quotations which remind us of the New Testament will show the high nature of his thought. "There is nothing like keeping guard over the inner man." "By undivided attention to the heart it is possible to be as a little child." "Good men are the instructors of bad men. Bad men are the material good men have to work upon." "Recompense injuries with kindness."

Laotsz came very near the knowledge of a personal and spiritual God, as did also his follower, Chwangtsz, who lived about 330 years before Christ. The following extract from the writings of Chwangtsz is probably the nearest approach to a clear statement of a belief in God as a spirit to be found in the Chinese classics: "The heavens revolve, the earth remains still, the sun and moon move in their respective paths; but who governs them? Who manages them? Who lives unoccupied in stillness and yet causes all things to move? The thoughtful have speculated much on these things and failed to find out the secret. The wind rises in the north and drifts between east and west, agitating all things; but who drives it forth and brings it back, and for what reason is it all done? It seems as if there must be a True Ruler, only we cannot get at his personality."

Liehtsz, a later disciple of Laotsz, rises almost as high in his thought. "There is a life that is uncreated. The uncreated alone can produce life. The changeless comes and goes; his duration can have no end. His ways are past finding out. Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere. Death is just a going home again. It is repose for the good man and a hiding away of the bad."

Later Tauism has, we are sorry to say, degenerated from these high ideals, and has become a base and abject superstition, showing the inevitable downward tendency of a human religion without a divine revelation.

PREPAY POSTAGE IN FULL when writing to missionaries. If you do not the missionaries must pay what is lacking, and in Japan they must pay twice the amount of the deficiency. They like to receive your letters, but do not make them pay too much for the privilege. Your postmaster will tell you exactly how much postage is due on every letter or card.

A FAMINE ON OUR TELUGU MISSION FIELD

THE great famine of last year barely touched that part of India occupied by our American Baptist Telugu Mission. There was a great advance in the prices of food, and some scarcity in certain districts; but the distress and need was so much greater in the central and northern portions of India that we made no appeal for contributions, preferring that the gifts of the generous should go where they were more sorely needed.

Now, however, we are confronted with a famine on our own field. The section affected is small compared with the vast regions covered by the famine of 1896-1897; but the distress will be no less real, and the people who suffer are **our own**, in whom the Baptists of America feel a peculiar interest, and for whom they are specially responsible. About half of the Telugu field is affected, embracing the missions at Ongole, Podili, Kanigiri, Sattanapalli, Cumbum, Markapur, Udayagiri and Atmakur. Any contributions made for the relief of the famine sufferers should not be allowed to interfere with the donations to the regular work of the Missionary Union, but any who would like in addition to aid the famishing among the Telugus, can send their contributions to E. P. Coleman, Treasurer, Tremont Temple, Boston, Mass.

The following letters from the missionaries on the field explain the situation and express the need :

Rev. I. S. Hankins, Atmakur. Famine is near at hand. Prices of grain have been so high for a long time and the people's resources having been exhausted, the very day that the *ryots* (farmers) lose hope or work stops, that very day starvation is upon the people. People are living upon promissory notes, like business, with a hope of a harvest, but as soon as the hope of harvest is gone, everything will be at a standstill and the people thrown into a famine. Every indication now is that the heavy monsoon, which the people depend upon, is going to be a failure. Distress here in Atmakur has not been so great as in other places, but distress will be upon us as heavy as in other places should not rain come within a short time. Already a few of the Christians are having a hard time of it, and I am compelled to give them some work. There is no good road up the hill to the bungalow. I am having a road made. This is not a big job. Fifty rupees may do it. I must find work for a few. If more distress comes, must be prepared to help more. Such help, if put into work, helps the people and at the same time improves mission property. Please be ready to help me a little.

Rev. W. R. Manley, Udayagiri. Our monsoon failed utterly, and so famine with all its horrors is upon us. Not a day passes that we do not see most distressing sights — children so emaciated that it is hard to see how they retain any hold upon life at all, and old people who are little more than living skeletons. I have still some of the *Christian Herald* money on hand, but it is nearly gone, while no one knows how long it will be yet before government commences regular relief works. No one can tell what the year before us will bring forth; but there is every reason to fear that all the horrors of the famine in the North of India will be repeated here, and I look forward with an indescribable dread of the terrible experiences that may be in store.

Rev. J. E. Clough, D.D., Ongole. I do not wish to cry "wolf, wolf," until the wolf becomes an actual fact. However, perhaps I ought to say that we have had no northeast monsoon here as yet, and when I tell you that this was due on the 15th of October, and every day since, you can imagine how anxious we begin to feel.

Rev. George H. Brock, Kanigiri. The northwest monsoon has "broken," but we have got none of it. The poor people are in much distress. Many are without food for days. Most of our Christians are in this state. A woman working in our compound last week fainted. I made inquiries about her and learned, to my deep sorrow, that she had been without food for four days. Her home is only a mile from our bungalow. Now I am clean out of famine money, having spent already more than two thousand rupees. What I propose is that the Executive Committee or Yonkers church, or somebody, send me some money to build our church. This is a time of sore distress among our Christians, and I write for them more than I do for the church building, though we are greatly in need of that. It is a great trial to me to be shifting from veranda to tent and from tent to cow-shed. At present we are holding our Sunday services in the back of the compound in a cow-shed. At my last Quarterly of four days, in a tent, with a blazing sun. I thought I would faint several times. Really it is taking the very life-blood out of me to be meeting thus. We are as poor as rats, and have been in a severe famine for a year past.

Rev. G. H. Brock, Kanigiri. Up to the present we have not had a drop of rain. Udayagiri is worse than Kanigiri; Podili is just as bad. Mr. Manley has just had a letter published in the *Madras Mail* stating the case. The magistrate of Kanigiri has just sent in a special report to Government about the situation here. During this week I have had many delegations from the villages asking for help. Really, matters begin to look quite serious.

What you do, do at once. Remember we have a Christian community of above ten thousand, all from the poorest of India's poor; that they have been at starvation's door for more than a year, and that now they are face to face with death itself. To add to the situation, cholera has broken out in many villages.

As Mr. Brock says: Whatever is done should be done quickly. Starvation does not wait.

PERSONAL. Rev. W. F. Gray and wife, formerly of Hanyang, China, arrived at Rangoon, Burma, Oct. 31, where Mr. Gray will labor among the English-speaking population.—Miss Annie L. Crowl reached Hanyang, China, on Nov. 12.—Mr. George Warner and wife reached Ningpo, China, Nov. 13, where he will act as treasurer of the Eastern China Mission.—Rev. F. W. Stait and wife arrived at Podili, India, Oct. 13.—We learn that Rev. C. H. Heptonstall of Toungoo, Burma, was married Nov. 23, to Miss E. M. Petley, daughter of Capt. J. Petley, proprietor of the Naicho coffee estate, near Toungoo. Mrs. Heptonstall has heretofore been an efficient volunteer helper in the mission work at Toungoo, and we present our congratulations and good wishes for the happiness and usefulness of the lives thus united.—George T. Leeds, M.D., and wife and Mr. J. Harvey Randall and wife sailed from Philadelphia Saturday, Jan. 8, the former for Thibaw, Burma, and the latter for work in the Baptist College, Rangoon.

A LETTER FROM LI HUNG CHANG

THE visit of Li Hung Chang to the United States will lend additional interest to the following letter sent by him to Rev. Gilbert Reid, who is organizing a special mission to the *literati* or educated class of China. It is not too much to say that since the war between China and Japan there has been a complete revolution in the attitude of the leading minds among the Chinese toward outside nations and peoples. They have become convinced that China has needs which the rest of the world can supply, and the country is opening to foreign ideas and appliances as never before. This is the opportunity for Christianity in China.

PEKING, CHINA, April 12, 1897.

To the Rev. Gilbert Reid, Founder of the Missions in the Upper Classes of Peking, China :

DEAR SIR: Having on various occasions gladly shown my interest in the good work recently organized by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labor you have devoted to the welfare of the people in various parts of China, it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries,—perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered; it exists, and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly, and will give you a helping hand in your future efforts to bring more light into the world, and encourage higher aims and aspirations, you may use for that purpose this letter from your friend.

(Signed) LI HUNG CHANG,

*(Senior Guardian of the Heir Apparent,
Classical Reader to his Majesty the Em-
peror, Senior Grand Secretary of State,
Minister of the Foreign Office, and Earl
of the First Rank.)*



LIBERTY AND LIGHT

PERSECUTION is always a mistake. No doctrine is destroyed by denunciation. Repression excites resistance. A high wind kindles the coals. Any religion, true or false, thrives under violence. The blood of martyrs is the seed of the church. Fire and the sword are impotent against faith. Freedom is the foe of error and the friend of the truth. Old-time doctrinal fights multiplied denominations. Modern liberty is bringing unity of belief. Churches which divided years ago have now no grounds of separation except force of habit and established institutions. False doctrines which flourished in controversy are dying in freedom. The Society of Jesus, proscribed in every leading Roman Catholic country, is the strongest force in the Roman Catholic Church. Prohibited in the German Empire, the Jesuits have more influence in Germany than they have in England or America, where they enjoy entire liberty. Give error rope enough and it will hang itself. Darkness cannot endure light. Truth thrives in the day. The light of the gospel is the real victor. The sword of the Spirit is the most potent weapon. The word of God proclaimed peacefully, powerfully and persistently, will win. Before it falsehood will flee, error will die, discord will disappear, truth will triumph, peace will prevail, righteousness will reign, Christ will be crowned, God will be glorified. This is the work of missions.

THE AGGRESSIONS OF EUROPEAN NATIONS ON CHINA are a reproach to their boasted civilization and a stigma on the name of Christianity. In the face of such conduct it is no wonder that Christian missions find many difficulties in their pathway. The protest of Li Hung Chang, published in the daily press, states the points with sufficient clearness, and with a cogency which must bring a blush of shame to the cheek of every honorable citizen of a Christian land.

The forcible occupation of Kiao Chau by Germany is a direct violation of existing treaties and of international law.

The pretext made for this act of war was the murder of two missionaries by robbers in the interior of the province of Shan-tung. The Chinese government offered immediate and full redress for this outrage—punishment of the criminals, dismissal of the local officials and large compensation for all losses.

Anxious to avoid hostile acts, the Chinese troops were withdrawn from Kiao Chau when the Germans landed, and in spite of strong public feeling prevailing throughout the country for the defence of Chinese territory against aggression, my government has not sent reinforcements to Kiao Chau.

Outlaws exist in China, as in all countries. Neither treaties, law nor religion can entirely suppress crime anywhere in the world, though they condemn and punish the criminals.

Should China be distressed by having her shores invaded and her territory occupied because of an occurrence which Western countries would deal with by law and not by war—an unexpected incident, deplored by my government and followed by full redress?

Our desire is to preserve our territory intact and to steadily improve it as a field open to all countries equally for development of commerce.

THE CLOSING MONTHS OF THE FINANCIAL YEAR is always a time of peculiar anxiety to the management of the Missionary Union. So large a proportion of the churches delay their offerings until near the end of the year that there is always uncertainty as to the outcome until the actual close of the Treasurer's books on March 31. Two-thirds of the income of the Missionary Union is received in January, February and March, and more than one-half in March, the very last month of the fiscal year. This statement is enough to show why the officers of the Union cannot better adapt the expenditures to the income. They never know what the income is to be until the year is closed.

This year the appropriations amount to \$426,000. This is \$40,000 less than last year and \$70,000 less than two years ago. Of this only \$106,444 had been received up to Jan. 1, leaving \$319,556 which must come into the treasury in three months in order to close the year without a debt. This is \$100,000 more than was received for current expenses in the last three months of last year. The matter is plain. Excluding the contributions for the debt of last year *The Missionary Union must receive FIFTY PER CENT MORE in January, February and March than it did last year in order to close the year without a debt.* This is the simple condition of the case, and we place it before the Lord's people in order that they may know what is needed to be done.

THE FUTURE OF MISSIONS IN CHINA will be greatly influenced by the recent adoption of missionaries as advisers by the rulers and reformers of the Empire. After the war with Japan the Chinese government felt the necessity of advice. It knew not where to turn. It felt that the ministers of foreign nations were not in a position to speak without prejudice. The foreign merchants could hardly be free from self-interest. In this emergency it was advised to turn to the missionaries, whom many of the most prominent men of China had already learned to know as true friends of the country and of the Chinese people. From occupying the lowest and least influential position among the foreigners of China, the missionaries have come to the front as the confidential advisers of those entrusted with the highest power. Not only this, but those who have been stirred by recent events to seek for a real reform of China, are consulting the missionaries as to the future of the nation. One great result of this new position accorded to missionaries has been the fact that orders have been despatched to all the provinces of the Empire that Christianity shall be tolerated in China the same as it is in Europe. Rev. Timothy Richards, Secretary of the Christian Literature Society for China, who has been a missionary in that country for twenty years, writes: "When I think of the importance of this movement I feel appalled by its magnitude — the leaders of four hundred million of people turning to the Christian church for light and leading." What illimitable possibilities lie in this new development can be realized in part, but the full results the liveliest imagination can but feebly depict.

THE FINAL TRIUMPH OF THE REDEEMER'S KINGDOM is nowhere more assuringly foretold than in Isaiah 53: 11: "He shall see of the travail of his soul and shall be satisfied." Consider the sacrifice which the Son of God made in giving up his heavenly home and throne and glory for even a brief life on earth. Think of the lowliness of his birth, his humble home in Nazareth, his labors as a carpenter, his arduous three-years' toil in preaching the gospel, the hostility and contempt of the Jews, the indifference of the people, the contradiction of sinners, the blindness, weakness and waywardness of his friends, the shame of his prolonged trial, the injustice of his condemnation, and the agony of the cross. When we comprehend that the success of the work for which he endured so much is to be so complete and so glorious as to cause him to be entirely satisfied with the result of his toils, his humiliation, his sacrifices and his sorrows, every reason for anxiety and foreboding concerning the future of the work of the Lord is taken from the minds of his people. Why should any Christian be anxious if Christ is to be satisfied? What hope, what confidence, what courage, what assurance of success, comes to the Christian laborer as he realizes that the harvest which shall be gathered will be one which shall entirely satisfy the Lord of the vineyard.

THOSE INTERESTED IN UGANDA will be glad to learn that after the defeat of King Mwanga, mentioned in the December MAGAZINE, he fled with the remnant of his army to German territory, where he was held by the Germans. Dandi Chwa, the year-old baby son of Mwanga, has been proclaimed King of Uganda, and the government is to be administered for him by three regents, two of whom are Protestants and one Roman Catholic. The country is now quiet and no further trouble is anticipated. A railroad is being rapidly constructed from the coast, and soon Uganda, with its successful and deeply interesting Christian mission, will be within easy reach of civilization.

THE DISTRESSING ACCIDENT to Rev. David Downie, D.D., of Nellore, India, will arouse sorrow and sympathy in a multitude of friends who know and honor him. From the reports which have been received, it seems that on Wednesday, Nov. 17, a gentleman at Nellore called on Dr. Downie at the mission house. He was accompanied by a dog, and as the dog passed Dr. Downie it jumped upon him and bit him in the right arm, midway between the wrist and elbow. According to the medical report received at the mission rooms, there were four slight punctures, and the bite was made through two thicknesses of cotton or linen cloth. After a time symptoms of what were thought to be the incipient stages of madness were noticed in the dog, and a gentleman seeing this and not knowing that he had bitten anyone, shot the dog. After this became known it was deemed advisable by Dr. Downie's medical advisers, including Mrs. Ida Faye Levering, M.D., that he should proceed at once to Paris for treatment in the Pasteur Institute. He was accompanied by Mrs. Downie, and after treatment returned to Nellore, without visiting America. Under date of Dec. 27 Dr. Downie writes from Paris, "I think we may rest assured that what we dreaded is now averted." To this end let the prayers of all God's people be earnestly offered.

THE EVILS OF UNAUTHORIZED SOLICITORS for missionary funds have become so great that the representatives of a large number of Christian and missionary societies in India have considered it necessary to unite in an appeal to the Christian churches of Great Britain, Australia and America against the independent and unaccredited efforts of various persons from India to solicit funds, ostensibly for missionary work. It is declared that the funds which these persons receive are a grave danger to those who receive them, since they are, in a large number of cases, led to a misuse of the funds by having an unaccustomed amount of money in their irresponsible control; and they are injurious to the missions since they detract from the funds given to regular forms of missionary work, and also tend to bring missionary work in India into disrepute by the ill-advised efforts of these persons. And it is declared by this very responsible body of men who sign the appeal that there is no one of these independent, so-called missionaries, who make a wise and economical use of the funds placed at his disposal. Our churches should be on their guard against all unaccredited persons who come to them appealing for contributions for objects which may appear good in themselves, but the methods and results of which are entirely unknown.

“MISSIONARY MEMORIALS,” by Rev. Walter N. Wyeth, D.D. In this series Dr. Wyeth is making an effort at his own cost and risk to supply a series of brief and graphic biographies of Baptist missionaries at a low price. For fuller details than we can give here we refer our readers to the advertisement found in this number of the *MAGAZINE*. They are admirable especially for missionary circles, bands, and the missionary department of Sunday-school libraries. We gratefully acknowledge the gift by Dr. Wyeth of a set of these valuable and interesting memorials to the library of the Missionary Union, to replace the losses by the burning of Tremont Temple, four years ago.

THE FIRST CONTRIBUTION FROM ALASKA to the work of the Missionary Union, so far as is known, was recently received from the Wood Island Baptist Church, Rev. Curtis P. Coe, pastor, and Miss Lulu C. Sanxay, clerk. There are only seven members, and the clerk forwarded \$5.50 at the first contribution of the church to foreign missions. If every church in the United States will do as well, the work of the Lord in all the earth would receive a mighty impetus.





AMONG THE HIGHER CLASSES

REV. H. A. KEMP, CHAUCHAUFU, CHINA

THERE is one condition which is a source of no little encouragement, but which must be carefully weighed and estimated at its real value, and that is, a growing friendliness on the part of many rich men and scholars. I think this is pretty general throughout the district of Tie-chiu. What is the reason of this? I think that we may say that one reason is, because there is a vague idea abroad that China is on the verge of disruption, and that this is to be brought about by the foreigner; the missionaries being foreigners they think that if they stand on friendly terms with them they will, when this comes to pass, receive some benefit. But now what is there in this idea of theirs which may be regarded as encouraging? Why, just this: the wealthy people and scholars have a tremendous influence over the mass of the people. One scholar in a village of three or four thousand may successfully combat all our efforts to propagate the gospel there. I remember two years ago of going to a large village near Hu city. We had been preaching to a large crowd for some time who were giving quiet and respectful attention to the preaching, when suddenly one of the long-gown gentry appeared on the scene. He was the leading man in the village, as we afterwards learned. He began to revile the doctrine and the native preachers, telling them that they ought to cut off their queue and put on our

(the foreigner's) clothes and leave the country, and immediately the crowd took sides with him, and the result was that we could get no further hearing there, and had to leave.

Now the friendly attitude of this class will remove a barrier which will leave the mass of the people free to listen to the gospel. We may hope that some of the rich men and scholars will believe and be saved, but we must not place undue weight on that. We may rejoice, however, that it is opening the way for us to reach those for whom the word of God says the gospel is; viz., the poor. There is no doubt but that these have been kept back by fear, in a large measure; fear that this upper class would make trouble for them.

I have had quite a number of scholars and some rich and influential men come and desire conversation about the "doctrine." Not longer ago than day before yesterday two scholars came to see me, and remained over an hour talking about the gospel, and seemed very much pleased. When they went away I gave them some portions of scripture, the Gospels according to Mark and Luke. But I tell you frankly that I have very little hope that many of that class will come out on the Lord's side. It is the poor who gladly hear the word, and it is from their ranks that we expect to see large numbers coming to the standard of our Lord.

THE CHINA OF TODAY

REV. W. S. SWEET, SHAOHING



HANGE of a decided character has come over China since the war. It is manifest in the great number of manufacturing establishments now in process of erection. It is also manifest in the various reports of new railroads and new steamboat lines, that are the common talk of the newsmongers. It is also manifest in the late report that the Emperor is shaking off his former advisers and is making friends with Li Hung Chang.

But it is not along these lines that I wish to interest the readers of the *MAGAZINE*.

The marked interest in Western education is the feature that may be turned to most account for the cause of Christ. Until within a year the manifest desire for English and Western science has not been noted by the writer, but this year there has been opened four places in this city where the English accent may be murdered by Chinese well advanced in years.

After repeated entreaties the writer consented to hear a few young men three days in the week. No sooner were these friends partly under way than other applications began to come. These applications were from men who had already taken their degrees in Chinese. One man was above forty-five years of age, who wished to study arithmetic and algebra. One man was able to solve a problem which necessitated the completing of the square in algebra, getting both negative and positive results. This he had dug out of books without a teacher. This interest is no new fad that will soon explode, but it has come to stay.

The Mayor of the city has opened an English, French, Mathematical and Chinese school this year, but as no Chinaman believes in any other Chinaman, the school is

doomed to no great success, as long as it has Chinese professors.

Many of the larger families of the city are courting with much energy the favor of the foreigner. It is not infrequent that the exchange of invitations to dine is accepted upon both sides.

The important question is, How to make the most of this for our Lord's blessed cause. China is bound to be educated; shall her education be under the direction of Christian men or under the direction of infidel minds.

Schools established now could be self-supporting in all but the missionary himself, and who can tell the value of our religious schools to America? Our academies and smaller colleges, are they not doing each a work superior to any individual church?

Schools established now would, if established on the same basis as our academies at home, reach a class scarcely touched by the work in our chapels or street preaching. They would reach a class very few of whom have been converted, as far as the writer's knowledge extends. It would reach this class when off its guard, and by the gentle but powerful influence of a teacher over his pupils.

One glance at our neighbors. The Presbyterians have a school at Hangchow that this fall blossomed into a full-fledged college, giving their men and helpers a thorough training, both in Western knowledge and Chinese. Our poor preachers have neither.

Again, the Church Mission Society at Ningpo have a college and industrial school. Thus the field upon both sides is occupied, but Shaoxing is open for occupancy.

If our Baptists of America could see the opportunity and invest enough to give us a fair building and the necessary apparatus, the school would advance of itself.

Must open doors be closed?

THE CHINA OF THE TWENTIETH CENTURY

BY W. A. P. MARTIN, D.D., LL.D., PRESIDENT EMERITUS OF THE IMPERIAL TUNGWEN COLLEGE, PEKING, CHINA

IN China more human beings have lived and died than on any other equal area on the surface of the globe. It is further certain that for the next century, at least, a greater number will live and die there than in any other country in the world. Will they be pagans, or will they be Christians? In the earlier part of the twentieth century it is safe to say that the bulk of her population will continue to walk in the ways of their fathers, without more light or hope than their ancestors have enjoyed. But a hundred years hence, when

The eternal God from out whose hand
The centuries drop like grains of sand,

looks down from his great white throne, to take account of the state of the nations, will he find the "dragon, that old serpent," still in secure possession, or shall he not behold the shining cross planted on every hilltop? This is a serious question for the churches of Christ as they gird themselves for a final crusade for the conquest of the greatest of pagan empires.

Three crusades were waged for the possession of an empty sepulcher; and to the disgrace of christendom, then and now, they left it in the hands of the Moslem. Three crusades have been waged for the conversion of China, and now in these closing years of the nineteenth century all signs indicate that a supreme effort is to be made to achieve that grandest of enterprises before the close of the twentieth. May not a glance at the previous attacks on that stronghold, and the causes of their failure, encourage us to hope for better success in these last days?

In the seventh century Olopen, a Nestorian monk from Syria, with a number of companions, made his way across the desert, and presented the "twenty-seven books" of the New Testament at the im-

perial court. The strangers were well received by the emperor, and specially patronized by his prime minister. Monasteries were built for them in many of the chief cities, and their churches multiplied to such an extent that in repairing one of them at Singanfu, the western capital, they thought it worth while to engrave on stone a history of their success. But was it success? What was the outcome of that early enterprise? Nothing that we can trace in the existing state of the Chinese people. Not one mesh of superstition was loosened, not one elevating, sanctifying sentiment added to their spiritual possessions. In the thirteenth century Syrian Christians were still numerous, and in the seventeenth there were probably a few; as a native collaborator of the Roman Catholic Missionary Terence styles himself a professor of the Kingkioo — "Nestorian religion." But



NESTORIAN TABLET, CHINA

gradually the ebb and flow of ages have effaced every trace of their existence—save that solitary stone. Its inscription is surmounted by a cross and bears for title: “A Record of the Spread of the Christian Faith in China.” It stands, however, in the court of a Buddhist monastery! It is a tombstone, not a trophy, and its suggestions are as sad as those of the Jewish relic at Kaifungfu.

Six centuries later, the first Roman Catholic missionary, John de Monte Cor-

When Father Ricci and his companions arrived in 1582—the vanguard of a noble army—the conditions were greatly altered. They came by sea and were not wholly cut off from succor, though navigation then was so imperfect and so dangerous that two years were required for the round trip, and of the first six hundred who embarked it is asserted that no more than two hundred lived to reach their destination. What courage! What devotion! The charge of the light brigade was the affair of half an



ASTRONOMICAL INSTRUMENTS BROUGHT TO CHINA BY THE JESUITS

vino, and his successors arrived in Peking. Coming by land through the deserts of Central Asia, they were too inaccessible to be properly sustained. At that epoch, moreover, Europe had not emerged from the gloom of the dark ages; the Roman missions like those of Syria, were still on a lower level as compared with the scholarship of China. Few came; no permanent impression was made, and three centuries elapsed before the Church of Rome renewed the attempt.

hour—theirs a year-long facing of death in his most appalling forms.

Their knowledge of science, limited as it was, furnished them with a passport to school and palace—everywhere giving them access to the learned of the land. Installed in the capital where they were employed as astronomers, architects, painters, and even as military engineers (some of them cast cannon for Kanghi to use against the Russians), they did not forget to turn everything to the advancement of their re-

ligion. The Emperor Kanghi took lessons from them in geometry, and favored their religious propaganda. He and his people appeared to be on the verge of embracing the Christian faith, when a reflux wave carried them back, and the conquest of the empire was postponed for centuries, perhaps forever.

Thus ended in irreparable disaster the brilliant period which we have called that of the third crusade.

The fourth crusade, now in its full career, may be considered as beginning with the signing of treaties at the close of the first war with England. In this the relative situation is greatly altered. China has been humbled by being defeated in three wars. Protestant missionaries have entered the field in great numbers under the protection of Christian powers; with their rights secured by treaty stipulation they are not, as before, dependent on the caprice of mandarins or emperors. They have given the Bible to the Chinese—a thing never before done—in a succession of constantly improving versions. They have also, in addition to an extended Christian literature, prepared a great number of text-books of modern science, and established schools and colleges of a high order. Their missions have taken on a character of permanence never before reached, and the Chinese government is coming to bestow on them a tardy recognition.

"Send us more missionaries for the schools and hospitals," is a message which the great viceroy, Li Hung Chang, sent from China; and when he arrived in this country what did he say in response to the address of our missionary societies? "As

man is composed of soul, intellect and body, I highly appreciate that your eminent Boards in your much-esteemed work in China have neglected none of the three."

An intellectual awakening—partly the effect of missions, partly the result of successive defeats—is beginning to show itself; and no more is it possible to extinguish that dawning light than it would be to turn back the chariot of the rising sun. This is God's opportunity, and the churches are called on to recognize it. Not only is it true that to the poor the gospel is preached—the time is at hand when the learned and influential will come to our missionaries in quest of science and carry away the gospel.

To influence this class of inquirers, is it not obvious that the missionary must in the first place be able to satisfy their thirst for secular knowledge? Is it not equally obvious that a native ministry must be raised up, who by their scientific training will command the respect of the haughty *literati*?

It is by the teaching of natives—both men and women—who shall be able to teach others, that our missionaries can multiply themselves a hundredfold. Let the churches send their best men to take the oversight of this work; let them support them and their schools by prayers and offerings, and long before the twentieth century has elapsed the conversion of China may be confidently expected.

"China for Christ, even if it take a thousand years," ought to be the war-cry of this spiritual crusade; yet it is likely through the power of God working with the people, that in less than one-tenth of that time China will be reckoned among the trophies of the cross.—*Selected.*



RELIGIOUS FORCES ON THE ASIATIC BATTLEFIELD

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

THERE are six of them, besides several minor forces. We name them in the order of their appearance.

1. *The Old Heathenisms.* Hinduism, Buddhism, Confucianism, Shintoism, and various forms of native worship. They are the old forces in possession and intending to hold on. They do not harmonize among themselves, but they come together wondrously on one issue,—that of opposition to Christianity. Heathenism exists in two forms, organized and unorganized; the more fully organized it is, the more resolute and capable is its hindrance to Christian truth.

2. *Mohammedanism.* It conquered its way by force of arms. It holds dominion over the countries of Western Asia, over at least fifty million in India, over a great number of Tartar tribes along the frontier of China, and over large portions of the islands of the great Archipelago. They are considered the hardest people to reach in all Asia. A certain amount of truth which enters into their religious amalgam only hardens it, as certain things enter into soft iron and convert it into hard steel.

3. *Many hundreds of years later came the Roman Catholics.* At first Portuguese and Spaniards, afterwards French and Italians and mixed nationalities. They are thoroughly organized, and intend to capture Asia for the Pope and the Virgin Mary if they can. They are largely society men—Franciscans, Dominicans, and other orders. The most time-serving of them all are the Jesuits,—false, unscrupulous, and full of intrigue, certain to make trouble wherever they are. An account of their methods would form a stirring and startling chapter in missionary history.

4. *Later by three hundred years came the Protestants.* The Romanists began

to come in 1496; the Protestants began to come in 1796. Protestant missionaries in India today number about seventeen hundred; in China about twenty-six hundred; in Japan about seven hundred. The history of the growth of their force, their early struggles, their present opponents, and present positions, and present expectations form a chapter which can be headed—*The Wonderful.*

5. *The Greek Church.* Though the Greek Church held sway along its own vast Asiatic frontier, formerly it was not particularly aggressive. Of late, and since Russia has made such political strides, the indications are that its hierarchy intends to take the field also; and if so, there will be another enemy to contend with, and a most numerous and powerful one it will be.

6. *Western Skepticism.* This is included not because it is avowedly a religious force, but because it is powerfully an *ir*-religious force; that is, an antichristian force. With spiritual Christianity and its distinctive doctrines it has not a particle of sympathy, but maintains a scoffing and sneering attitude or one of contemptuous depreciation. It is, therefore, doing a vast deal to galvanize dying heathenism and prolong its hold on men. This Western skepticism is not always bold-faced. Its very worst phase is assumed when it claims alliance with Christianity and proposes to include Protestant Christianity and all these antagonistic faiths in one common brotherhood of religions.

It will be seen from this what we have to contend with. Let one thing be understood. Our Protestant Christianity gets no support from any of them; we have to fight them all, and fight them all at once. We cannot fraternize with Romanism. We cannot fraternize with the Greek church. True, we hold some things in common, as

certain facts concerning God and Christ, but on the way of man's salvation we are never at one. Neither would they consent to harmonize with us, even if we wished to do so with them. Their claims and their demands are preposterous, subversive of God's truth and even blasphemous. If we cannot harmonize with them who hold some truths in common with us, how can we fraternize with heathenism, with which we have still less in common.

Let us not blind our eyes nor be deceived as to the nature of the fight nor the number of our foes. With our weapon of *justification by faith* we have to beat down and overcome Oriental heathenism, the Græco-Roman apostasy and Occidental scientific skepticism.



PAGODA AT HANKOW, CHINA

PEKING

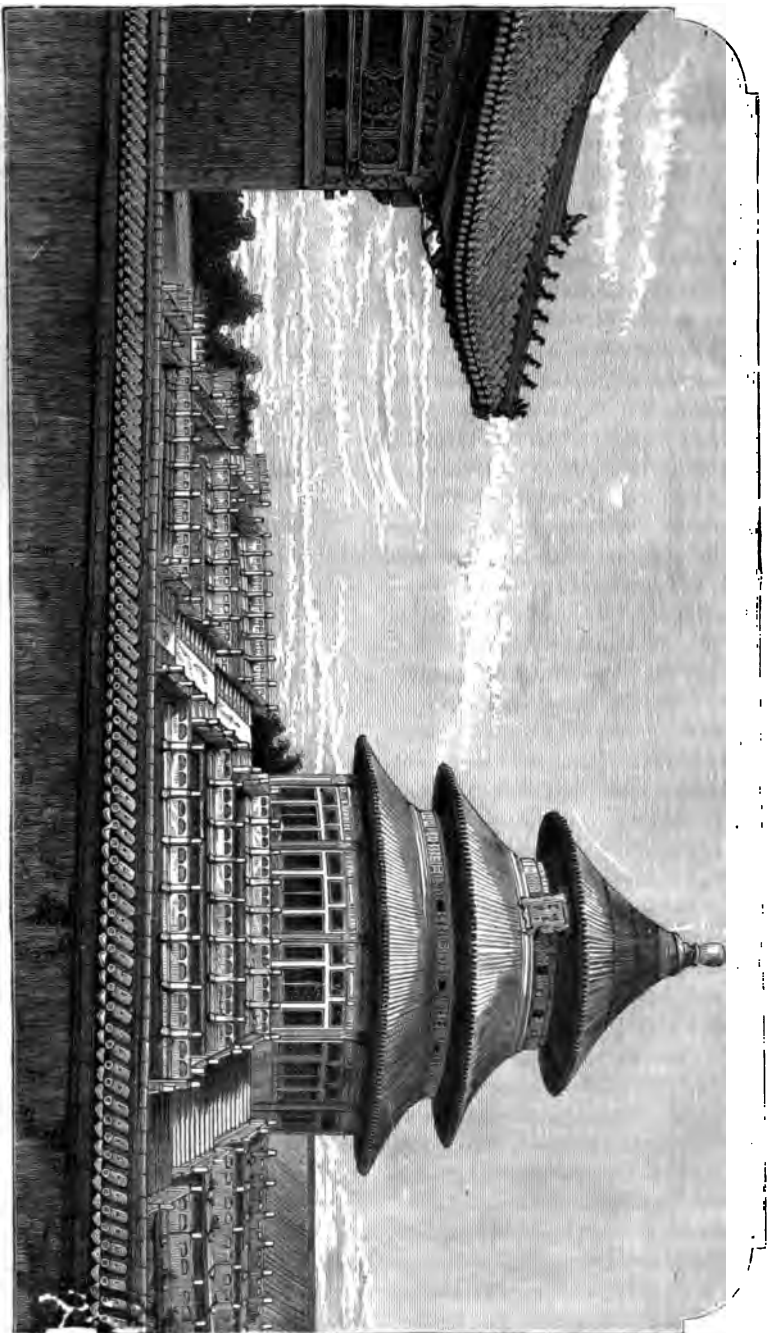
REV. WILLIAM M. UPCRAFT

ITSELF a miniature world, broad and airy, almost desolate in the aspect of some of its wide, unpaved streets; its throngs of mule carts jostling across its magnificent distances; the constant hum of its official life and importance; in these and many other ways Peking is unique.

From the southern wall of the southern city is a view of the marble terraces of the "altar of heaven," gleaming white in the brilliant autumn sunshine when we saw it. As the whole idea of the place broke on one's mind; this princely enclosure with its costly buildings and magnificent altar, forming an earthly centre with the whole open arch of heaven for its dome; and as imagination pictured the scene in which the Emperor at the yearly sacrifices kneels at the center of the altar and prostrating himself before the Supreme Ruler of Heaven

worships and supplicates as the supreme priest of his people — however debased the ceremony may have become by use, and diluted by the lapse of centuries, it was impossible not to feel that this spot had a sacred value. Linked with the dim past by the hands of her rulers, China is thus connected with the age when, to her, GOD was One, and His name was not confounded with the futile and ugly "josses" that now crowd Him from their faith.

On another section of the wall may be seen the discarded and broken instruments of the old observatory planned and erected by the Jesuit Fathers three centuries ago, when they seemed to hold the key to the Empire in their hands. Strong workers in a mistaken cause, these memorials of them speak of great possibilities now past and unredeemable.— *The Baptist Missionary Review*.



THE SACRED ALTAR OF HEAVEN, AT PEKING

THE RELIGIONS OF CHINA

REV. A. P. HAPPER, D.D.

IT is commonly stated in books on China that there are three religious systems among the Chinese, and they are designated Confucianism, Buddhism and Tauism. Buddhism was brought into China from India in the first century of the Christian era. It has many adherents in China, having found entrance by accepting many of the idolatries of the native worship into the system of Buddha. Tauism is the modification of the native idolatries which was introduced by the Chinese sage, Laotsz, who lived at the same time as Confucius.

Confucianism, as a religion, comprises the early native idolatries as they have come down from the earliest period of the nation, and as they were received and transmitted by Confucius. It is established by imperial statute as the state religion of China, with a liturgy and an official enrollment of all the objects and things and persons that must be worshiped. It is the recognized worship of the government, and the other two are spoken of and regarded as heretical. Heaven, earth and man are spoken of as the three original divinities. All the objects of worship are classified as belonging to one of these three powers. Heaven, earth, sun, moon, stars, wind, clouds, lightning, rain, seas, mountains, rivers, hills, etc., are enrolled in the list of gods.

Of men, the persons to whom worship is to be paid, as directed in the imperial statutes, are the imperial ancestors, the emperors of former dynasties, the great teacher, Confucius, the patron of agriculture, the patron of the manufacture of silk, the first physician, deceased philanthropists, statesmen, scholars, martyrs, etc.

There are three grades of worship — the highest, the middle and the lower. In the imperial ritual the highest worship is to be paid to heaven, earth, the imperial ancestors,

and the gods of the land and of the grains. The several parts of heaven and earth, Confucius, and the patrons of agriculture, silk manufacture, and the healing art, all receive the medium worship, and all other persons and things receive the lesser worship. The emperor himself is the high priest of the people, and he only can perform the annual worship at the imperial altars to heaven, earth, imperial ancestors, and the gods of the land and of the grains.

It thus appears that the native worship of China is a worship of created objects —



PORCELAIN PAGODA, NANKING

of the creature and not the Creator. The material universe as a whole and in detail is worshiped.

Each family has its own household gods. The special Confucian household gods are these: Heaven, ruler, parent and teacher. But that part of this idolatry which has the strongest hold upon the Chinese is the worship of ancestors. The tablets of deceased parents are in every family. Incense is burned to them every morning and evening, and more formally upon the first and fifteenth of every month, and on all feast days.— *Selected.*

TO THE BORDER OF TIBET

REV. WILLIAM M. UPCRAFT, YACHAU, CHINA



ONE morning two sturdy little ponies stood saddled before the door of a modest dwelling on the Horse Grass street, and a rapidly increasing contingent of interested spectators betokened something about to transpire. Presently the process of mounting began, amid the bowing and smiling of some newly made friends, who exhorted us to "go slowly," desiring "a Happy Star to go with us," into such a form does the emotion of the Chinese run.

Filing out beneath the south gate of Yachau, our little company shook itself into shape, and the routine life of travel began. There were first the two *pei dz* or backers, so called because, owing to the mountains, they carried their burdens on the back instead of on poles across the shoulders; then the "boy" to look after the horses and us, though it turned out that we more often looked after him; and two young men, supplied by the city authorities, to escort and report on the movements of the foreigners.

Our proceedings on arriving at the first inn are identical with those at every inn.

only allowing for the slight difference in the grade of the hotel-never-good, there is sometimes a mitigation of the evils. Take the Great Peace Inn at Kuan Yin Pu. Securing the best room available, the backers put down their burdens on a bench and untie the covering. First comes an oil sheet, made sufficiently large to cover the bed. Bed? Well, yes. Square frame covered with boards, boards covered with straw, straw covered with rush mat. An oil sheet covers the rush mat, as a precaution, rather feeble sometimes. A cotton quilt and a traveling rug complete the outfit. By this time the kettle has been coaxed into boiling, and the "hotel factotum" appears with two cups of tea for the foreign excellencies, a very seasonable provision, owing to the heat.

Then a raid is made upon the street for supplies. "Any meat here?" "No, sir, except on market days." "What vegetables have you?" "Green peppers and number two beans." But a little coaxing, with a judicious display of the string of cash up your sleeve, produces an immature squash. These generous provisions, with two ounces of vegetable oil, are the garnishing for the substantial rice, which is soon ready, owing to Chinese alacrity where food is concerned.

When paying the bill, you are informed that though the ordinary charge is ten cash (two-thirds of a cent) per night, the foreigners are expected to pay a little more, "because you are great men" is added, as a balm to your sense of injustice. Adroit dissembler he is; although he wears his skin for socks, and is garrulous upon the sad condition of the commercial world, he knows where a discreet wag of a well-oiled tongue will take effect, ending usually by your paying a cent and a third for your bed Extravagant missionaries!

Daylight sees you on the road, toiling over the boulder-strewn path for an hour before reaching the rendezvous for breakfast. By the second day you have acquired such an appetite that all other questions are absorbed in one at this hour: "Have you anything to eat?" and action follows quick on an affirmative reply.

All along the road the folks are most friendly, hardly ever a word of disrespect,

that rock-ribbed summit which lies at the crown of the zig-zag road lying above and before.

At Lu ting chiao, where the Chinese have constructed a clever suspension bridge across the torrent of the Tung river, one meets the first distinct evidences of the approach to Tibet. Long-haired, heavy-limbed, large-tailed Yaks, black or black and white, are lying beside the river, tended



STREET SCENE IN CHINA

and not much curiosity, not enough to be inconvenient.

The scenery is such as to fill one with profound admiration. Bold mountain crests break here and there the continuous outline of the ridges, or form a foreground of more even country; one may see a forest of mountain peaks, scattered along the distant horizon. Some very difficult passes have to be climbed, and then the scenery is absorbed in the panting desire to reach

by shock-headed, swarthy-featured, picturesque Tibetans. Shall we ever forget the sight of the first one we met? Tall, well-built, in ample red garments, with soft leather boots that lent grace and suppleness to his movements, what a tower of well-built, enduring material he seemed; and the light of youth was on the face.

Wa sz Keo is the last stopping-place on the road before reaching Tachienlu, the objective point of the journey. Here you

river, a white-
 nt, alongside
 oil over the
 vable road,
 ridges, across
 eams. The
 onies lamed
 d tired us as
 p them walk-
 equal to our
 was out of

Queer bam-
 lges span the
 ls, the use of
 cover when a
 with a pack
 in the other
 ignals for a
 farther side,
 himself in a
 slung across
 cable, he is
 eggs dangling
 l dangerously
 below, across
 stream, much
 crossing on a

it in this case the man lacks
 resource of the spider, and
 help from another.
 ney outside the south gate is
 ry, where upwards of a hun-
 d and young, reside. One of
 amas was sick. A simple
 eedily efficacious, and thence-
 an open door to them, and
 to keep open door for them.
 n batches; their full-faced
 gift of a simple picture card
 ing good humor and won-
 ty kept us both employed
 Each in turn became guide



MAOTZE, OR MEN OF WESTERN CHINA

to others; thus our list of visitors grew.
 Among the Chinese there was the same
 hearty reception. Morning by morning
 men, women and children came irrespective
 of age or sex. A little present of walnuts
 or potatoes, wrapped in a handkerchief,
 was given to the foreign guest, and they in
 return made happy with medicine, a picture
 or a book.

Everywhere "O" posted up tracts, sold
 larger books or gave away short gospel
 treatises. Everywhere the same cry for
 medicine till the stock was almost ex-
 hausted, and we had crossed the last high
 mountain range.



WAR AND WORSHIP

REV. JOHN M. FOSTER, SWATOW, CHINA



EVER before last Sunday did I help conduct a service with a battle going on a few rods from the door of the chapel. A feud has existed at Láu-kung, where we have a few members and quite a congregation. Mr. McKibben and I were invited to go in there by the Chao-Yang district magistrate to take in his ultimatum to them. They had a judgment in their favor from the higher official, the Tao-tai, so would not accede to the terms; we could not blame them very much, as the district magistrate knew of this, but wholly ignored it, although it was backed by a decision at Peking, because he must offend the French Catholic priest if he took notice of it. This trouble might have been settled long since if the Catholics had not taken it up. We heard then that the Catholic side were preparing for war at harvest time, and going up to Kityang with Mr. McKibben, we heard on the steamer that they had already begun to cut the growing rice belonging to the side to which our members belong. At Kityang we met Po-Heng, who is pastor there, and he urged me to go in and help avert a fight. But before we arrived fighting had begun. Sunday morning it was renewed and kept up till about noon, when the combatants retired to eat and rest, ready to begin again in good order the next morning. The cracking of the guns and shouting was not the best accompaniment to a morning service, but we had more than fifty men and boys, and a larger number of women and children in their compartment of the chapel. Many of these had never been in chapel before, and kept talking to one another; after they were quieted the service went on as if the noise

of battle were nothing more than the common sound of exploding fire-crackers. "My soul, be on thy guard," was the second hymn chosen, and never seemed more appropriate.

A-Sók, Dr. Bixby's hospital assistant, came over after noon and did good service in caring for the wounded, dressed some flesh wounds received from spears in the melee of Saturday; later extracted a bullet, and is still on the ground.

In the afternoon he assisted at the service and gave us a very good address, based upon Philippians 4:6. Po-Heng spoke on Heb. 13:6; the school teacher, Sún-Mêng, gave the account of the deliverance of Judah from Moab, Ammon and Mount Seir (II. Chron. 20); he had read it in the morning, but was so much pleased with it that he proposed to read it again; he said it was "exceedingly good — would comfort the hearts of the brethren." The battle having ceased for the day there were more men in the congregation, some of whom were unavoidably absent in the forenoon, and were noticed to be sleepy in the afternoon, doubtless by reason of their morning's work. There were also several of the Chinese so-called soldiers present. A petty military officer and more than a hundred soldiers are at the village; they did not lift a finger to prevent the depredations of the men who were cutting their neighbors' rice (it is said that they had given the officer two hundred dollars) but stirred up the aggrieved parties to go out and fight. If there is a greater farce on earth than Chinese justice it is Chinese soldiery. Some of these "braves" were met coming away from Láu-kung a few weeks since, and asked why they left. They replied: "The people are getting ready to fight each other; to stay and watch people fight each other would not be good etiquette." Noble de-

fenders of their country's peace, for revenue only.

But the Chinese soldier and the Chinaman as a fighter differ almost beyond compare. When his blood is up and he is defending his own, especially when he is contending for prestige in a quarrel that began in a trifling dispute, as this Láukung affair did in childreng ambling with a few

the main topic : God's readiness and ability to help his people. In the evening we met again and had a prayer-meeting with several short addresses. I asked the schoolteacher to give the substance of Genesis 3 and 4 from memory, which all our teachers can do, and spoke to them on Cain and his line, the warriors and weapon-makers of the world, whom we should be glad to avoid



COUNTRY SCENE IN CHINA

cash and later over a duck, then he pours out his blood and treasure like water ; sells his fields and house, that he may buy arms and hire men to fight ; risks his own life boldly. Let the Chinese be animated by a high purpose and led by a man of moral as well as military power, and they would again be an "ever victorious army," even against tremendous odds.

We continued our service for about two hours in the afternoon, and had excellent attention ; we made the power of prayer

imitating, even fighting for a righteous cause, if it were possible.

My position was a delicate one. If I had tried to compel them to stop opposing their enemies and they suffered loss, they would have a right, according to Chinese ideas, to come to me to make up their loss and help them out of trouble. If I wholly countenanced their fighting, the officials and the Catholics could charge me with abetting their lawlessness. So in the morning I had sent word to the military officer that if he

could not stop the battle I must write at once to the district magistrate; he replied that he had already written to that dignitary.

There is some truth in the simile used by the Chinese preacher: "Like a cat crouched down, her head up watching two birds fighting; when one falls down she pounces on it. The mandarin is waiting to see which side is shown to be weakest, then down he will come and punish them." That is about all the people have to expect from their officials, and yet, badly as they rule, it is infinitely better for the people to suffer their extortions than to have the French priests get the power into their own hands and the hands of their perverts, who are proving themselves more cruel and more rapacious than the heathen.

Sentiments of this sort are not generally popular at home nowadays, but we have the opportunity to observe here untrammelled by the environment of a free country and enlightened people. We see what plots are laid and plans pursued to gain the ends of Rome; when our case at Kho-Khoi was declared settled last year at Peking, we are again startled to hear of a promise wrested from the Chinese officials that one of our best men be caught and beheaded; when the mandarin in settling a village feud demands one culprit, the priest, in the name of the side where he has a congregation, demands four lives. That Rome has in days gone by been drunk with the blood of the saints, few will dare deny, yet there seems to be a comfortable conviction that she would not again indulge in revels like the past. What we encounter here, the work of priestly orders in Spain, shown by the condition of that country and her dependencies. Cuba and the Philippines, and

the savagery accomplished by the Jesuits in Madagascar, all teach us that Rome is no exception to the rule that of all drunkards the "periodical" drunkard is the most hopeless. The enforced abstinence may be long, but when the old appetite revives it is a devouring flame that sweeps all before it.

The proofs are so plain we cannot doubt the organized purpose to stamp out Protestant mission work in this prefecture; wherever there is a prosperous congregation, they contrive mischief; first they attacked us, now the English Presbyterians are having their full quota of difficulties, but the authorities at Peking have been stirred up to command the local magistrate that he see to the peace being kept and fighting averted. This places the magistrate in a sad plight; he dares not ignore Peking, and is in terror of the French; as soon as a Catholic complains, the poor mandarin sees in imagination all the French Legation looming up before him, and behind them hears the growl of the bear, for the Chinese in highest position admit that Russia has "mortgaged this country." This Russian-French combination is a check to foreign officials also, and a combination that all other powers can hardly cope with successfully. But our hope is in the Lord of Hosts, who has kept us safe these past few weeks and answered our prayers marvelously. There never has been a time when this mission stood more in need of the prayers of God's people than the present; the "great door and effectual" is indeed opened, and with the Lord's blessing we shall see great advance the coming years, at the same time the "many adversaries" are more in number and fiercer in their opposition than they have ever been before.



CHINA'S TRIPLE CHAIN

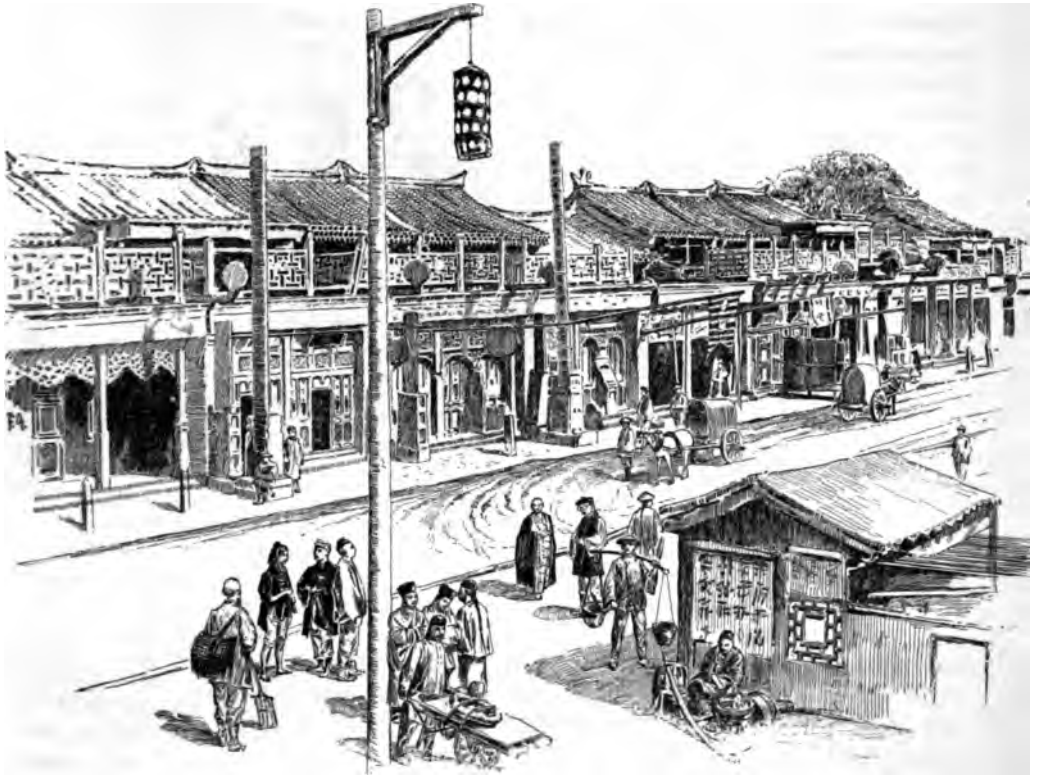
REV. GEORGE L. MASON, HUCHAU

THE opium fiend has bound China in a triple chain of "avarice, ambition and appetite."

Avarice is the all-pervading motive. Through their own cupidity the Chinese were gradually brought by the advice and coercion of covetous England to recognize

"I will not foster vice and pain
And rob the poor for royal gain!
Too true, I cannot now prevent
The inflow of your poison flood,
But Tao-kwang never can consent
To barter for his people's blood!"

Only a decade or two ago the growing of opium was prohibited in many places. Now



STREET SCENE IN PEKING, CHINA

the importation of opium as legal, and to "regulate" the evil by a tax. Millions of dollars of import license fees blind the consciences of the rulers. They forget the noble ideal of the emperor, Tao-kwang, who scorned to derive a revenue from' the sin and misery of his people:

it is lawful everywhere, if the local license is paid. The opium saloons swarm with thieves, gamblers, and prostitutes, under the sanction of law. A saloon is taxed according to the number of pipes in use. The bigger the saloons and the more numerous they are, the more silver flows to the man-

darin's coffer—for a short time. Thus avarice helps enchain the slaves of opium.

How does ambition help? The large class of students all aspire to office. They are the leaders of opinion. They must try to please the mandarins, many of whom smoke opium, and all of whom receive the local license-tax money. If a young student, yet uncorrupted, sighs because of his country's degradation, and lifts his voice against opium, he as quickly and as certainly loses caste as did Wendell Phillips when he broke with Boston aristocracy to befriend the slave. So ambition rivets the chains of the opium smoker.

But *appetite*—who can fitly tell the terrible strength of this chain? Only those who live as missionaries in close contact with the poor people and know their daily struggles for food and clothing, can depict the domestic misery wrought by this unnatural appetite. The other day I heard three women bewailing their woes. Children without food, the mother in rags, the father out of work. He has borrowed a few cash.

Surely he has a father's heart! No, not if he is confirmed in opium smoking. The wife scolds and begs. Yes, yes, you shall have some money, but *first* I must have a smoke, then we will see about it! There are sons who habitually curse and beat aged parents, to extort money for opium. Little girls are often sold into slavery to get money for opium. Wives are sold, or worse. No pen has exaggerated the havoc wrought by opium *among the poor*. The rich, who are well-fed and well-clad, can indulge with less apparent harm. But who can paint the miseries of

the poor? Yearly grows the great army of hungry, hopeless wretches, "without natural affection." Unless God prevent, they will reproduce in China the horrors of the French Revolution. Alas, that any Christian people have been deceived by the lying report of the Opium Commission appointed by Parliament.

Avarice, ambition, appetite, welded by Satan in strong links and binding a nation! Can we break the chain? We do preach deliverance to individual captives. Some do get free through faith. Multitudes in



CHINESE CARRIAGE

mission hospitals have been cured with medicine; but, with very few exceptions, they have gone back sooner or later to their idol. But those whom the Son has made free have become free indeed. The gospel alone gives lasting freedom. The gospel for the individual, but who shall save the masses, the nation?

We weep and toil and pray and become all things to all men, if by any means we may save some; but we long for the King to come and reign in righteousness.

"He shall judge the poor of the people;
He shall save the children of the needy,
And shall break in pieces the oppressor."

JUBILEE OF THE NINGPO BAPTIST CHURCH

S. P. BARCHET, M.D., KINHWA

OUR Ningpo Jubilee was truly a time of refreshing. The native brethren had tastefully illuminated their church, entering most heartily into the spirit of the occasion. All looked bright and happy. Saturday afternoon after an address of welcome from the native pastor, Rev. J. R. Goddard gave a most interesting *résumé* of the history of the church, from the landing of missionaries sent to Ningpo by the American Baptist Missionary Union, to the present time. Tsin Jing-Kwe, our oldest native pastor, followed with his reminiscences of the early days of the church, its trials and conflicts; how God's hand could be seen in it all, stimulating us to further consecration. I was then asked to give a brief account of

medical work in connection with the mission. On Sunday Rev. Horace Jenkins occupied the pulpit, telling us what Baptist Christians ought to study and to practice. Native pastors Yao and U also spoke with power, giving reasons for our rejoicing in the Lord, Mr. U showing clearly by twelve points he made, in what respect the members had grown in grace and in the knowledge of Christ, urging them to run the good race, and not to forget to spread the gospel, that the blessing they had received should also be brought to others. Nine candidates for baptism were baptized, after which we all sat down to the Lord's Supper, a larger number of believers than I ever sat down with before in Ningpo.

LETTERS FROM CHINA

GOOD WORK AT SWATOW

Last Sunday, of sixteen men and eighteen women baptized, six men and seven women were from stations in my field. One man was from Khoi-Tang-Kia, a place opened this summer, a child of the Kho-Khoi church, for which we feel especially thankful, coming just after the fiery trial they passed through. The location is also strategic, on the river and in the centre of a large region without any Christian congregation near by.

Lai-Phu-sua, in Jio Ping, has forged ahead the past few years. Mr. McKibben had just completed the oversight of building a new chapel there when I came out. We know very well that the changed attitude of a great many Chinese towards Christianity is due to the failure of their government to cope with Japan, and they see that foreigners are getting more and more power; they hear that our religion teaches high morality, and hence they need not be ashamed to unite their interests with us. If the foreigners can do anything for them they are very ready to give; up their idols and other mummeries, which the more sensible of them can see for themselves

are useless. Our aim is to make use of the opportunity to get the gospel before them, and gain all the positions we can in the towns and cities, but without giving them assurance of any temporal help. To accomplish this requires the greatest care, as well as enterprise. Never have the Lord's servants in China had greater need of the prayers of brethren at home than just now, that safe foundations may be laid.

We have baptized thus more than one hundred and thirty this year (this includes Mr. Speicher's and Mr. Kemp's, but not Dr. Carlin's baptisms), and many have been advised to wait. Some more will doubtless be received before 1898.

We are pushing on with our work as best we can in the disturbed state of the country; in many respects the year marks a strong advance. We have a larger number of baptisms than ever in the history of the mission; the difficult case at Kho-Khoi has been settled, and some new stations are being opened. There is no sweeping spiritual interest, though the people are much agitated over the state of things politically, and more accessible than formerly.

REV. J. M. FOSTER.

A GROWING WORK

At Phu-Se.—The service did not begin until 10 o'clock, yet many were at the chapel by 8, and all were there before time of service. This I suppose is due to lack of watches and clocks. I think it would be safe to say that not more than one family in a thousand have either. They go entirely by the sun for getting up, preparing meals, and going to bed. It is of very little use making an appointment with a Chinaman, unless it be perhaps sunrise or sunset—the remainder of the day he guesses at. At 9.30 we had a prayer meeting. At 10 the regular service began. The attendance, which I am told by the native preachers is about the average, was 120. At the close of the service I had the pleasure of baptizing seven men; this out of twenty candidates. These were the first that have been baptized there.

These seven have given us ground for rejoicing, in that they have been willing to receive the ordinance in the presence of their heathen friends and neighbors, thus indicating the sincerity of their change of heart. There are quite a number who are willing to go to my house in the city and be baptized in the pool, inside the court, privately. This of course we do not do, but I think they will come out after a while. The pool which we used belongs to a man who is not yet a Christian. He was very much pleased to lend us the use of it. It was about eighty feet in diameter. Inasmuch as no baptisms had been performed there before, and that only a few short years ago the people had been very hostile, we proposed to keep it as quiet as possible, lest the heathen should concoct some scheme to thwart us; but notwithstanding our efforts, when we came to baptize we had a large audience, making a broad fringe all the way around the pool. I do not know how many there might have been had it been well circulated; suffice it to say I think this already large number would have been considerably increased. Now the great surprise was to come. We expected a great deal of noise, but with the exception of an occasional laugh, we had perfect quiet. It was good to see these few men boldly face this great crowd and put on the Lord Jesus in baptism. After the baptism we had communion. This makes fourteen added to this little church inside of a year.

Self-help.—When I first came to Hu City they called on me for all their little expenses. Now I pay for nothing but the native preacher. All their furnishings, benches, tables, chairs, repair of chapel, they take care of, and their poor. This year beginning (Chinese) Feb. 2, they hired a school and a teacher. They have also contributed more than one hundred dollars towards buying a piece of land in order to build on to present chapel, as it is rapidly growing small. Practically that station is costing the Union nothing, as the preacher whom I mentioned as being there, is with me most of the time preaching in the villages.

H. A. KEMP.



SIAU THONG

A MEMBER OF THE BAPTIST CHURCH, SWATOW, CHINA

REV. W. S. SWEET, SHAOHING

I NOTICE by the annual reports of our society that no baptisms are reported at Shaoching. This is a mistake, for there have been baptisms every year since my arrival. The least any year has been three, the most five, except this year, in which we have baptized eight, with as many more prospective candidates. We have baptized two from Mô San, our new station, and also one from Ko Gyiao, the station Brother Copp opened. There is to be another baptism at Ko Gyiao in two weeks.

"A SOUND OF RAIN"

about us we hear of showers of blessing, they are coming nearer. A day's journey to west, in the county of Hunan, there is a fertile interest, and the German missionaries baptized hundreds. I heard today that thirty families in Chin-pin county, north of here, have applied to the Germans for action, etc. They go to the Germans rather to us because we, living and working in these places, seem to them like transients. One of the Germans remarked to me that we did not get on until we had a place of our own.

People interested by our meetings go to the Germans because they seem more important. However, our status was greatly improved by the purchase of the school property, and we had a chapel we should do still better. YIN.

REV. GEORGE CAMPBELL.

REVIVAL AT KINHWA

A revival begun in July spread to nearly all the churches. Since Sept. 1 I have baptized more, and there is still another waiting my visit to Lanki. Moreover inquirers are increasing and the outlook for more additions is hopeful. Oh, for more of the right kind of preachers, both native and foreign! The Chinese people also have a church home of their own. The house they had mortgaged redeemed to its owners, who paid up their bond, for five dollars. This sum, with forty dollars subscribed among themselves, enabled them to lease a place which they are now repairing, and will soon put in shape to use as a church parsonage.

Whole District.—Just now the inland Chinese people at Kinhwa are transacting a kind of business that is certainly interesting. Kiang, one of the Kinhwa districts where the Inland Mission has a small interest, several villages have united to turn over their temple lands to the mission, and say that they will become Christians. The deeds have waited two months for the decision of the mission, and has recently accepted the offer. For several years the people have had trouble with a bad

When they appealed to the magistrates could decide in their favor, but perhaps his decision would reverse the decision. Hence

they have taken this way to end the trouble. Of course the real reason is immoral priestcraft and perverted justice; nevertheless it is a testimony to the benefits of Christianity, and proves that the Chinese people when they will, can turn in a body and accept Christianity. Let us hope that temporal protection will not be the only good they will get, but that they will really receive Jesus in their hearts.

There has been a good deal said recently about retrenchment. Well, whatever retrenchment the Boards feel forced to make on account of finances, we missionaries feel that there must be no abridgment of effort on our part. If we read correctly the signs of the times, "the fields are already white to the harvest."

THOMAS D. HOLMES.

BAPTISMS AT HANYANG

On Saturday, Nov. 13, at our evening prayer meeting I examined several candidates for baptism. Three were accepted and baptized. One is a student, another a carpenter, the third a silk peddler. Yesterday we had the Lord's Supper; I gave the right hand of fellowship to Miss Crowl and the three new converts. About twenty native brothers and sisters united with us in remembering our Lord, and showing forth his death, "till he come." Before we separated a letter arrived from Mr. Tsao Hankin, our "Roslindale" preacher, who with two other brethren, is at work in the southern part of the province, on the Hunan border. The letter was read to the church; it told of many listeners to the gospel, of open doors for mission work and settled labor, of Catholic oppression among the heathen, causing the name of Christ to be blasphemed, and concluding with a request for prayer, that the way may be open for regular work in those needy districts. "Pray ye the Lord of the harvest."

"False Brethren."—A list of thirty names of heads of families was brought to us with a request for baptism. On inquiry we declined to have anything to do with them. Another mission accepted the deputation, and received them into their church. In less than two months the reason came out; these people had a lawsuit with Romanists about a road.

JOSEPH S. ADAMS.



ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF DEC. 20, 1897. TEN MEMBERS PRESENT

THE Treasurer presented the certificate of the Auditing Committee to Nov. 1, 1897, which was received and placed on file.

A circular in regard to an advance movement in the missions, presented by the Home Secretary, was approved and ordered to be printed.

Also an invitation was accepted to send a representative of the Missionary Union to a Conference of the Protestant Missionary Societies of all the world, to be held in New York, April 20, 1900.

Requests from Rev. S. W. Hamblen of Sendai, Japan, and Rev. William Dring of Tura, Assam, to return to America were granted.

The following resolution adopted by the Burma Baptist Missionary Conference being read to the committee by the Foreign Secretary, was received and placed on file:

“Resolved, That while we recognize the great importance of establishing and maintaining strong and well-equipped mission stations at the chief centres of population in this country, we do, nevertheless, consider as wholly mistaken, any policy which, in order to attain this end, would involve the hasty giving up of stations already occupied. These stations have been selected and work entered upon in them only after the most careful investigation upon the spot as to accessibility, sanitation and other conditions necessarily to be taken into consideration by those who have had the requisite experience to intelligently judge in regard to the matter. The sites for these missions are in every case especially valuable to us for our work, and if they are allowed to revert to government, or to be sold, it would in most cases be impossible to subsequently acquire them, either by grant or by purchase, as land is constantly more difficult to obtain by grant and is fast appreciating in salable value.

“Accordingly, we most earnestly deplore any contemplation of abandonment of any station in Burma, without previous consultation with the missionary body on the field. Any other course we consider liable to end in failure to achieve the best results, because very apt to be dictated by theory alone, rather than by such a knowledge of the facts in their proper relations as may be gained only from actual local experience.”

THE MEETING OF JAN. 3, 1898. THIRTEEN MEMBERS PRESENT.

A report of the BAPTIST MISSIONARY MAGAZINE for 1897 was presented by the Editorial Secretary, showing a considerable increase in the circulation and a favorable condition of its affairs. The report was accepted, and measures for the further advancement of the interests of the MAGAZINE were authorized.

The special subject for the meeting being the mission in Spain, after a full discussion and consideration of the statements presented to the committee by Rev. Eric Lund, missionary in that country, it was voted that the mission in Spain be continued.

The Foreign Secretary informed the committee that a cable had been received from Rangoon, Burma, stating that the decision in the English church case had been rendered in favor of the Union, with costs.

Attention was also called to the distressing accident to Rev. David Downie, D.D., of Nellore, India, by the bite of a dog supposed to be affected with hydrophobia.

Jamaica Plain ch. Y. P. S. C. E.	\$3 12
Beverly Farms ch.	17 00
Cambridge, 1st S. S.	49 00
West Somerville ch.	26 21
North Adams S. S., Chinese class	10 00
Reading, 1st ch.	51 23
Maplewood, Y. P. S. C. E.	5 00
Lowell, 1st S. S., for sup. nat. prs., care Dr. Clough	100 00
Lowell, Immanuel ch.	4 00
Chelsea, Cary-ave. Y. P. S. C. E.	2 50
Brewster S. S.	6 50
Dorchester, Mrs. Catharine C. Foster, deceased	100 00
Beverly, 1st ch.	150 00
West Acton S. S.	25 00
Billerica, 1st ch.	6 95
West Newton, Mrs. H. Morrow, for jungle teachers, care Prof. D. Gilmore	30 60
Fitchburg, Mrs. L. Jewett	7 00
Dighton B. Y. P. U.	4 44
Roslindale S. S., for sup. nat. pr., Tsao Kan Kin, care Rev. J. S. Adams, China	25 00
North Uxbridge ch.	7 00
Wakefield, 1st ch.	48 00
Brockton, Sw. ch., tow. sup. Mah Lay	12 50
Brockton, Sw. ch., tow. sup. Rev. E. Lund, Spain	13 75
Brockton, North ch.	19 08
Springfield, Highland Y. P. S. C. E.	11 24
West Springfield, 1st ch., tow. sup. Mounq Yah, care Rev. C. L. Davenport, Sandoway	50 00
Blackinton, Mary B. Palmer, Christmas gift	5 00
Westfield B. Y. P. U., a Christmas present	10 00
Tewksbury, Mrs. Hannah M. Bailey, deceased, by A. M. Kendall	500 00
Worcester, 1st Sw. ch.	30 90
" " B. Y. P. U.	40 00
Worcester, 1st Sw. ch., Ladies' Benevolent Society	25 00
Worcester, Pleasant-st. ch.	26 44
Dorchester, Temple ch., Y. P. S. C. E.	1 00
Middleboro, Central B. Y. P. U., a friend, tow. sup. nat. prs.	10 00
Agawam, 1st ch. (of this \$12.23 is from Y. P. S. C. E.; \$7.00 is to be used for education of a native in Mrs. Moody's school in Africa)	44 38
Weston ch.	15 30
Manchester ch., a Christmas gift from a member	5 00
Millbury ch.	8 40
Gloucester, Chapel-st. ch.	18 03

RHODE ISLAND, \$347.45.

Providence, Central ch.	154 00
" Cranston-st. S. S., for Mounq See Dee, care Dr. Bunker	18 75
Providence, 1st ch. con. colls., " Broadw'y ch., S.S. Class No. 13, for Congo	25 88
East Greenwich, 1st ch.	15 29
Pawtucket, Pleasant View ch., " Woodlawn ch.	25 00
" " B. Y. P. U.	35 00
Newport, Central ch.	51 00
Newport, 1st S. S.	5 00
Jamestown Y. P. S. C. E., for sup. Modunath Momin, care Rev. E. G. Phillips, Assam	6 63
Phenix Y. P. S. C. E.	7 50
	1 00

CONNECTICUT, \$386.68.

Hartford, Olivet ch.	\$5 90
" 1st ch.	228 00
" Memorial ch.	6 00
Wallingford, 1st ch.	78 00
Winsted Y. P. S. C. E.	6 00
Stamford, 1st ch., collected on Children's Day for foreign children	9 75
Groton, Groton Heights B. Y. P. U.	12 53
Danbury, 2d ch.	40 50

NEW YORK, \$1,531.28.

Gloversville, 1st ch., Farther Lights Missionary Society, for the help of Amguri Imbak, Assam, care Rev. M. C. Mason	13 00
Fairport, in memory of Rev. H. H. Hunt by his wife, Mrs. Helen M. Hunt	500 00
West Oneonta, 1st S. S.	2 78
Yonkers, children of Riverdale-ave. S. S.	3 85
Yonkers, Warburton-av. S. S.	37 05
Hoosick Falls Y. P. S. C. E.	2 50
Kingston, 1st Y. P. S. C. E.	13 61
Oswego, 1st ch.	10 18
Jamestown, 1st ch.	54 27
Saratoga Springs ch., per F. D. Gibbs	55 16
Albany, Calvary ch. Y. P. Asso.	57 46
Buffalo, Delaware-ave ch.	46 33
New York, 1st ch. Bible School (of which \$25 is from the Christian Helpers, special in addition to regular appropriation for support of Shway Chay and Shway Chee, care Rev. L. W. Cronkhite, Burma)	50 00
Rosendale Y. P. S. C. E.	2 00
Mt. Vernon, a friend.	10 00
Brooklyn, Emmanuel ch.	250 00
East Buffalo, Emmanuel S. S., tow. sal. of Rev. W. F. Thomas, Insein	17 33
Farmersville Station S. S.	1 00
Olean, Rev. F. K. Fowler, in memory of Harry	10 00
Sennett ch.	15 00
Stockton S. S., tow. sal. Revs. H. Richards and Robert Wellwood	3 16
Sherman ch., for do.	15 00
Hornellsville, South Side ch.	6 75
Harpersville S. S.	1 77
Hudson River, North B. Y. P. Asso'l Union, tow. sup. Rev. A. F. Groesbeck, Ung Kung, China	200 00
Hemlock Lake S. S., tow. sup. Ilago, care Rev. E. G. Phillips, Tura, Assam	12 50
Hartlett ch.	5 80
Camden ch.	1 50
" " for famine relief, care Rev. W. E. Hopkins, Palmur, India	3 25
Utica, Tabernacle ch.	48 00
Vernon ch.	12 84
Whitesboro S. S.	11 00
North Manlius ch.	22 45
Syracuse, 4th ch.	5 50
Memphis ch.	1 44
Knowlesville ch.	2 00
Farmer ch.	16 00
Saratoga Spr'gs, Regent-st. ch.	5 00
Marseilles S. S.	5 80

NEW JERSEY, \$446.17.

Asbury Park, 1st ch.	2 50
Florence ch.	7 78

Camden Asso., a friend, tow. sup. nat. pr., care Rev. C. L. Davenport, Sandoway	\$32 50
South Amboy ch.	6 11
Sewell ch.	2 50
Cape May City ch.	11 78
Morristown ch.	329 68
South Plainfield S. S.	3 32
Plainfield, Temple Builders of 1st ch., for Rev. J. Heinrichs, Ramapatam	50 00

PENNSYLVANIA, \$1,008.59.

Sharpsburg B. Y. P. U., tow. Dr. Harper's expenses	10 00
Pittsb'gh, 4th-av. Bible School, Philadelphia, Germantown, a friend	26 69
Philadelphia, 11th Y. P. S. C. E.	1 00
Philadelphia, Lehigh-ave ch.	13 00
Philadelphia, 4th ch., special, for nat. prs., care Rev. M. B. Kirkpatrick, M.D.	33 52
Philadelphia, Gethsemane ch. bal.	120 00
Philadelphia, 5th ch.	9 50
" Mr. and Mrs. O. W. Spratt, memorial of Rev. G. P. Watrous, missionary to Burma	122 83
Philadelphia, 4th ch., special, for nat. prs., care Rev. L. W. Cronkhite, 1st half year's payment	50 00
Philadelphia, Frankford-ave. ch.	15 00
Philadelphia, Bethlehem ch., for one month's sup. Hospital Asso. and four nat. prs., care Rev. M. B. Kirkpatrick, M.D.	60 60
Philadelphia, Mantua ch.	42 22
" " S.S.	16 94
Upland ch., in part	101 33
Norristown, 2d ch.	38 25
Doylestown ch.	13 87
Frankford ch.	35 95
Wayne, Central ch.	23 42
Factoryville ch.	5 00
Mt. Zion ch.	6 60
Norristown, 1st ch.	90 08
Parkerford ch.	8 11
Pottsville ch.	20 00
Pine Flats ch.	6 20
Fairview ch.	1 00
Muncy ch.	25 23
Erie, 2d ch.	17 00
Alleghany, Nixon-st. special	4 50
Rev. J. E. Darby, D.D., in part for H. L. M.	10 00
Pittston, Luzerne-ave. Y. P. S. C. E., for nat. pr., care Rev. C. H. D. Fisher, Japan	18 75

WEST VIRGINIA, \$11.35.

Two Run Missionary League,	1 35
Lucile, F. F. Daniell	1 00
Leon ch.	6 00
Zion S. S.	3 00

OHIO, \$427.97.

Dayton, Linden-av. ch., Wom. Miss. Soc. (of which \$17.70 is for work on the Congo; \$6.65 for Bible woman, care Mrs. A. K. Scott, M.D.)	32 10
Newark, 5th-st. ch B.Y.P.U.	3 41
Akron, R. M. Hawkins	1 00
Bethany ch.	10 10
New Market ch.	3 75
Perry ch.	7 70
Madison ch.	2 00
Dayton, Central ch.	70 00
Greenville ch.	4 57

ch.	\$1 84
B. L. Neff	10 00
P. S. C. E.	10 00
entre ch.	2 79
t ch.	5 65
Mt. Auburn ch.	88 93
ch.	22 65
ch.	30 00
B. Y. P. U.	45
ch.	33 00
h.	3 85
shland-ave. ch.	79 68
lley ch.	4 50

INDIANA, \$50.20.

lle, Mrs. Sarah A.	
rd	1 00
st B. Y. P. U.	5 00
mony ch.	3 50
	2 12
E. S. Hinkley, for	
China	1 00
anch ch.	2 93
	11 80
ant, 1st ch.	9 40
h.	5 15
ley ch.	1 80
ille ch.	1 10
Creek ch.	2 00
City ch.	3 40

ILLINOIS, \$381.72.

Auburn Park B. Y.	
tow. sending Robert	
M.D., to the for-	
ld.	5 00
ry, for medical work,	
ev. G. A. Huntley.	2 90
Park, A. Saranger,	
Ko Soung.	5 00
ity, M. B. Spring	25 00
Baptist members	3 37
S. S.	12 25
h.	25 00
rove Y. P.	3 25
	13 00
Second A. M. S. S.	
Class, tow. sup. long	
re Rev. J. M. Fos-	
na	8 28
e, Y. P., tow. student,	
ev. J. M. Foster,	
	13 00
ok ch.	2 00
Y. P., tow. sup. Ont-	
pr.	5 00
ck, Miss J. E. Son-	
r.	2 50
Creek ch.	1 00
	37 00
ch.	65
	50
rairie ch.	35
ch.	31
	1 36
	20
le, E. Patten, for sup.	
eacher.	6 25
H. E. Stanard	2 50
ch.	10 00
ch.	1 00
th, Lewis Duke and	
w. sup. pr., care Rev.	
te, India	25 00
h, E. E. Barakat	
h.	11 00
S.	7 61
P.	1 11
ch.	1 00
d ch.	7 00
ch.	3 00
reek ch.	1 50
1st Sw. Y. P., sup.	
, care Rev. O. L.	
n, Assam.	50 00

Chicago S. S.	\$16 82
ad Sw. Y. P.	15 00
Lake View, Sw. ch.	15 00
La Porte (Ind.), Sw. ch.	2 57
Moline, Sw. ch.	8 00
Princeton, Sw. ch.	3 80
South Chicago, Tab. Y. P.	25 61

IOWA, \$258.84.

Campbell, Samuel Brainard	5 00
Alta, 1st Dan. ch. for work in	
Africa	13 04
Logan B. Y. P. U., for Rev.	
J. M. Carvell	5 00
Charles City ch.	14 50
Cedar Falls ch.	60 00
Rock Creek ch.	10 00
Northwood ch.	6 50
" interest on legacy	
of G. W. Gulickson	2 70
West Mitchell ch.	10 10
Hampton, W. G. Silke, spe-	
cial, for nat. pr., China, care	
Rev. J. S. Adams	50 00
Keokuk S. S., for Parishap-	
ago Condia, care Rev. J. E.	
Clough, D.D.	50 00
Forest City, Sw. O. F. Lunds-	
trom	2 00
Sophie B. Johnson, for A-She-	
Per, Tongoo, Burma	30 00

MICHIGAN, \$64.54.

Detroit B. Y. P. U., of 18th-st.	
ch., for Harper Fund	5 00
Cedar Springs, 1st ch., for	
evangelists Ndiamosi and	
Mengo, care Rev. P. Fred-	
erickson, Congo	25 00
Yuba, S. H. Saylor	5 00
Detroit, North ch.	2 00
Port Huron S. S.	5 11
Grand Rapids, Wealthy-ave.	
B. Y. P. U., tow. sup. B. W.	
in India	3 35
Sault Ste Marie ch.	7 53
West Bay City, B. Y. P. U.	1 00
Union City, Mrs. J. A. Bond.	
Ludington, Mr. Ole Hansen,	
tow. sup. Rev. C. Neilson,	
Africa	4 00
Gregory B. Y. P. U.	1 55

MINNESOTA, \$210.39.

Dalbo, Sw. ch.	1 50
Warren, Sw. ch.	2 00
Fohldal, C. Olson	10 00
Cambridge, Mrs. O. Ander-	
son	4 00
Albert Lea, Sw. ch.	2 90
" for Rev. O.	
Hansen, Bhamo	2 33
Soudan, Sw. ch.	2 10
St. Francis Sw. ch.	5 00
Oscar, Sw. ch.	5 30
Tien, E. Erickson	3 00
Rushpoint, John Anderson	25 00
Eagle Point, Sw. S. S.	13 00
Willmar, N. L. Vinblad, for	
V. Thomas and P. Rungiah,	
care Rev. W. A. Stanton,	
India	10 00
Albert Lea, 1st ch.	50 00
Kennyville, B. Y. P. U.	2 40
Owatonna, Rev. J. S. Lunn,	
for Rev. C. Nelson, Africa	2 00
Owatonna, Andrew Lunn, for	
do.	1 00
Owatonna, O. Anderson for	
do.	2 00
Minneapolis, 1st Sw. S. S. for	
literary work of Rev. O.	
Hansen, Bhamo	16 86
Minneapolis, 1st S. S. for	
Rungiah, care Rev. A. H.	
Curtis, Madras, India	50 00

WISCONSIN, \$65.89.

Grantsburg Sw. ch.	\$30 00
Merrimack, Mrs. Emily S.	
Martin, deceased	2 00
Merrimack, M. T. Martin	2 00
Wausau, Rev. W. I. Coburn	3 60
La Crosse, Tab. ch.	2 25
Milwaukee, 1st ch.	10 00
Maiden Rock ch., W. G.	1 04
Marinette, Sw. W. Circle, sup.	
nat. pr., care of Rev. C. F.	
Viking, China	25 00

MISSOURI, \$1.00.

Doniphan, Junior Union, for	
the Telugu Mission	1 00

KANSAS, \$114.19.

Parallel ch.	5 00
Strong City ch.	5 00
Ellsworth ch.	10 75
Bear Creek ch.	3 75
Eureka ch.	10 00
Fort Scott, 1st ch.	3 00
Ottawa, A. L. Dana	4 67
Morrill ch.	1 75
Fairview ch.	17 09
Whiting ch.	3 07
Wathena ch.	2 00
Sabetha, Rev. S. J. Miner,	
tow. L. M.	10 00
Oberlin ch.	5 11
Dresden ch.	3 40
Norton ch.	6 30
Big Creek ch.	1 99
Phillipsburg, Y. P. S.	2 90
Clifton ch.	11 41
Junction City ch.	3 00
Maple City, Rev. D. Thomas,	
Winfield ch.	3 00

NEBRASKA, \$43.40.

Glenville ch.	15 65
So. Central Asso. coll.	2 50
Oakland ch.	25 25

COLORADO, \$26.02.

Delta ch.	8 00
Colorado State B. Y. P. U.	11 77
Canon City, S. S., C. W.	
Willingham's class, tow.	
sup. nat. pr.	6 25

CALIFORNIA, \$176.76.

Pasadena ch., for house for	
Miss J. M. Bixby, M. D.	1 85
Otay ch., for do.	3 00
Riverside ch., for do.	20 00
San Bernardino ch., for do.	12 00
Penryn ch.	8 77
" Y. P. S.	6 88
Towles ch.	5 67
Wheatland ch.	3 55
Oakland, Sw. Y. P. S., for	
sup. nat. pr., Shwayze Paw,	
care Dr. Hunker	25 00
Ceres ch.	4 17
Covina ch.	2 35
Pomona Y. P. S., sup. nat. pr.,	
Kanakiah, care Rev. I. S.	
Hankins, Atmakur	13 50
Dixon ch.	13 45
Woodland ch.	3 06
Anderson ch.	2 17
Corning ch.	1 15
Cottonwood ch.	1 65
Grand Island ch.	7 47
" James Bolsdon.	5 00
Maxwell ch.	3 17
Millville ch.	2 80
Redding ch.	70
Red Bluffs ch.	7 30
Willows ch.	3 50
Santa Ana, Emmanuel ch.	5 00
Santa Barbara Y. P. S.	2 10

Donations

Floreston, Miss Lillian Merrill and Mrs. J. W. Smith, sup. nat. pr., China \$5 00
Oakland, California College, Y. W. C. A., for sup. nat. pr., Huan Shiang Sheng, care Rev. W. M. Upcraft 6 50

OREGON, \$65.66.

Park-pl. ch. 2 40
Portland, Calvary ch., Rev. J. O. Burroughs and wife, tow. sup. nat. pr., A-He, care Rev. J. W. Carlin, D.D., China 12 50
Portland, Sw. ch. 35 76
" Y. P. S., tow. sup. nat. pr., Sao Kao Ker, care Dr. Bunker 10 00
Hood River ch., for work of Rev. W. M. Upcraft 5 00

NORTH DAKOTA, \$44.00.

Kulm, Sw. ch. 42 60
Jamestown ch. 1 40

SOUTH DAKOTA, \$127.09.

Bloomington ch. 3 76
Lake Norden ch., Thanksgiving offering 13 00
Lake Norden Society 7 00
Greenfield ch. 2 00
Orleans ch., Little Helpers 5 50
" E. Olson 2 50
Millard S. S. 2 20
Amherst ch. 3 35
Highland ch. 1 35
Big Spring B. Y. P. U., special for Theo. students, Finland, care Rev. E. Jansson, Bloomington B. Y. P. U., special, for do. 25 00
Scand. B. Y. P. U., special, for do. 11 43

WASHINGTON, \$5.00.

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NEVADA, \$1.00.

Reno ch. 1 00

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Meriden, O. Templeton 50 00

MONTANA, \$12.50.

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ALABAMA, \$10.00.

Rosedale, Max J. Schimmel 10 00

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Emahaha ch. 5 31
" S. S. 2 01
" Florence Tallington 5 00
" Della Rankin 5 00

OKLAHOMA, \$26.45.

Anadarko, Rev. D. Noble 10 00
Crane 45
Yukon ch. 16 00
Tonkawa ch. 16 00

NORWAY, \$47.91.

Bergen, for missions to the heathen \$47 91

SPAIN, \$5.68.

Barcelona ch., per account Rev. M. C. Marin, Reals 256.48 9 68

ASSAM, \$739.31.

Tura, Rev. Wm. Dring, from friend of missions Rs. 25-9-11, Turra, Rev. M. C. Mason, from ch. Cleveland, Ohio, Rs. 31-4-9; from Garos, Rs. 6 11 55
Tura, Rev. I. E. Munger, from local sources Rs. 11-4-9, 3 49
Tura, Rev. E. G. Phillips, from local sources Rs. 30, 9 30
North Lakimpur, Rev. J. Firth and wife for new bungalow Rs. 1,350, 418 50
Gauhati, Rev. C. D. King, personal gift Rs. 183-5-3, 55 52
Kohima, Rev. S. W. Rivenburg, personal donation, Rs. 536-3-0 166 22
Goalpara, Rev. A. E. Stephen, personal donation, tow. new bungalow Rs. 215-1-2, 66 67

[CHINA, \$1,026.46.

Swatow, rec'd on the field by Rev. W. Ashmore, Jr., \$617.31 mex. 313 25
Swatow, by Rev. J. W. Carlin, D.D., \$714.77 mex., 362 74
Swatow, by Rev. J. M. Foster \$8.00 mex. 4 06
Swatow, by Rev. H. A. Kemp, \$34.27 mex. 17 39
Swatow, by Mrs. A. K. Scott, M. D., \$214.00 mex. 108 60
Swatow, by Miss M. K. Scott, \$17.00 mex. 18 77
Ningpo, by Miss E. Stewart, \$259.22 mex. 130 72
Shaohing, by Rev. W. S. Sweet, \$70.00 mex. 35 50
Huchau, by Rev. G. L. Mason, \$59.01 mex. 30 00
Kinwha, by Miss C. E. Righter, \$10.00 mex. 5 43

JAPAN, \$202.14.

Yokohama, rec'd from the U. S. by Rev. J. L. Dearing, \$54.14 mex. 22 33
Yokohama, rec'd from the U. S. by Miss M. A. Hawley, \$10.00 mex. 5 06
Kobe, personal gift of Rev. H. H. Rhees, D.D., \$342.32 mex. 174 75
Total \$10,295 46

LEGACIES.

Fairfax, Vt., J. M. Hotchkiss 16 00
Lowell, Mass., Abbie A. Wheeler 100 00

Dundee, Ill., estate Betsey Clark \$70 00
St. Paul, Minn., Caroline M. Drake in pt. 2,000 00
\$2,126 00
\$12,421 46

Donations and Legacies from April 1, 1897, to Dec. 1, 1897 \$94,023 81

Donations and Legacies from April 1, 1897, to Jan. 1, 1898 \$106,445 27

Donations received to Jan. 1, 1898:
Maine \$1,667 84
New Hampshire 945 71
Vermont 677 38
Massachusetts 11,652 53
Rhode Island 2,283 32
Connecticut 2,041 31
New York 18,538 15
New Jersey 4,850 18
Pennsylvania 6,771 87
Delaware 108 63
District of Columbia 211 05
Maryland 32 35
Virginia 151 50
West Virginia 1,312 31
Ohio 6,132 82
Indiana 1,072 65
Illinois 3,597 98
Iowa 1,954 65
Michigan 1,240 87
Minnesota 1,414 76
Wisconsin 693 48
Missouri 1,194 77
Kansas 1,293 11
Nebraska 1,052 39
Colorado 407 53
California 1,143 05
Oregon 240 07
North Dakota 218 20
South Dakota 387 77
Washington 145 87
Nevada 32 00
Idaho 39 40
Wyoming 51 00
Montana 90 65
Arkansas 3 00
Arizona 31 50
South Carolina 1 08
Tennessee 1 00
Georgia 14 82
Florida 25 00
Alabama 34 54
British Columbia 60 30
Indian Territory 79 27
Oklahoma 81 34
New Mexico 15 25
Canada 10 30
Nova Scotia 30 00
Norway 69 91
Denmark 79 58
England 263 25
Spain 9 68
Burma 266 91
Assam 739 31
China 1,086 46
Japan 202 14
Congo 51 45
Russia 203 10
Alaska 5 50
Miscellaneous 1,366 50
\$78,378 34

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FOR 1898

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Prospectus for 1898

If this array of topic and talent does not charm there must be something the matter with those we address. This is only a part of what we shall try to do during this year.

DR. HENRY G. WESTON

will contribute a series of articles on "Reminiscences of Fifty Years in the Ministry."

DR. WAYLAND HOYT

"Books That I Have Read."

PROF. ENOCH PERRINE

will contribute several papers on "Glances at Literary Topics."

PROF. WM. ELDER

"Studies of Nature."

REV. DR. KERR BOYCE TUPPER

will contribute a series of papers on "Heroes of the Church."

We have planned a series of articles on

Fundamental Christian and Baptist Principles

1. "Obedience to Jesus Christ." Prof. W. C. WILKINSON, D.D., University of Chicago.
2. "Believers' Baptism." Prof. HENRY C. VEDDER, D.D., Crozier Seminary.
3. "Christian Baptism—Immersion." R. S. MACARTHUR, Pastor of Calvary Church, New York.
4. "Baptism and Communion."
5. "Religious Liberty." W. W. EVERTS, D.D., St. Paul, Minn.
6. "The Church and the State." GEO. B. EAGAR, D.D., Louisville, Kentucky.
7. "The Church and the World." A. S. HOBART, D.D., Pastor Warburton Avenue Church, Yonkers, New York.
8. "Baptists and Denominational Loyalty." W. W. LANDRUM, D.D., Atlanta, Georgia.
9. "Baptists and Inter-denominational Fellowship." O. P. GIFFORD, D.D., Buffalo, New York.

FICTION

HEZEKIAH BUTTERWORTH, EDWARD WILLIAM THOMPSON, MARY LILIAN HERR (LAISDELL MITCHELL), FLORENCE KENDRICK COOPER, HELEN KENDRICK JOHNSON, SOPHIE B. TITTINGTON, CAROLINE STARR MORGAN, JANIE P. DUGAN.

REV. ROBERT S. MACARTHUR, D.D., New York, will continue his valuable series of sermons on "OLD TESTAMENT DIFFICULTIES." These sermons are attracting wide notice, and Dr. MacArthur is putting upon them his best work.

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By Rev. Walter N. Wyeth, D.D.

No. 1. ANN H. JUDSON. The heroine of Ava and Oung-pen-la prisons for twenty-one months. This memorial revives and adds to the records of her dauntless devotion to the prisoners and perishing heathen, and of the introduction of the gospel to Burma.

No. 2. SARAH B. JUDSON, wife of George D. Boardman, then of Adoniram Judson, in a devout missionary life of twenty years. The noted Teacher, Poet and Mother; living the rough reality and romance of missions and dying at St. Helena—a most beautiful character, made newly attractive by this biography.

No. 3. EMILY C. JUDSON, third wife of Dr. Judson. This volume brings out the severe experiences of her girlhood, and her career as a famous writer and as a missionary. Her marriage fully vindicated. As an example of loyalty to parents and of superiority to circumstances, her life is of vast importance to the young.

No. 4. THE WADES. Contains a full account of marvellous devotion and success in mission work for a long period. Thrilling prison and jungle experiences. The prosperity of missions by Teaching, Preaching, Authorship and giving a written language to the Karens, is portrayed.

No. 5. A GALAXY IN THE BURMAN SKY. Designed to commemorate the deeds of some of the very noblest, who have not had the record to which their great work as founders entitle them. An initial chapter on Carey and Kristna Paul. Then appear the Comstocks, Abbotts and others, with "honorable women" and notable Karen preachers; forming one of the most thrilling passages in the annals of missions.

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BAPTIST MISSIONARY MAGAZINE

TREMONT TEMPLE, BOSTON, MASS.



REV. ELISHA L. ABBOTT

FOUNDER OF THE SGAW KAREN MISSION, BANGKOK, BURMA
EARLY ADVOCATE OF SELF-SUPPORT IN MISSIONS



REV. JOHN S. BEECHER

FOUNDER OF THE SGAW KAREN NORMAL AND INDUSTRIAL INSTITUTE
BANGKOK, BURMA

The Baptist

Missionary



Magazine

Vol. LXXVIII. No. 3

MARCH, 1898

SEE WHAT OTHERS SAY

ACCEPT my congratulations on the improved and continually improving appearance of the BAPTIST MISSIONARY MAGAZINE. The improvement in appearance is only the outward sign of a corresponding improvement in substance.—REV. E. E. CHIVERS, D.D., Chicago, Ill., General Secretary of the Baptist Young People's Union of America.

ONE of the choicest periodicals with which we are acquainted is the BAPTIST MISSIONARY MAGAZINE. The printing is elegant; the matter is interesting and instructive; the illustrations are numerous and exceedingly helpful.—REV. ALBERT D. SPAULDING, North Scituate, Mass.

THE MAGAZINE is charming. I do not see how pastors can get along without it.—REV. J. H. HIGBY, Oakmont, Pa.

WHAT a magnificent missionary publication the MAGAZINE is getting to be: may God bless all of those connected with it.—H. A. DALRYMPLE, Worcester, Mass.

I HAVE taken the MISSIONARY MAGAZINE for half a century. I cannot claim to have risen always to its full inspiration. At any rate I have had no other periodical so long nor deemed any so indispensable. It has been to me like the hand of a clock, to mark on the dial plate of history the hour of the world's long day and indicate the coming meridian brightness.—REV. E. DIBELL, Kingsville, Ohio.

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ADDRESS BAPTIST MISSIONARY MAGAZINE,
TREMONT TEMPLE, BOSTON, MASS.

I suspect I have not much sympathy in this business - But when my brethren shall attempt to build their assistance the cause of Christ - and to honesty and self-reliance - by the truth - by cords of love not of gold - they will then learn that I am deservng of it.

Yours affectionately -

E. L. Abbott

SELF SUPPORT IN OUR BAPTIST MISSIONS



MUCH interest is being shown at the present time in the subject of self support on mission fields. It is an important subject, and upon a right understanding and a proper development of genuine self support and self direction and self propagation is dependent the real success of all missionary work. As the establishment of independent Christian churches in every nation and among every people on the face of the earth is the ultimate aim of all missionary work, with the expansion and growth of any Christian work self reliance must be developed in the native churches with equal step to insure satisfactory progress towards the grand object of the triumph of the Redeemer's kingdom in all the earth.

The growth of self support in the missions under the care of the American Baptist Missionary Union has always been an object of solicitude on the part of the management of the society, as well as of many of the missionaries on the field, and its progress in the various missions has been frequently set forth in separate articles and letters from the various fields. While this number of the MAGAZINE is devoted to the special topic of self support in our missions, there will not be opportunity to present in detail anything like a complete view of the progress of that very desirable and very prominent feature in our Baptist missionary work, yet we believe that no missions under the care of any society or denomination can make a more satisfactory exhibit on this point, and it is the aim of this article to present in as brief and comprehensive manner as possible a view of self support as it now exists in the missions under the care of the Missionary Union, referring our readers for more complete information to various special articles which follow in this number of the MAGAZINE and to the references to the same subject in our missionary literature.

We have the pleasure of informing the L. Com. & the churches, that the appropriation of 600 Rs. for ^{the} native preaches of this mission ^{for this year} will none of it be required, & that we confidently hope that there will never again be occasion for making appropriations for the support of native preaching in Bassein.

Yours affly to both
J. Y. Beecher

BURMA

In our oldest mission field we find, as might be expected, the matter of self support most fully developed. From the first the Christians in Burma, especially the Karens, have shown a rare spirit of liberality and self support. Rev. Cephas Bennett, writing from Tavoy in 1848, estimates that the Karen Christians were giving more than twice as much in proportion to their ability as the Baptists in America. The same was undoubtedly true of nearly all the Karen missions in Burma, even at that early date. In what is now known as the Bassein Sgaw Karen Mission, in that very year the Karen pastors resolved at their annual meeting to relinquish all assistance from missionary funds and to depend wholly upon their churches. This rule has been adhered to in that mission to the present time. The Bassein Sgaw Karens established their normal and industrial institute in 1858, paying about \$2,000 for the building, and later erected a beautiful and commodious school building which is the admiration of all beholders, at a cost of about \$22,000. They have also raised an endowment fund which amounts to \$13,669.50, and which is invested in the United States, the income being remitted annually to the missionary in charge at Bassein.

Although on account of its size and its success the Bassein Sgaw Karen mission furnishes the most conspicuous illustration of self support in Burma and in all our Baptist missions, yet in proportion to the number of converts other mis-

sions sustain a not unfavorable comparison with Bassein. The Sgaw Karens of Rangoon have done much in the way of supporting their own churches, and are now about completing a building erected entirely by their own funds, called the Vinton Memorial, as a home for their chief school at Rangoon. The Henzada Karen Association has fifty-five churches. Of these fifty-three report contributions to home missions and forty to foreign missions. Few Baptist associations in America exceed this record. The Karens of Henzada also have likewise erected a schoolhouse and chapel for themselves, which they have named the Thomas Memorial, in loving memory of Mr. and Mrs. B. C. Thomas. Self reliance and self help are also conspicuous features of the Shwegyin and Tavoy Karen mis-



REV. MAUKEH AND WIFE AND REV. SHWEGYAU

THE FIRST KAREN FOREIGN MISSIONARIES FROM BASSEIN TO THE KACHINS OF UPPER BURMA

sions, which have each maintained themselves continuously through considerable periods without the guidance of an American missionary; and, in fact, every Karen mission in Burma might be cited as a proof of what this people, so wild, so timid, so savage in their original condition, have come to be able to do under the incitement and inspiration of the enlightenment of the gospel of Christ.

In Toungoo, under the leadership of Rev. Dr. Bunker, the Karens many years ago began the cultivation of coffee, which is still continued, and from which they derive a considerable income. They give liberally for their Christian work. The Paku Karen Mission of Toungoo has also in its own charge a school work, very largely self sustaining and self directing. As Rev. Dr. Gross, who was alone in charge of the work at the time, was unable to leave Toungoo, the Karen pastors made all the plans for their last annual association, including the provision for

accommodation of the people, and conducted all their meetings in an orderly and effective manner, without suggestion or assistance from the missionaries. The Kachins of Bhamo, by the collection of orchids which are sold and shipped to England, obtain a considerable income every year for the support of their mission school work.

As the Burmans are by nature more independent than the Karens, they might have been expected to exhibit more of self reliance and self sustaining power. This has been the case in a few missions like that at Prome, but as yet Christianity has not obtained such a strong and pervading hold upon the Burman people as to enable them to emulate the Karens in self sustaining and self propagating action. Industrial features are found, however, in nearly every one of the mission schools in Burma, by which the youth of all races are being trained for manly self reliance, and are being fitted for positions which will enable them in future as Christians to do much for the maintenance and support of gospel privileges in Burma.

Of the 640 Baptist churches in Burma, 441 are self supporting, and all of the remaining churches receive but partial assistance from American funds. Of the 532 mission schools in all Burma, 327 are entirely self supporting.

ASSAM

Passing to the next younger child of the American Baptist Missionary Union we find in Assam an exceedingly varied condition as regards self support. Among the Assamese this principle has not obtained such large progress as might be desired, but neither has the gospel taken that hold upon the Assamese in the valley which might have been expected from the amount of Christian labor which has been expended upon them. The church in Nowgong, however, has been entirely self supporting for a long series of years, and more or less contributions are received in all the other Assamese churches for the support of their church work. In the missions among the Kohls, the Nagas and other minor tribes the small number of converts has prevented any large amount of self development and self propagating power.

In the Garo Mission of Assam, however, we find one of the most delightful and striking illustrations of self support in missions which can be furnished by any mission in any country. From the first the Garos have been peculiarly self reliant. The first converts began preaching the gospel voluntarily and without suggestion from the missionaries or assistance from mission funds, and the progress of the Garo churches has been largely upon the same lines. The Garos are not divided into small churches, there being but fourteen churches for the 2,457 converts. Of these fourteen Garo Baptist churches all but two are entirely self supporting and the others nearly so. Of their sixty mission schools only three are receiving any support whatever from American funds.

In all Assam, of the forty-four churches twenty-nine are self supporting, and of the ninety-seven schools thirty-one receive no aid from America.

THE TELUGU MISSION IN INDIA

As we pass to the Baptist mission among the Telugus of India we encounter an entirely different condition from that found in Burma or among the Garos of Assam. The people of India, as a whole, are far poorer, wages in Burma being more than three times as high as in the Telugu country. If, therefore, other conditions were the same, we would expect less of self support among the Christians of India. However, as is well known, the early years of the Telugu mission were largely barren of results. While in Burma large harvests were early gathered, it was not until 1866 that any considerable progress was made in the missionary work among the Telugus, and it was not until after the severe famine in 1877 and 1878 that the immense harvests began to be gathered, which, in the number of converts, have placed the Telugu mission foremost of all our missions. The great mass of the Telugu converts are of comparatively recent date. Few members of the Telugu churches are of longer standing than twenty years, and the great mass of them are of the first generation from heathenism. In the Telugu mission there is little of that accumulated Christian character and capacity of development which come only from successive generations of people within the fold of the Christian church. It could hardly be expected that in such a condition of affairs as is found in the Telugu mission self support would have made large progress, and yet a showing by no means unworthy of consideration is made in the last annual report of the Missionary Union. The church at Nellore has been self-sustaining for a series of years, and of the 108 churches reported, 34, or almost one-third, are set down as self supporting. Of the 532 mission schools, however, only 13 are self sustaining, while 519 receive aid from mission funds. With many of the schools are connected industrial features which will qualify the next generation of Christians for a larger measure of support and self reliance in their Christian work.

It is but fair to say, however, that even within the last year, under the stimulus of the large retrenchments made necessary by the great debt of the Missionary Union, the element of self support has very largely increased in the Telugu mission, as the next annual report of the Union will undoubtedly show.

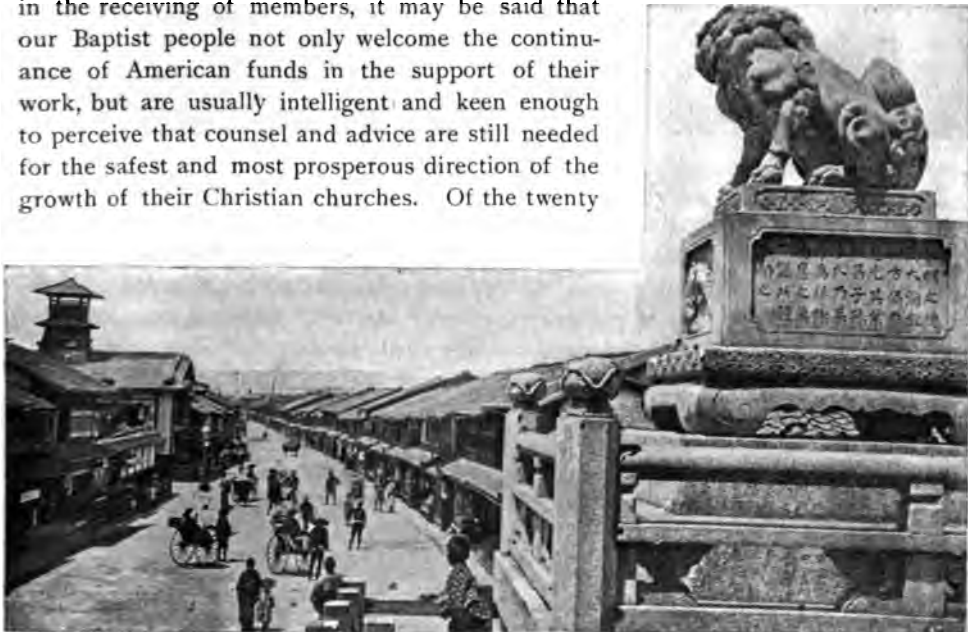
CHINA

From the character of the Chinese, the stability of their customs, and the strength of inherited characteristics, the early progress of Christianity, as of every other foreign idea, in China will be of slow growth. The clannishness of the Chinese, holding them firmly to their family ties and inherited customs, tends to rob them of an individual character. The gaining of one convert from among the Chinese is harder than from any other people except Mohammedans, among whom Christian missions are sustained. The conversion of China will not come about by the multiplication of individual converts, but by the infusion of Christian truth throughout the solid mass of the Chinese people. If anywhere, here will be realized the saying, "A nation shall be born in a day."

We are not surprised, therefore, to find in China that of the twenty-three Baptist churches, only four are entirely self-supporting, and of the twenty-one mission schools only two are reported as independent of mission funds. It is true here, however, as with the Telugus, that recent retrenchments have caused the large development of liberality on the part of the native converts and of self reliance in the maintenance of their own work.

JAPAN

In this country, charming in many of its characteristics, and among this people, so delightful in their manners and social intercourse, another entirely different condition of things is found as regards the matter of self support and self propagation. Speaking broadly of the attitude of Japanese Christians, it will be safe to say that there are few Christian churches in Japan which do not feel entirely competent to direct their own affairs, although not so large a proportion are prepared to undertake the entire maintenance of their religious services. It is true of many of the Christian leaders among the Japanese that they have been ready to cut loose from the guidance of foreign missionaries, and some have even gone so far as to assert that the Japanese Christians were now entirely competent to take control of the Christianization of their own people. This must not be accepted, however, of the Japanese Christians as a whole, and especially in our Baptist churches, where the membership is not so large as in some others, but where probably greater care has been exercised in the receiving of members, it may be said that our Baptist people not only welcome the continuance of American funds in the support of their work, but are usually intelligent and keen enough to perceive that counsel and advice are still needed for the safest and most prosperous direction of the growth of their Christian churches. Of the twenty



A TYPICAL SCENE IN TOKYO, JAPAN

Baptist churches in Japan, three are entirely self supporting, and many of the other seventeen are largely so, and of the eighteen Baptist mission schools three are independent of American funds.

AFRICA

The recent establishment of the mission on the Congo, the severe difficulties which have attended its conduct and the unsettled condition of the country, would lead us to expect little in the way of self support and self development in our mission in the Congo Free State. The characteristics, however, of the Congo people are peculiarly adapted to the development of self support. The



A VILLAGE IN CENTRAL AFRICA

conditions for obtaining the necessities of life are easier than in any other of our mission fields. The habits of the people also, in their savage state, are such as to lead them to enter readily upon independent Christian work. All their controversies are settled at public gatherings, called "palavers," where every contestant must plead his own case. A Congo convert easily becomes a Christian preacher. We accordingly find in the Congo mission that of the sixteen churches twelve are entirely self supporting and the other four are largely so. This results from the readiness of the converts to enter at once upon the work of preaching, even supporting themselves while doing so. As we might naturally expect, self support in mission schools has not made the same progress, only seven of the thirty-one being independent of mission funds. The power of self extension on the Congo is, in proportion to the numbers and size of the mission, far beyond that of any other of our fields. There are many of the Congo Christians who are today actually giving themselves, either wholly or partially, to the preaching of the gospel at their own cost. Parties of Christians are made up voluntarily and make

extended journeys to considerable distances from their homes, simply for the purpose of telling the people of the good news of salvation through Jesus Christ. Little churches of but few members not only sustain all their own religious services, but also evangelists or pastors in what may be called branch stations or churches. In this admirable adaptation to a self propagating Christianity lies a large hope for the extension of Christian missions in Africa.

GENERAL SUMMARY

The last annual report of the American Baptist Missionary Union shows that of the 853 churches found in the missions in heathen lands 524 are self supporting, and of the 1,235 mission schools 383 receive no help from America.

The missions in Europe are still more largely self sustaining, help from America coming entirely as grants, which are distributed in small sums to eke out the salaries of pastors of the smaller churches. For example, the German mission reports 169 churches, 249 preachers and the appropriation for assistance to this large mission is only \$13,113.29. In the Swedish mission the contrast is even more striking, there being 561 churches with 601 preachers, and the appropriation for their assistance amounting to only \$8,414. The Baptist churches in Europe, in connection with the missions of the Union, last year contributed \$308,201 for the support of religious work. A partial report of the contributions of the Baptist churches in the missions among the heathen gives \$51,462, but this is an entirely inadequate representation of the amount of giving on the part of Christians in heathen lands, a very large portion of the support of pastors and teachers being provided in food and other ways which do not appear in the reports of the Union. It is probable if the entire gifts of the converts in heathen lands were reported, it would be in excess of one hundred thousand dollars in value of our money, given often out of a poverty which is beyond anything we can imagine.

This *résumé* of the efforts of the members of our mission churches in the direction of the support of their own services and efforts for the extension of the gospel, although brief and necessarily somewhat bald in statement, cannot fail upon careful consideration to inspire hope and confidence in the ultimate triumph of the gospel among all the peoples who are so largely benefited by the expenditure of our mission funds.



EDITORIAL NOTES

EVERY BAPTIST PASTOR in the Northern States will receive a copy of this number of the BAPTIST MISSIONARY MAGAZINE so far as the addresses are known.

The pastor of every church where there is not a club for the MAGAZINE is invited to look at the advertisement on the back of the frontispiece. Will you not act on its suggestions and join the multitude of your brethren who have so easily given their people this *best way to come into touch with Baptist work abroad?*

The attention of all pastors is called to the statement issued as a supplement with this number of the MAGAZINE setting forth the financial condition and needs of the Missionary Union. Read it. It speaks for itself.

WHEN CLUBS FOR THE MAGAZINE EXPIRE pastors and others who formed them are requested to kindly collect the money for renewals and forward it in one sum. It is of course impossible for us to accept single remittances for renewal at club rates, as we would have no means of knowing whether all of the club would do the same and so entitle all the members to the club rates.

Kindly make up the club the same as last year, and send the money in one remittance if possible. Can you not enlarge the club?

Hearty thanks and appreciation are again extended to all those who have formed clubs for the MAGAZINE. It is a labor of love and a work for the Lord. We trust that all have felt repaid for their labor by the satisfaction of bringing to such a large number of new readers the greatly improved MISSIONARY MAGAZINE. This year it will be better than last. It will be a satisfaction to those who have done so much to promote the circulation of the MISSIONARY MAGAZINE to know that their efforts have been successful. The circulation has increased very largely, and is still growing.

THE MOST STRIKING ILLUSTRATION of self-support is found in the very beginning of modern missions. Not a support furnished by the gifts of the native converts, for their numbers were few, but a support supplied by the labors and devotion of the missionaries themselves. The great Serampore trio, William Carey, Joshua Marshman and William Ward with their associates, contributed the large sum of four hundred thousand dollars to the mission before it passed from their hands. Dr. Carey earned the money he gave by his literary labors as translator to the Government and as Professor in the College of Fort William. Mr. Marshman and his talented wife conducted a very successful and profitable school, and gave the proceeds to the mission, and Mr. Ward made the Serampore Mission Press a source of large profit as well as a great power for Christ.

COMMERCE ON THE CONGO is rapidly fulfilling the most sanguine expectations. The total value of the exports and imports in 1896 was \$6,200,000, an increase over the previous year of \$1,400,000. The export of rubber was 1,116 tons, and it ranks in quality with the best. It is pleasing to note that the imports of alcoholic liquors have largely decreased. All governments interested in the development of Africa have become convinced that alcohol among the natives is the foe of legitimate trade, and are taking active measures to suppress the rum traffic. It is announced that the railway will be completed to Stanley Pool by this spring, and with that will come an increase of the commerce of the Upper Congo valley which can hardly be estimated.



THE VILLAGE OF HERRNHUT, GERMANY
HEADQUARTERS OF THE MORAVIAN CHURCH

A LARGE BEQUEST to foreign missions has been made by the late Mr. J. F. Morton of Aberdeen, Scotland. Mr. Morton was a member of the Society of Friends, but deeply interested in all movements for the advancement of the kingdom of Christ. By his will, recently made known, the Moravian Church is to receive £250,000, two-thirds of which is to be used for missions, and the China Inland Mission will receive about \$750,000, all of which must be expended in advance mission work in China. This munificent total of about \$2,000,000 is thus all to be used for the advance of the kingdom of God, and more than \$1,500,000 directly for foreign missions. Payments of both these bequests are to be extended over a period of from ten to twenty years, and the conditions are such that almost no aid is afforded to the operations of the Moravian Missions or the China Inland Mission as they now exist.

AN APPEAL

O YE Christians of great Christian America! absorbed in your farms, your merchandise, your stocks, your families, and in responding to the claims of "society"; ye who are engrossed with the architecture of your churches, the music, the sermons, and all the proprieties and elegancies of public worship in these modern days, know ye that the populations of the pagan world, sixteen times more numerous than the entire population of your own enlightened land, are perishing for lack of the gospel which you can give them to your own unspeakable advantage. They, God's men and women, for whom our Lord and Savior died, are going down to the starless, eternal night of the idolater and the devil-worshiper, with no hope. Your Karen allies on heathen shores are in the forefront of the battle, eager for service, but half-armed and undisciplined. They cry for arms; they cry for leaders. Is not Jesus Christ your King? Has He not laid this great work upon you? Awake! The King's business requires haste. "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Conclusion of "Self-Support in Bassein," by Rev. C. H. Carpenter.

THE GROWTH OF MISSIONS IN SEVENTY-FIVE YEARS is given by Dean Vahl of Denmark, the eminent statistician, in a table published in *The Missionary Review*. A simple examination of this table gives courage for the future. So much has been accomplished; how much more can be done in the next seventy-five years.

	1820	1830	1845	1859	1889	1895
Missionaries	421	734	1,319	2,032	4,135	6,369
Unmarried Female Missionaries	1	31	72	76	1,889	3,390
Communicants	21,787	51,322	159,000	227,000	850,000	1,057,000
Native Ministers	7	?	158	169	3,327	4,013
Native Helpers	166	850	3,152	5,785	41,754	61,424
Native Disciples	15,728	102,275		252,000		864,000
Income	£121,756	£226,440	£632,000	£918,000	£2,130,000	£2,807,000
Societies	20	25	65	98	262	365

THE ATTACK ON REV. A. C. FULLER OF PODILI, INDIA, has been fully reported in this MAGAZINE, and also the decision of the court condemning thirteen of the rioters to imprisonment. This means security of all the other missionaries from similar hostile demonstrations. A missionary writes in a private letter to Mr. Fuller:

"This is an accomplishment by which you have benefitted the whole mission, and not only for the present, but for years to come. It has been pretty hard on you, but I doubt whether you or any one else could have conferred a greater blessing upon this mission and the country where it is carried on, than you have by seeing this case through the several courts as you have done."

1,000 MISSIONARIES AND 1,000,000 DOLLARS



REV. CHAPIN H. CARPENTER
MISSIONARY IN BURMA 1862-1886. EIGHTEEN YEARS
IN BASSEIN
DIED NEMURO, JAPAN, FEB. 2, 1887

“IN the fear of God, and with unfeigned respect and love for my brethren at home and abroad, I have earnestly endeavored to ascertain the exact facts with reference to the progress of self-support in our Asiatic missions. All that I have and all that I am is devoted to this sacred cause. I long with an inexpressible longing to see my countrymen, and especially my own denomination, more generally enlisted in this immense work of foreign missions. Five hundred picked men for preaching mainly, as many chosen women for teaching and for religious labor among their own sex, and a million dollars annually for their support, would be all too meagre an offering from the Baptist churches of these Northern States.”—REV. C. H. CARPENTER, author of “Self Support in Bassein.”

“WHAT RETRENCHMENT MEANS TO A MISSIONARY” has been reprinted in tract form from the January MAGAZINE. Of this affecting article by Mr. Hankins, a pastor writes: “My heart was stirred within me as I read it. How a pastor can read this plea wrung from the very heart of a man who stands in the van of the advance of God’s kingdom, and not be faithful in giving of his own substance, and tremendously in earnest in urging his people to maintain these brave soldiers of the cross, passes comprehension. How any Christian can read this article with any sympathetic response of the heart, and then fail to contribute for the support and enlargement of missionary activity in accordance with *conviction* instead of *convenience*, is not easy to see. I can imagine no more heart-stirring and contribution-producing piece of literature.”

Supplies of this tract for use in Baptist churches can be obtained free from the Mission Rooms, Tremont Temple, Boston, Mass., or from any of the District Secretaries of the Missionary Union.

GOSPEL TRACTS IN CHINESE. Teachers of the Chinese who want help to win your scholars to Christ, send United States five-cent postage stamps to G. L. Mason, 1 Seward Road, Shanghai, for Chinese sheet tracts, assorted. Post-paid, ten cents a hundred.

TENG YUEH CHAU, in the province of Yunan, the most southwestern of the walled cities of China, has been declared a treaty-port, and a British consul appointed there. The city has been known in our Baptist missionary literature by its Burman name, Momein, and is only eight days' journey from Bhamo, Upper Burma, and twelve days from Talifu, China. The way to Western China via Burma may now be considered as fully opened.

A NATURAL MISTAKE.—The editor of the *Indian Witness* prepared a statement of the urgent needs of the missionary work at the present time under the title "A Financial Stringency." The typewriter in making a copy for the printer made the heading read "A FINANCIAL STINGENCY." The editor writes that he felt like allowing the amendment to stand, as "The financial stringency from which all American missionary organizations are at present suffering is directly due to the stingency of professing Christian people who in this materialistic age find it difficult to rise to a spiritual apprehension of the kingdom of God, and their inestimable privileges relating thereto."

NOTES.—Selections from the juvenile department of the *Missionary Herald* have been reprinted in book form under the title "In Lands Afar," with the numerous illustrations which accompanied the sketches when first printed. This will prove an entertaining and instructive volume for children. Published by the American Board of Commissioners for Foreign Missions at \$1.25.—We are glad to say that funds have been provided to illustrate the "Life of Uncle John Vassar," and the illustrations add greatly to the interest of this remarkable book. The price remains the same, \$1.00 to the general public and 60 cents to missionaries, postpaid. Address Rev. Walter B. Vassar, Hamilton, N. Y.

THE LITERATURE OF MISSIONS has received a valuable contribution in the "Life of Rev. Adolphus Clemens Good, Ph.D.," by Ellen C. Parsons, M.A., editor of *Woman's Work for Woman*. Dr. Good was a missionary of the American Presbyterian Board to Gabun, West Africa. Able, unselfish and devoted, he gave himself freely to the Lord's work in an unpopular field, and in a short term of service did a work for salvation, for science and for glory, which places his name among the immortals. Published by the Fleming H. Revell Company at \$1.25.

THE NEW HAMPSHIRE STATE LIBRARY is very desirous of obtaining the following numbers of the BAPTIST MISSIONARY MAGAZINE: Vol. 2, No. 10; Vol. 3, No. 1; and of the BAPTIST MISSIONARY MAGAZINE, Vol. 12, Vol. 16, Nos. 1 to 4, and 7 to 12; Vol. 25, No. 9; Vol. 26, No. 8; Vol. 29, Nos. 1 to 3; Vol. 35, No. 2; Vol. 65, Nos. 11 and 12. Will anyone who has these numbers to spare kindly communicate with the Librarian at Concord, N. H.?



LIGHT ON A LITTLE-KNOWN LAND

“KOREA and Her Neighbors,” by Mrs. Isabella Bird Bishop, F. R. G. S., is the most important, most interesting and most informing volume which has been written by that versatile lady, charming writer and courageous traveler. Mrs. Bishop had the happiness to make her first visit to Korea before the outbreak of the war over that bone of contention between China and Japan. The old *régime* was still in full force, and her repeated visits enabled her to gain an intimate acquaintance with the whole progress of the revolution which has come about in Korea, including the hidden reasons for the war, the overthrow of Chinese power and prestige, the attempted reformation of the political and social affairs of the country by Japan with its partial failure, and the manner of the beginning and gradual growth of Russian influence in the affairs of the hermit nation. Her extended journeys throughout the country, reaching to its most remote and inaccessible portions, with her visits to the battle-fields of the war, her intimate association with the people, from the lowest ranks all the way up to the King and Queen and members of the Imperial household, make her story one of intense interest, which is enhanced by her vivid and straightforward style of narrative. Old Korea is passing away and will soon become mere history. By the narrative of her personal acquaintance with all phases of social and political life of old Korea, as well as with every feature of the revolution and reorganization of the kingdom, Mrs. Bishop has been enabled to render an inestimable service to the history of the people of the far East. The public has reason to be grateful that so intelligent, so clear-sighted, so courageous and so thorough an observer was upon the spot at the time when these rapid and revolutionary changes were taking place in Korea. The volume of Mrs. Bishop is the book of all others which a student of Korean affairs must read. Hardly a phase of Korean life, or politics, or religion escapes her attention and sympathetic examination. For all the purposes of the average reader it is an encyclopædia of Korean affairs. Published in America by the Fleming H. Revell Company of New York, Chicago and Toronto, at \$2.00.

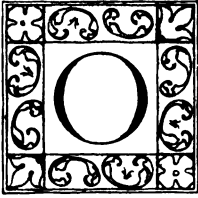


From "Korea and Her Neighbors"
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THE KING OF KOREA

THE NEW ERA IN CHINA

BY HENRY C. MABIE, HOME SECRETARY



ONE of the most moving incidents in the experience of our Executive Committee during the late autumn was the interview with the Rev. Timothy Richard of China. Mr. Richard is a missionary of the English Baptist Society, and has been twenty-seven years in China. Twenty years ago he came to the front in that land in connection with the relief enterprises incidental to the great famine in China. Through his philanthropic spirit and Welsh tact he won a remarkable influence over the Chinese. Later through his rare Chinese scholarship, his literary skill and statesman-like qualities, he, with men of similar ability, has been brought into close touch with the prominent officials of all China. Mr. Richard is now Secretary of the "Society for the Diffusion of Christian and General Knowledge Among the Chinese." We are just in receipt of the Tenth Annual Report of that society. We have heretofore had no single document which affords so much light on the situation in China, or which betokens more promise for the future of missions in that land.

The aim of the society is to prepare and widely circulate a literature which will help the Chinese in this period of certain transition from the old to the new relations to the world; to understand their own situation; to overcome their prejudice and superstitions; to find the pathway to true civilization, science, liberty and righteousness; and especially to show the Chinese that a thorough reformation of China can only be carried out as it finds a new moral and religious basis. This through knowledge of Christ himself which he only can supply.

The society has published since Nov. 1, 1896, a total of 12,147,900 pages of matter. These works cover a great range of subjects, from the "History of the War Between China and Japan" to the "Christian Experiences of Noted Converts."

Among those especially engaged in preparing this literature are Dr. Young J. Allen, Rev. Timothy Richard, Dr. W. A. P. Martin, Dr. Edkin, Dr. Muirhead, Dr. Griffith John, Dr. E. Faber, Paul Kranz, James Sadler, etc.

The following extracts from the Report will indicate the appreciation in which this literature is held, and the marked influence it is exerting upon some of the ruling classes in China:

From Chü'fu in Shantung, the home of Confucius, Dr. Allen received the following letter written by Kung Ling-wei, a near relative of the duke Yen-show, the direct offspring and heir of Confucius: "In this province the people are ignorant and do not hear much of what passes in the outer world. This is specially so in some cities more than others. Last year I read your monthly *Review of the Times*. You love China much. For this I am most grateful. I now wish to buy books in the accompanying list. Please kindly state the prices of these books." With this letter the writer sent an essay against Foot-binding for publication in the *Kung-Pao*.

From Hangchow, in Chehkiang province, a scholar, who is disgusted with the old fash-

ioned method in which the last Kū-jeu examinations were conducted, writes to the following effect: "I live in a country village, but I have read the books published by the Society. Truly they are adapted to lift China up to a higher plane. I speak in the name of many myriads of scholars, for there must be very many who think as I do. I earnestly beg you to continue preparing new works to awaken the public ear. This will be an inestimable benefit to the four hundred millions of China."

A high official of the Anhwei province, brother of Chang Peilun, the son-in-law of H. E. Li Hung Chang, personally called on Mr. Ts'ai, the Chinese writer of our Society, and told him how greatly he was helped in arranging difficulties between Roman Catholics and non-Christians in his province through his knowledge of foreign affairs gained from the study of Dr. Allen's 'History of the War.' He explained the difficulties and how they were peacefully settled, and then he said: "This is all the result of your having given me a copy of the 'History of the War.' You are my instructor. I knew very well that these



EXAMINATION HALLS, NANKING, CHINA
ACCOMMODATING TWENTY THOUSAND STUDENTS

Each little stall is assigned to a student, and they are not allowed to come out until they have finished their theme. Food is supplied

gentlemen love China, and their deep knowledge is of great utility to China. But without your pen as a writer, who would be able to communicate this information to our people?"

As last year, so again this year, has our writer, Mr. Ts'ai, received invitations from high officials in Hunan to come and help them in the introduction of Western studies into their province. H. E. Chang Chih-tung has also, in consequence of reading our latest publications, invited Dr. Allen and Mr. Ts'ai to come up to Wuchang and help him in the reform of the country. Mr. W. N. Pethick, the Private Secretary of H. E. Li Hung Chang, wrote in a recent letter to Dr. Allen: "H. E. has read and praises the 'History of the War,' and will be glad to hear of its wide circulation." H. E. Sheng, the General Director of Railways in China, called personally on Dr. Allen and asked him to take charge of a university, which H. E. intends to establish in Shanghai, and when Dr. Allen declined, feeling that he could do more efficient service to *China as a whole* by devoting all his time and strength to literary work, His Excellency asked him to prepare a code of rules and regulations for the introduction of a *National System of Modern Education*. This Dr.

Allen consented to do, and has, in the spring of the year, handed to H. E. an elaborate manuscript on a National System of Education, based mainly on the system established by the English Government in India.

With regard to the *circulation* of our publications (our catalogue contains now over one hundred different kinds), we may say that *the past year has been the most successful which we have ever had*. The best *index* of the high appreciation which our books find in the eyes of the Chinese is the *amount of dollars* which they are willing to pay for them. In the year 1893 the sales of our two magazines and our books amounted to \$817.97; 1894, \$2,286.56; 1895, \$2,119.22; 1896, \$5,899.92; 1897, \$12,146.91. This shows that the Chinese have really commenced to value our books, and that since 1895 our sales have more than doubled each year. If we would advance in the same progression in the next few years, then our sales should in the new century amount to about one hundred thousand dollars' worth each year, and our literature would be *the most influential leader of the thoughts of China*.

The circulation of our books has, however, not been entirely dependent on what we were able to sell; owing to most generous contributions of friends at home, we have also been in a position occasionally to make free grants of our books. This we have done especially on the occasion of the *Triennial Examinations for the Kū-jen degree*, held in the beginning of September in the various provincial capitals. We have thus given fifty thousand copies of a pamphlet specially prepared for this occasion by Rev. Dr. Y. J. Allen, and several thousand single back numbers of our two magazines. Through the kind help and co-operation of our missionary brethren in the interior we have been able this year to distribute amongst the students 121,950 copies of our publications, containing altogether 1,320,400 leaves. (At the examinations 1893 we distributed 720,000 pages, 1894 we distributed 260,000 pages.) These distributions have been made at the following named examination centres: Chentufu, Szechuen; Siganfu, Shensi; Tayüenfu, Shansi; Peking, Chihli; Chinanfu, Shantung; Kaifungfu, Honan; Nanking, Kiangnan; Wuchang, Hupeh; Hangchow, Chehkiang; Foochow, Fukien.

There were thirty-three large boxes full of packages of books, but yet *the books were insufficient to meet the demand*, because there were about twenty-four thousand students and only nineteen thousand packages of books. "The officials of the city," so Rev. Houston writes, "were very courteous, giving every facility and protection. Those engaged in the distribution were urged to rest in the temporary headquarters of the General in command of the approaches, and all officers and soldiers guarding the exits were instructed to pay special attention to the missionaries and their assistants. They were even invited inside of the outer gates, to the court, where the crowd, which outside was numbered by thousands, was forbidden. In this the Mayor of the city, Ma Taotai, and the Commanding General, H. E. Yang, are specially to be mentioned. The books which were distributed go straight to the controlling classes of every city, town, and hamlet, where no other influence goes often."

This report of the distribution in one examination centre may serve as an illustration of what has been done in a similar way in other centres. *By this magic spring the whole of China can be touched in one day*.

Special mention is made in this report of Rev. Y. J. Allen's indefatigable efforts in behalf of the Society. He has lately become the most productive writer in China. Rev. Dr. W. A. P. Martin, for many years President of the Tung Wen College in Peking, one of the most experienced and esteemed missionaries in China, recently wrote in a letter to a home paper with regard to Dr. Allen's work; Dr. Martin says: "Much good as Dr.

Allen has done by preaching in former years, and by founding a flourishing college, he is now doing vastly more good by his literary labors. A man whose productions are welcomed by the leaders of thought in all parts of the empire would be hiding his light under a bushel if he were to confine himself to a pulpit or a professor's chair. So convinced am I of the importance of the opportunities now presenting themselves that I propose for my remaining days to work on the same lines, contributing my little mite to the formation of a Christian literature."

Nor is this movement confined to men only. Mr. Richard, in his remarks at the annual meeting referred to "those progressive Chinese ladies, who *astonished* Shanghai this week by giving a banquet to about two hundred ladies in connection with the inauguration of their girls' school, where Western knowledge is to be given, and where the *girls' feet are to be unbound!*"

The report closes thus:

"The prospects of the work before us are most encouraging. China has commenced to build railroads and factories, and to establish schools for Western learning; she has opened her door to all the forces of light and life, which have been accumulated in the West through the long labors of many Christian generations. *China cannot go back again, she must now go forward*; and the more she will advance, and the farther out she will venture on the ocean of modern life, the more she will need and desire such literature, as it is our aim to publish. Therefore, even from a mere human standpoint, our work must grow and extend from year to year. But we have a still stronger and firmer basis of our hope for the future: the promises and power of Almighty God, our Heavenly Father, and the consciousness that, by carrying on this work, we are carrying out *his will and purpose* with regard to the fourth part of our human race. *He has opened a great and effectual door before us.* We will enter it, obedient to His call; and not to us, but to Him, to Him alone, be all the glory!"

The Executive Committee of the Missionary Union, after the meeting with Mr. Richard cordially appropriated five hundred dollars this year to the work of this society, believing its work to be fundamental to all that we are otherwise doing in China.





BAPTIST MISSION HOUSE, TAVOY, BURMA

SELF-SUPPORT IN TAVOY

REV. HORATIO MORROW, TAVOY, BURMA

I MUST confine what I have to say to narrow limits in order to write "a brief article," but so far as this matter is concerned, what I write concerning Tavoy is applicable, in a great measure, to many, if not all, our mission fields.

There are at least four grades of self-support in our Karen missions, which may be designated:

1. Churches supporting their own pastors.
2. Churches supporting their pastors and also village teachers.
3. Churches doing both these, and in addition providing for their station schools.
4. Churches doing all the above, and also contributing to send the gospel to the regions beyond.

There are few Karen churches that do not now contribute to all these objects. It is thought best to encourage this course even in the weakest churches, that their outlook may reach beyond their own local interests.

The contributions of the churches in Tavoy for many years past would cover at least the first two grades in my list and a large balance be left. In addition they have given during the past twenty years

nearly twenty thousand rupees to erect buildings for school purposes in town. Many have also built chapels in their villages, each costing from three to ten hundred rupees, and not a few have provided comfortable houses for their pastors. So my grades in self-support become considerably mixed, but may stand as indicating the chief objects for which our churches contribute.

In the evangelizing and elevating of these people, no agent is more potent than our schools. It is said: "If you would educate a man you must begin with his grandfather." This may be true, but it is surprising how much can be made of Karen boys or girls, if the work of training is begun early and carried on with sufficient care.

In our mission schools the board of the pupils and salaries of teachers are usually provided by the contributions of the Karen churches and grants from government, but some are obliged to have appropriations from home. In a few, fees are charged, and this may be a wise course in districts where parents are able to bear so largely the expense of educating their children.

But in all our schools the pupils have to provide their own books, clothes, and other smaller items of expenditure.

A wrong turn may be given to the opening flower, a false impression made on the sensitive plate. At the very beginning of the education of these children the duty and dignity of self-reliance must be earnestly inculcated, because in the years to come these young persons are to be the leaders and examples of their people. The chief avenues to progress accessible to Karens are the schools. There the seeds of self-support, as of all other virtues, must be planted and nourished, or, to drop the figure, the pupils must there have a practical as well as theoretical training.

This much-desired self-support may be greatly delayed by injudicious help to pupils from kind-hearted persons at home, or from too indulgent parents or missionaries. The case is exceptional indeed where the older students in a mission school should have any gratuitous aid. They can usually get such an education as our schools afford with but a fraction of the effort now being made by hundreds of students at home. If nothing is left for them to provide except a small amount to purchase books and clothing, this they can and should get for themselves. This is so vital a matter that if necessary our school sessions should be shortened and vacations lengthened, or some means of self-help provided while they continue their studies in order that they may earn for themselves the means they really require. The late Mr. Carpenter, to prevent a too lavish expenditure in dress, contemplated adopting a uniform of cheap material for his pupils.

Not only should our pupils be taught habits of economy, but they should be trained to give according to their ability while in school. The Tavoy compound is large, containing upwards of forty acres. A good amount of agricultural work is done, for the sake of teaching the Karens improved methods, as well as to raise vege-

tables for the school. But in addition a piece of ground is yearly set apart for cultivation by the boys, the entire proceeds of which are given by themselves for benevolent purposes. For the girls sewing is provided for the same purpose. All this is done in addition to their daily work, and at times that would otherwise be devoted to recreation. They have thus a lesson in giving, in which is embodied an element of self-denial.

Another step in the direction of self-support is to raise up teachers of a self-denying spirit. They must understand that their services are not to be paid for after the government standard. The churches and schools cannot pay, as a rule, any near approach to such salaries. There is no place for money seekers in any department of mission work. Our native teachers must be men who regard the honor and pleasure of working for the Master as their highest reward. During their course of study they should be kept in constant touch and sympathy with their people, knowing and sharing their trials, their labors, their poverty if need be. To secure this end, as well as to earn something, as has been said, our school terms for older pupils might be shortened with profit. If the teachers are brought up to be self-reliant, economical, benevolent and in close contact with the people generally, they will be in a position to train self-supporting, self-propagating churches. But a pastor accustomed to self-indulgence, or one paid by government because he also teaches a school, can make no advance in the line of self-support.

Self-support may sometimes be made possible, or greatly accelerated by helping native Christians to undertake or develop new industries. And mission funds may be properly used for such a purpose. Such an expenditure should be undertaken, however, with great caution, and only with a leader competent both to judge of the wisdom of beginning a certain enterprise and with ability to carry it to a successful comple-

tion. But that self-support would be hastened by wisely directed financial aid, there can be no doubt. The Karens must ever be an agricultural people.

In Rangoon, Bassein and parts of other districts they share with Burmans and others great rice-plains of inexhaustible fertility. Years ago these plains were largely mangrove swamps covered by the sea at every high tide. The coast of Tavoy, and for many miles to the south, is fringed by such swamps that will some day be turned into fields of great value. Almost nothing has

yet been done towards reclaiming them, and the Karens are gaining a scanty subsistence in the adjacent hills for the want of a little capital with which to undertake what would in a few years make them comparatively wealthy. In no other way, perhaps, could money be used to better advantage than in assisting these poor people to take advantage of the treasures nature has stored up for the greater population of coming years. Other industries may be open to other fields, but no other is so easy, so practicable, so suited to the wants of this particular people.

A COUNTRY PASTOR

THE following extracts from a letter written by a pastor to Dr. Witter, the District Secretary for New England, shows that the largest success in all lines of church work lies in not neglecting any part of God's kingdom.

"I received a copy of *New Year's Outlook* and it appeals deeply to my sympathies. I am pastor of two small churches. As I look over the minutes I find when they had no pastor their offerings to mission work were nothing except for woman's work and sometimes for State Convention. I am trying to get them to give for every branch of our work, week by week, and have placed it in charge of our Commission on Systematic Beneficence. I have one collector for every twelve persons, that each one may be reached. I desire that the habit may become so fixed that this may continue, even should they have no pastors to present appeals for the different objects.

"In my own churches I am ready to present all the appeals sent by all the societies. We have already fifty-two pledges, and I expect an offering from fifteen or twenty more for the work. Our pledges are small, no one pledging more than four cents per week except myself and wife, and but few reach four cents.

"This church has raised hardly \$300 for

the pastor's salary, while they used to raise \$5 per year for each of the different objects. Now by our pledges already taken we depend upon \$18 for the Missionary Union, \$18 for State Convention, \$15 for Home Mission Society, \$3.60 for Educational Society, \$3.00 for Publication Society and \$2.40 for Charitable Society, besides other objects for which we shall probably raise not less than \$15 to \$30.

"While I have presented world-wide work, almost without realizing it the pastor's salary has been increased \$30, and may be yet further increased another year. I feel that it is very short-sighted for a pastor to fear lest mission work shall lessen his living. This is an experience proving to me that the deeper the interest abroad the greater the efficiency of the work at home. I will try to have an increase raised beyond amounts already pledged, and am sure it will come. I will use any literature you may send as best I can, and pray that it may do much good, and will try to interest people in the work and do more for it. Besides *New Year's Outlook* I was pleased with the leaflets "Pass it Along," "An Outside View of Missions" and "Expenditures and Fruits." Twenty-five each of those might deepen interest. My people shall hear of missions as long as I am with them."

SELF-HELP IN TOUNGOO, BURMA

REV. ALONZO BUNKER, D.D.

SOON after reaching Toungoo in 1865 I saw that in order to give permanency to our work in the hills, some better form of cultivating the soil must be introduced among our Karen converts. The soil was very rich, and I realized that Englishmen would try to get it for plantations, and would easily do so, unless the Karens changed their wasteful system of Toungya cultivation.

Moreover, as our people were excessively poor, we felt that some scheme was needed whereby the poor boys and girls coming to school could receive help. This was emphasized by a famine which threw upon us scores of orphans for support. We could not ask for more funds from the treasury of the Union till we had done all we could to promote self-help among our people. So at our own expense, in a small way, we began experiments in the hills; a Karen village kindly supplied land free of expense, and an intelligent Karen was willing to take charge of the experiment under our directions. The beginnings were very simple, and took shape in our necessities.

Mrs. Bunker had already begun an Industrial Department in the Girls' School. The government had become interested and supplied the school, on application, with a grant of weaving machines, and the girls were instructed by Mrs. Bunker in their use, also in the cutting and making of clothes for orphans and others. At the time of the famine, besides what the weavers could supply, as many as two hundred yards of American drill were thus used in this branch of the Industrial School work.

So our experiment in agriculture took shape in an "Industrial Department," for we found that the natives needed instruction of some such sort to enable them to drop their old and wasteful system for a better, they are so conservative. Our first

experiments were with English potatoes and vegetables. The latter required too much care for general cultivation, and was dropped. Both, however, when planted in the cold and dry season flourished remarkably and yielded tremendous crops. One year over 120,000 pounds of potatoes were harvested. The price then was not far from three and a half to four dollars a bushel. A ready market was found with the government for the English garrison in Toungoo. But the difficulties of transportation, and the great decay of the tubers when brought from the hills to the hot, steamy plains, and moreover, the jealousy of contractors for the government, through whom the Karens were obliged to deal, were so great that the raising of potatoes failed save in a small way. Meanwhile experiments in tea, coffee and cinchona proved very successful, and as the price of cinchona bark was high in London, thousands of trees were planted by the Karens, the government giving the plants. Just before harvest, cinchona fell in value till it would not pay to harvest. Tea next was tried and proved for a while a great success, but the competition of Assam and Ceylon, and the difficulty of obtaining skilled labor soon



HILL KARENS OF BURMA

threw that out. The object from the first was to better the condition of the Karen Christians, hence we proposed to depend entirely on Karen labor for that purpose.

We soon found that coffee was the paying crop. The Karens having suffered a set back in potatoes and then in cinchona, and finally in tea, were loath to try coffee, but were quite willing to supply labor, and many young men entered the work to learn how to plant and cure coffee. This rapidly began to pay, and has grown from year to year, till now there is a magnificent plantation with ample plant, of about 200,000 coffee trees, yielding a large revenue to Mr. Petley, who undertook the whole financial responsibility, but willingly agreed to hold the property to the original intent, that is, a school of instruction for the Karen Christians. This he has faithfully done, and hundreds of Karens have received a good knowledge of coffee raising and curing, and thousands of rupees annually are paid to them in labor. Moreover, scores of small plantations for coffee have sprung up all over the Toungoo hills, which are now coming into yielding, Mr. Petley affording a market on the hills for all who have coffee to sell. This has all been accomplished without one cent of cost to the American Baptist Missionary Union. This year the Karen Christians have sold several thousand rupees' worth of coffee.

Moreover, I found that something had to be done to help our many poor boys in the town Training School. Mrs. Bunker's plan for helping the girls was working well. When in America in 1880 I succeeded in buying a printing press and plant with the proceeds of my lectures and by the help of the Woman's Society. The necessity of some means of printing was shown by the growth of the mission, and our inability of securing speedy help in books, etc., from the Mission Press, Rangoon, it often being months, in the days before the railroad to Toungoo, before we could get an order filled. I knew nothing about printing or

bookbinding, but getting a book of instruction I posted up and taught the natives how to do the work, and soon had the office in full blast. We incorporated this branch with the weaving department, and formed the "Industrial School" in Toungoo city. We have added to these small beginnings, and now include weaving, sewing, printing and bookbinding, carpentry, blacksmithing and tin work.

The work has evolved out of itself. For instance, we need looms for the weavers. The carpentry department supplies them, the iron work being done for us by our class in iron work, so that every department has helped every other department. Beginnings were necessary. We occupied under part of our schoolhouse for our printing and bookbinding offices, and the lower story of the girls' dormitory for weaving, carpentry, etc. Government being much interested in the development of this branch of our school work, has aided from time to time with grants of timber, and at one time gave us twenty-five hundred rupees for a building fund, with which we were able to finish off our shops. Hundreds of yards of cloth, napkins for table use, and towelling have been woven by the girls and found a ready sale, also cloth for jackets and pants for boys from the first. This has all been accomplished without expense to the treasury of the Missionary Union. Moreover, the printing office has turned into the funds of the general training school from two to three hundred rupees yearly for some years; not every year, as the plant must needs be added to or renewed from time to time. Of course I was obliged to draw on my own funds from time to time to get the thing going, but it was practically self-supporting from the first. The school is now registered and under the inspection of government, and receives results grants from government on examinations, which take place annually.

Tables, boxes, etc., are turned out for sale from the carpenter's shop; dahs and knives

iron shop; cups, dishes, etc., from
up; clothes for the Karens, both
women, from the sewing and weav-
books from the printing and book
the enterprise is now well estab-
l if pushed will grow to a profit-
ution.

re such enterprises can be de-
all our missions. To do so, how-
missionary must be content to go

Our Bghai Karens are Hill people, and
are the poorest of any Christians in Burma.
The whole property in some villages would
not sell for more than three or four hundred
rupees, yet many churches are wholly self-
supporting, and the average aid to pastors
is only about thirteen dollars in American
money. The Christians also contribute
liberally according to their means. Self-help
is begun from the first. When a heathen



BGHAI KAREN CHAPEL AND SCHOOLHOUSE, TOUNGOO, BURMA

stick to it till he wins, no matter
the difficulties he meets with, and
d enough to test the sand in his
I have no doubt.

perhaps the greatest advantage,
ay of establishing an Industrial
the fact that the school grows up
people, and from among the people.
feel its need and will help it,
y would not if the whole thing
for and presented to them. Our
immensely proud of their Indus-
ol.

village asks for a teacher we ask them what
they will do toward his support. If they
will do nothing, no teacher is given. The
village from the first must build a house for
the teacher and a house for the school, and
supply food for the teacher and family.
Mission money is given only to furnish
the teachers, who are also preachers, with
clothing, medicines and books. No sal-
aries are paid to pastors, only enough aid
to enable them to live with what the people
supply.

WHAT IS SELF-SUPPORT?

REV. W. B. PARSHLEY, YOKOHAMA, JAPAN

IT seems to me that a church can be said to be supported only when it performs regularly all the functions proper to a church. With this definition in mind, we should say that a church that is not maintaining regular services, even though it pays its own incidental expenses, cannot properly be called supported. On the other hand though preaching is had by various persons under various circumstances every Sunday, if pastoral work is not provided for, we should say the church was not supported.

Many of us, especially those acquainted with the southern and western portions of the United States, know of churches who have pastors engaged for only a portion of their time, *e.g.*, for one Sunday or two Sundays a month. These men are genuine pastors in that they preach at stated occasions, have a certain amount of pastoral care, and administer the ordinances. Shall we not say that churches maintaining such services are supported churches? We must certainly call them churches, for they are performing *all the functions* of a church *regularly*, although less frequently than desirable.

If a supported church is such a one as I have intimated, a *self-supported* church, or a self-supporting church, is one which performs regularly all the functions of a church at its own charges. This definition seems very simple, but when we apply it in classifying missionary churches there is still a difficulty. For where missionaries have their membership in a native church their private contributions virtually take the place of foreign aid. When the Nemuro missionaries were first called upon to report formally the church, the question arose,— Shall we call the church self-supporting? Since the missionaries were members of the church and no foreign aid outside of the missionaries' contributions was received, it

seems in order to be literally exact we must say the church was self-supporting. And yet, for all purposes of the report, the classification would have been false; for although the church was not receiving money from the Union, and although the missionaries were members of the church, our help was essentially foreign — we stood in the relation of supporters to the church. Accordingly, we did not class the church as self-supporting.

Then this question arises: To what extent may resident missionaries contribute and still call the church self-supporting? Shall we say fifty per cent, or twenty per cent, or ten per cent? We cannot answer this question absolutely; but I should say that when the missionaries' contributions, be they small or large, are necessary to the church's support, then the church is not self-supporting.

But many reason in this way: If the missionary gives no more in proportion to his income than the native brethren do, the church should be called self-supporting, although his contribution is essential; just as many of our smaller churches at home could not run without the *one* rich man. But the case of the church at home depending largely upon its *one* rich man is altogether different from the case of the church here relying upon the personal contribution of the missionary. The *one* rich man at home is the product of his country, a vital member of his community. His money is a part of the property of the town in which he lives. His conversion and church membership have been secured, supposedly, just as other conversions and members have been secured.

In discussing this question we must not be fogged with casuistry. The answer which self-support seeks is this: Have the natives been converted in such numbers

to such a degree of consecration as to port the work of the church, or have not? No matter whether the mission- s a member of the church or not, if private contribution, which is foreign y paid by a foreigner, is essential, then church is not a self-supporting church. far, then, as financial support is con- ed, the opinion of this paper is that a upporting church is one which performs arly the functions of a church without ving essential aid from a foreigner. have thus far spoken only of financial upport; but there is another self-sup- quite as difficult to secure and more rtant; viz., spiritual self-support. rhaps missionaries are disappointed in ase of their work so much as in their pts to lead their charges into a vigor- self-directing, aggressive life. Even , in writing to the Philippian Christians, ght it necessary to charge them in his ace to work out their own salvation ear and trembling. In discussions on astination and free-will this passage is

frequently misused. Paul's idea was not to emphasize independence as over against God, but self-help as over against the apostle. It was a pure case of an apostle urging his converts to bear the responsibility of their individual and corporate Christian life.

Too frequently the missionary must be the impelling power and the guiding hand. If members neglect the church we must stir them up. If morals are low we must secure discipline. If the work spreads we must be the instigators of the movement. Now what is of vital importance is that the churches should be spiritually self-supporting. They must be their own motor, must guard their own discipline, must push home missions to every part of the empire unimpelled and unguided by foreign influence. Christianity cannot be said to be self-supporting, cannot be said to be naturalized in a country, until it feels and bears the responsibility of its own evangelization. For this let us labor, for this let us pray. — *The Baptist Missionary Review*.

A MISSIONARY'S SELF-DENIAL

HAD what one of our missionaries has done in order to keep his work going ite of the lack of funds from America. it not shame our selfish ease? hat you and those with you may know fully we sympathize with you in the pt to provide funds to carry on the 's work, I will tell you what we have to reduce personal expenses and keep mission expenses. To continue our g here, and give one per cent additional r income, we dismissed all servants, to the matron, have the school children care of our ponies, wash our flannel all clothes except an occasional white and coat, in which we indulge when

we attend missionary and English prayer meetings. How would you like to wear your clothes un-ironed? Well, I have done it for over twelve months. Then we with help of children have not only kept down weeds on this great compound, but have enlarged the pineapple orchard and cut and sold 101-12 worth of grass. We board with, or have our former cook board us, for we have no time with five classes a day in school, in addition to our other duties, to keep house. We can honestly say we have reduced our expenses as low as any one would have us, and have done all we could to run the work as cheaply as possible."



SELF HELP AT THAYETMYO

REV. B. A. BALDWIN, THAYETMYO, BURMA

THE rains find us busy and hearty and happy. One of our Chin preachers came in with the cheering news that ten Chins were asking for baptism. These are all adults. They reside in a locality where but a short time ago there was very little interest manifested. Now we are about to establish a church of twenty-five members. I must make a jungle trip to examine these candidates, notwithstanding the difficulty of travel. I am particular about teaching inquirers that when they are baptized and become members of a Christian institution they are not to receive material benefit, but that they must be prepared to contribute of their own.

During the hard times I have been doing a good deal of thinking, something after this order: "What if the Union should declare to you that only half of the regular appropriation could be made? How long is American money needed to carry along the Chin mission at Thayetmyo?" Such thoughts have given rise to some study and calculations, besides some experiments and hard work. I take it that a missionary's work is first to evangelize, and then from the believers to build up a vigorous, self-relying native church. No church can be vigorous unless it is in a measure self-relying. Our mission needs and will need an appropriation from year to year, but instead of becoming larger we aim to make it smaller, as our plans mature and as our numbers increase. We are making money.

One might point to our mission and call it a money-making institution. So it is. We are using the same honest means to

help ourselves that the dear people in the poor country churches at home are using to aid us through the Union. Our Chin boys and girls are raising chickens, pigs, and calves, besides cultivating ten acres of land. Why did we begin these things? Because the yearly appropriation was not large enough to support us in idleness any longer. I thank the Lord that it was not. If ever self-relying institutions are to be established among the Chins it will be after the people have learned to raise chickens, pigs and calves for the Lord. Yes, and to build their little chapels and schoolhouses without an appropriation from America. We are going to build a girls' dormitory because we *must*, and we are not going to ask for a pice of appropriation. We are going to build by each helping what he can, by getting materials at first hand, and by the free use of saw and hammer. We are not coming to you at the end of the year with a humiliating deficit, either.

Our school is doing excellent work under the care of Mrs. Baldwin. We received this year in government grant-in-aid over two hundred rupees more than in previous years. Only three members of the school are not active Christians. One Chin girl who recently graduated from Kemendine passed first in excellence of the Kemendine class in the teachers' examinations, and only fifth in all Burma. This, together with the fact that a young Chin from Sandoway graduated from the Theological School at the head of his class, proves that the Chins have capacities that may be cultivated.

ETTERS

BURMA

SELF-HELP AT MOULMEIN

SUNDAY, Aug. 1, at Kamawet, Ko Reuben baptized two young men, and I assisted at the administration of the communion service. That same day the members of the church voted to pay one-half of the cost of printing the Peguan Hymnal, which I am now taking through the press. After years of deliberation they have finally decided to pull down their chapel, and put up a new one upon a more eligible site. I was pleased to observe that those Talaing Christians specially requested that the deed of land from the government should be made out in the name of the American Baptist Missionary Union, although they intend to bear the whole expense of erecting the new edifice themselves.

Wednesday evening, Sept. 8, I moved the adoption of the report of the Moulmein Missionary Society. As it was formed over sixty years ago, it is without doubt the oldest Protestant missionary society ever organized in Burma. So far as I know, Mrs. Tisbury is the only one now living whose name appeared among the contributors in the first annual report printed in 1830. Of late years the society has devoted itself almost exclusively to the evangelization of Telugus and Tamils, but until 1864 its funds were appropriated to Talaing, Burmese and Karen work, auxiliary first to the "American Baptist Board of Foreign Missions," and afterwards to the American Baptist Missionary Union.

EDWARD O. STEVENS.

BAPTISMS AT MANDALAY.

FOR three Sundays in succession we have had baptisms. Eleven have been baptized, making more than twenty thus far for the year. There are a number of inquirers still, and from them we hope that some may prove to be true believers.

The Burman Church here though still without a pastor, may fairly be called a self-supporting church. It pays all running expenses, and in addition five rupees per Sunday for preaching. This is an advance on what it has done heretofore. Collections for outside benevolence are taken as regularly as in the churches at home, and the gifts of the people are as large compared with their means.

JOHN MCGUIRE.

STANDING ALONE AT PYINMANA

AFTER a season of prayer I explained the situation, and suggested the discontinuance of the middle school department at Pyinmana, which was adopted. The proposition was then presented, giving them an opportunity to become a self-supporting church. They decided to assume the support of the pastor and to undertake to meet the incidentals of the church and Sunday-school, which will place them in a position of independence, which is essential to the healthy growth of any church. The hearty approval of the action by every member present is an evidence of their unity of spirit and purpose, and is the strongest assurance of the accomplishment of their undertaking.

W. A. SHARP.

RENEWED EFFORTS AT TOUNGGOO

WE are doing the best we can, with the means within our reach. At our last Ministers' meeting held in town, the matter of self-support for the ministers and churches was brought up, and all seemed to see both the necessity and benefit of making greater efforts for self-support among the churches. This you may well know is by no means a new question with us, as we have been at work at it for a number of years. They desire to be more and more self-supporting and less and less dependent upon the American Baptist Missionary Union. I think all that can be done will be cheerfully and earnestly done by both the ministers and the churches.

REV. E. B. CROSS, D.D.

INDIA

A JOYFUL WELCOME

WE are happy to report that we are again settled at our own station at Palmur. We received a royal welcome when we came. A number of our people were at the railway station to meet us, fifty-three miles distant, and some said that they would have come to Bombay had it not been for fear of the plague. Others met us on the road. Some when they met us threw their arms around us and cried like children.

When we arrived at Palmur we found the mission compound and bungalow decorated as for a festival. Twenty-five flags of different colors were waving in the air. A large arch over the

front gateway had "Welcome to our beloved missionaries," in large golden letters printed on it, and also the motto, "Blessed are they that come in the name of the Lord." In the front of the house was a large booth, in which on the evening of our arrival a welcome meeting was held, when a large crowd of mixed castes from the town Christians and all of the English-speaking people of the place, were present. The program was composed of music and addresses, both oral and written. Among other hymns, two original ones composed by our own people were sung. At the close I was called upon to give an address. I found it difficult to suppress my feelings so that I could speak at all, and still more difficult to find words to express my feelings. After throwing two wreaths of beautiful flowers around each of our necks the crowds were dismissed. Christians and heathen seemed to be equally joyful because of our return, and when they come to see us at the bungalow from day to day, they never seem to tire of telling how glad they are because of our return. It gives us no little pleasure to know that the hearts of the Christians and workers here are united in their missionaries, and it makes all of the work of the future look bright before us.

REV. E. CHUTE, *Palmur*.

A CONVERTED GARDENER

THE most elaborate Christian wedding that has yet occurred at this mission was solemnized the other day, the groom being the mission gardener, a young man who began to put out trees here just after I took possession of the land and has ever since tended and watched them, and the many other trees that have subsequently been planted here, chiefly by his hands. He was a heathen when he entered my employ four years ago, and so were all his village. They all attended church service this morning as Christian church members, being clothed and in their right minds. When this boy first decided to become a Christian and had his tuft of hair cut, he found them so fiercely angry in his village that for days he dared not enter there. Now they have all given up their tufts.

ALFRED C. FULLER, *Podili*.

A GREAT FIELD

THE Hanamakonda field as it is today, and as we claim it, is much larger than most think. Its

area is about five thousand square miles, with two thousand villages and an estimated population of about six hundred thousand, rather more than less than this, if anything. Out of this number we are supposed to have about three hundred Christians. To help us in this great work we have eight preachers, two of whom are ordained, and one of the unordained brethren was called to the pastorate of the station church, which has since been paying his entire salary, which is fourteen H. S. rupees per month. We also have two Bible women and three teachers. This is at present our entire strength to do this large work with, to reach these thousands of perishing souls and give them the bread of life. My heart aches as I see the needs of the work, and think of the scarcity of funds. Oh, that the friends at home could only realize their responsibility!

J. S. TIMPANY, M.D., *Hanamakonda*.

REV. G. H. BROCK

KANIGIRI, NOV. 1, 1897.

WHILE I am glad to report the baptism of twelve persons from the outcaste community, I must confess that I am rejoiced over the baptism of one caste man, a Sudra, and the more as he gave such a clear testimony as to the work of God within. Another young man in his village also requested baptism when he heard of his friend's confession of Christ. At our Quarterly several weeks ago, another man of a different sect of the Sudras came requesting baptism, but as he wishes to retain his jutta (the tuft of hair on top of his head) a little longer, we deemed it best for him to wear it as a heathen. When he has a little more courage we can talk to him. Our special prayer this year has been that God would turn the Sudras unto himself.

CHINA

At our Quarterly Meeting there were seventy-seven applicants for baptism, of whom thirty-eight were received, all of whom have been attending preaching from eight months to three years. We deferred two Chinese school teachers, not that we knew aught against them, and one of them has been a regular attendant for a long time, yet experience and observation have taught that longer probation is required to assure us of the sincerity of the higher class than of the common people.

REV. J. W. CARLIN, D.D., *Ungtung*.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF JAN. 17, 1898. TEN MEMBERS PRESENT

A LETTER was received from the Swedish Baptist Pastor's Conference of Chicago, the Swedish Department of the Divinity School of the University of Chicago, and other Swedish brethren, conveying to the Committee their thanks for the continuance of the mission in Spain.

A communication was presented from Rev. A. Friesen, stating the satisfaction of the Mennonites in Russia in the appointment of Rev. A. J. Hübert as a missionary of the Union, and telling of their enthusiasm in regard to foreign missionary work.

A communication was also received from Rev. R. S. MacArthur, D.D., and other brethren in New York, in reference to a mission to the Persians in Tiflis, South Russia; and it was resolved that further investigation in the matter be made.

The transfer of Rev. J. E. Case from Myingyan, Burma, was suspended, pending further investigations into the condition of the missionary work at Myingyan and the relative needs of other fields.

In response to letters concerning the famine in a portion of the American Baptist Telugu Mission field in India, it was resolved that the Foreign Secretary be authorized to prepare an appeal to the public for dollar subscriptions to the famine fund for the relief of the sufferers among the Telugus.

THE MEETING OF JAN. 31, 1898. TEN MEMBERS PRESENT

The Foreign Secretary presented further particulars in a communication from Mr. Frank D. Phinney of Rangoon, Burma, in regard to the decision of the Recorder's Court in favor of the Missionary Union in the English Baptist Church case, the representatives of the Union being now in full possession of the church property, and services are being held regularly both by the Immanuel Baptist Church and the Telugu and Tamil Baptist Church.

A uniform statistical blank, prepared by a committee of which the Foreign Secretary of the Union was chairman, and adopted by the Conference of foreign mission officials at the meeting held recently in the City of New York, was adopted for the statistics of the Missionary Union.

Upon consideration of the proposed mission to the islands of the Inland Sea, Japan, Mr. Luke W. Bickel of London was appointed a missionary for this work, and the purchase of the necessary nautical instruments authorized. It was stated also that the specifications for the construction of a suitable vessel for the work were being prepared under the direction of Mr. Robert Allan, a ship-owner of Scotland, the donor of \$10,000 for the support of this mission. Mr. Allan became interested in this work through the benevolence of his mother, who established the mission in the Liu Chiu Islands under the direction of Rev. R. A. Thomson of Kobe, a missionary of the Union. The inception of the mission to the islands of the Inland Sea is due to the liberality of Mr. Allan.

The passage of the two daughters of Rev. G. L. Mason of Huchau, China, to America was authorized.

It was stated that the Rev. W. A. Sharp had taken permanent charge of the Burman work at Toungoo, Burma. An appropriation of five hundred rupees was made for a dormitory for the Burman Boys' School in Toungoo, on condition that the Burman Christians raise a like sum in addition.

DONATIONS

RECEIVED IN JANUARY, 1898

MAINE, \$356.28.	
Rockland, Geo. M. Brainerd.	\$75 00
" 1st ch.	18 93
Hebron, W. A. T. Rock	1 31
Oxford Asso., per Geo. B. Crockett, Treas.	7 64
Norway ch.	2 00
Rumford Falls ch.	6 33
South Paris ch.	7 58
Skowhegan, Bethany ch., friends	100 00
Hancock Point, Mrs. Maria L. Crabtree	2 00
Piscataquis Benevolence System, per John Pullen, Tr.	
Mito ch., \$1.80; Hartland ch., \$1.54; Dexter ch., \$6.52	9 85
Penobscot Asso., per A. G. Ray: East Lincoln ch., \$2.40; Montague ch., \$1.88; Great Works ch., \$1.34; Bradley ch., 95c; Oldtown ch., \$10.57; West Hampden ch., \$1.20; Passadumkeag ch., 82c; Lincoln Center ch., 36c; Bangor, 2d ch., \$32.28; S. S. \$22.50 Brewer, 1st ch., \$7.23	81 53
Fayette ch.	2 06
Calais, 2d ch.	40 00
Dexter quar. meeting	2 00

NEW HAMPSHIRE, \$54.13.	
Conway, Mrs. S. E. Hamblen	3 00
Concord, Sw. Y. P. S., for sup. of Rev. E. V. Sjoblom, Congo Mission	13 75
Littleton, C. P. Chickering	10 00
Antrim ch.	27 38

VERMONT, \$41.44.	
Brandon ch.	36 44
Brookline Y. P. S. C. E.	5 00

MASSACHUSETTS, \$3,610.34.	
Franklin, 1st ch.	4 00
Palmer, 2d ch.	2 00
Reading S. S.	2 91
Cambridge, Immanuel ch., 1st ch., Mrs. G. H. Pierce	2 11
Cambridge, 1st ch.	2 00
Cambridgeport, M. A. E. D.	94 48
Groton ch.	14 20
Lawrence, 1st ch.	54 86
West Somerville ch.	25 41
Quincy, Sw. ch.	12 50
Winter Hill S. S.	13 28
Fitchburg, 1st ch.	125 00
West Fitchburg, Beth Eden ch.	41 00
Melrose, 1st ch.	12 16
Haverhill, 1st B. Y. P. U.	5 47
Brookline ch.	180 75
Salem, Calvary ch.	6 71
New Bedford, North ch., Miss Annie Montgomer's S. S. class of girls for Widows' Home, care Rev. W. E. Hopkins, Palmur, India	3 72
Chelmsford, Central Y. P. S. C. E., for sup. of a nat. worker among the Telugus, care Rev. J. E. Clough, D.D.	25 00
Hingham, 1st S. S.	5 00
Chelsea, Cary-ave. Y. P. S. C. E.	2 50

Greenville ch.	\$3 27
Boston, contributed	1,554 00
" 1st ch.	70 69
Clarendon-st. ch. Y. P. S. C. E., for one quarter's sal. of Mr. Thos. Hill, Congo	125 00
Boston, Clarendon-st. ch.	159 45
" a friend	1 00
Tremont Temple Sw. ch.	5 00
Boston, Harvard-st. Y. P. S. C. E., 2d quar. sup. for 1897 of Wau Bye, care Rev. W. F. Thomas	6 25
Agawam, 1st Y. P. S. C. E.	12 50
Lynn, F. N. W.	10 00
Newton, Immanuel ch.	273 27
Middleboro, Central ch.	1 00
Rockland ch.	16 10
Everett, 1st ch.	5 00
Clinton, 1st ch., for sup. S. Vencutiah, care Rev. J. E. Clough, D.D., India	31 50
North Tewksbury ch., S. S.	73 96
Westboro S. S.	50 00
Winchester, 1st ch.	34 00
Rosindale Y. P. S. C. E.	6 00
Greenfield, D. C. G. Field ch.	25 00
Hudson Y. P. S. C. E., for sup. of Saw-la-Mah, care Dr. Bunker	1 66
Fall River, 3d Y. P. S. C. E., tow. sup. J. S. Grant, M.D.	25 00
Cash	10 00
Ashfield ch.	40 00
Worcester 1st ch.	7 25
West Acton ch.	86 15
Waltham Mrs. Lydia E. Farwell	21 10
Hubbardston, Mrs. Mary W. Howe	10 00
Needham, 1st ch.	5 00
Arlington ch.	15 00
Long Plain, R. S. Braley	180 00
East Brookfield ch.	1 00
Charlestown, 1st ch.	4 62
Boston, Ruggles-st. B.Y.P.U., tow. sup. Robert Harper, M.D., Mone, Burma	33 28
Dedham, 2d ch.	25 00
Maplewood ch., Miss. Concert coll.	18 75
Dedham, 2d Y. P. S. C. E.	2 53
Boston, Tremont Temple ch., per Mrs. Mary J. Thayer	1 05
Boston, Tremont Temple ch., per Chas. H. Bowrie	1 10
Allston, Brighton-ave. Y. P. S. C. E., for sup. of Kin-kano, care Rev. S. W. Hamblen	1 10
	12 50

RHODE ISLAND, \$421.69.	
Central Falls, Broad-st. ch.	13 91
East Providence, 2d ch.	8 63
Providence, Roger Williams ch.	3 27
Providence, 1st ch.	129 10
" Cranston-st. Y. P. S. C. E., tow. sup. of San Koo Kah, care Mr. C. H. Heptonstall	10 00
Providence, 4th ch. B. Y. P. U., tow. sup. of H. J. Vinton of Rangoon, Burma	12 50

Providence, 4th ch., for quar. ending Dec. 31, '97	\$23 34
Providence, Bixby Silver Co., Miss M. L. Welch	10 00
Allenton ch.	5 05
Newport, Central Y. P. S. C. E., for sup. nat. pr. at Ning-po, China	12 50
Newport, 1st ch.	26 08
Westerly, 1st ch.	31 31
Providence, Jefferson-st. ch.	
Y. P. S. C. E.	15 25
Providence, Calvary ch.	45 75
R. W. Providence	25 00
NOTE.—Correction in December report: Newport, Central ch. reported \$5.00; should have been \$51.00. Pawtucket, Woodlawn B. Y. P. U. reported \$51.00; should have been \$5.00.	

CONNECTICUT, \$97.24.	
Danielson, Mrs. H. N. Clemons	3 00
South Windsor ch.	22 00
Groton, Groton Heights S. S., Wallingford S. S., donated by one of the classes	5 88
Hartford, a friend, for missions in heathen countries	12 36
Hartford, John A. Conklin	10 00
" Sw. ch.	10 00
Stepney ch.	16 75
Noank ch., to be forwarded to Rev. Jno. Dussman, India	10 25
Rainbow, Henry P. Clark and Geo. W. Hodge, for sup. of two Karen boys in school, care Rev. A. V. B. Crumb	5 00
	\$145 24
Less amount overpaid by 1st ch., Hartford, received in December	48 00
	97 24

NEW YORK, \$33,887.12.	
Buffalo, Cedar-st. ch.	\$0 31
" Dearborn-st. ch.	27 84
" Delaware-ave. S. S.	48 15
Cortland, Abram Letts, for the preaching of the gospel to the poor	500 00
Amsterdam, 1st ch., tow. sup. To-Coo, Pal-Law, Thah Hai and Man Wee, care Rev. A. V. B. Crumb	15 75
Poughkeepsie Y. P. S. C. E., Albany, Miss. Soc. of 1st ch. (of which \$3.66 is first quar. coll.)	15 00
Southwestern Oswego Y. P. S. C. E.	13 66
Oswego, 1st Y. P. S. C. E., for Ha-lo-ai sup., care Dr. Bunker	2 29
Yonkers, Glenwood S. S., for the personal use of Miss Z. A. Bunn, Burma	10 00
New York, 5th-ave. ch. (of which \$30.00 is from John D. Rockefeller)	30 115 19
Baldwinsville Y. P. S. C. E., for education of a Burmese man, care Rev. F. H. Eveleth	25 00
Albany, Emanuel Y. P. S. C. E., for sal. of Ongole Mark, care Rev. W. R. Manley	60 00

Donations

115

Albany, Calvary ch. (of which \$39.92 is fr. S. S.)	\$158 64
Gloversville ch., Karen Asso., for sup. two native Karen preachers, care Rev. W. I. Price	100 00
Elmira, South Side ch., Mrs. J. M. Darnstrett and Miss Clector	5 00
Broadalbin, Karen Mission Band	12 00
Stockton Y. P. S. C. E.	9 46
Friendship ch. S. S.	53 25
Belleville ch.	7 00
Copenhagen S. S.	1 50
Corklin, Rev. J. F. Dayton	3 00
Holland ch.	12 00
Olean Y. P. S. C. E.	10 00
Auburn, 1st ch.	52 44
Scipio S. S.	2 00
Throopville ch.	19 89
Fredonia Y. P. S. C. E.	10 00
Horseheads, Miss. Circle	5 00
New Berlin ch.	5 70
South Otselec ch.	6 00
Cortland, Memorial S. S.	1 50
La Grange ch. S. S.	30 00
" Y. P. S. C. E.	7 00
Albany, Hope ch.	27 63
Athens ch. S. S. Xmas offering	5 08
Waterliet ch.	8 23
Cohoes, 1st ch., add'l	10 00
Troy, 4th-ave. S. S.	2 50
Hamilton, 1st Y. P. S. C. E., tow. sup. Chee Ka, care Rev. J. W. Carlin, D.D., Ung Kung, China	3 87
De Ruyter, A. P. Spicer and family	1 00
Little Falls ch., add'l	5 00
Rochester, Lyell-ave ch., 2d Y. P. S. C. E., tow. sup. Rev. Thos. Moody	68 80
Trenton, 1st Y. P. S. C. E.	2 00
East Utica Y. P. S. C. E.	1 00
Phelps, 2d S. S., Xmas offering	1 50
Mexico ch. Y. P. S. C. E.	5 00
" S. S.	2 50
Westerlo S. S.	1 00
Scotia S. S. add'l	1 00
Romulus " Y. P. S. C. E., tow. sup. Garo, nat. pr., care Rev. E. G. Phillips, Tura, Assam	22 91
Ithaca, 1st ch., add'l	3 16
Watkins, Rev. C. W. Brooks	10 00
Richville ch.	17 00
Fort Covington ch. S. S.	2 40
" S. S.	1 00
" Rev. C. H. Williams and wife	1 09
Glens Falls Y. P. S. C. E., tow. sup. R. Sangaviiah and C. Peter, care Rev. W. A. Stanton, Kurnool, India	10 00
Hartford ch., special offering	15 75
Schenevus Y. P. S. C. E.	1 50
New York, Central ch. S. S.	16 50
" 1st Sw. ch.	33 35
" Memorial ch.	54 52
New Rochelle, Salem ch.	310 46
Tremont ch.	35 00
New York, Wash'ton H'ghts ch.	55 07
Mt. Vernon, a friend	9 00
Brooklyn, Central Jr. C. E.	6 18
" Bedford H'ts Y.P.	15 88
" Emmanuel ch.	250 00
" Green-ave. ch.	641 28
" 6th-ave. ch.	139 26
East N. Y., 1st ch. Y. L. Miss. Circle	25 00

Rockville Center S. S.	\$5 02
Long Island, Woodside Y. P. S. C. E.	250 00
Port Jervis, 1st ch.	9 80
Tarrytown, 1st ch. Y. P. S.	18 00
Carmel ch., Mt. Carmel	48 00
" Y. P. S. C. E.	5 00
Jamestown, 1st Sw. ch.	4 75

NEW JERSEY, \$505.25.

New Brunswick, Livingston-ave. ch. (of which \$25 is for Lah Thoon, care Miss S. E. Haswell)	44 91
Paterson, Alex. W. Rogers, M.D., for the Kurnool Mission	200 00
Bridgeton, a friend, for the Telugu Mission	5 00
Atlantic City, a friend, 1st ch. Y. P. S. C. E., for nat. pr., care Rev. I. S. Hankins	12 50
Trenton, 1st ch.	141 00
Miss A. D. McMann	3 00
Cape May, 1st B. Y. P. U. (\$6.00 of which is for nat. pr., care C. L. Davenport)	8 00
Rev. W. W. Meech	10 00
Alloway (\$5.00 of which is from Rev. and Mrs. G. S. Wendell) for Gurzalla Chapel Fund, care Rev. J. Dussman	11 71
Quinton ch. for Gurzalla Chapel Fund, care Rev. J. Dussman	9 00
Dr. J. C. Stiffler, for B. Johan, care Rev. J. Dussman	18 00
Morristown S. S.	21 22
Piscataway ch.	10 00
Kaliway S. S.	8 91

PENNSYLVANIA, \$7,385.03.

Chester, Raymond J. Davis, for education of Eva Hosie, an Eurasian girl, formerly of Mrs. Davis' S. S. class in Madras	25 00
Pittsburgh, H. K. Porter	1,500 00
Upland, Samuel A. Crozer	1,000 00
Philadelphia, Blockley Y. P. S. C. E., tow. sup. of Rev. Saw She, care Rev. W. F. Thomas, Burma	7 00
Mt. Pleasant ch. Y. P. S. C. E.	5 50
Upland, J. Lewis Crozer (of which \$65 is special for Rev. Paw M. Law, care of Rev. W. Bushell, Moulmein)	2,000 00
Conshohocken ch.	15 54
Philadelphia, Bethlehem ch., monthly pay't for hospital ass't and four nat. prs., care Dr. M. B. Kirkpatrick, Burma	60 00
Philadelphia, Gettysmane Inter. Dept. S. S., self-denial	7 00
Philadelphia, Mrs. M. R. Trevor (of which \$500 is memorial of Dr. Trevor)	1,000 00
Philadelphia, South East ch., 5th ch. S. S.	7 28
" Class No. 6	50 00
New Tabernacle S. S., for nat. pr., care Rev. L. W. Cronkhite	12 50
Philadelphia, Belmont-av. ch., 5th ch. B. Y. P. U., for Gunriah, care Dr. Downie	18 00
Philadelphia, Episcop'n friend, to be added to appropriation for Mrs. Ingalls' work	15 00

Philadelphia, Chester-ave. ch., Rev. C. F. Winbigler for Ler Claw, care Dr. Bunker	6 25
Philadelphia, Dr. J. M. Stiffler, for Gurzalla Chapel Fund, care Rev. J. Dussman	10 00
Philadelphia, Upland, Mrs. B. Griffith	200 00
Philadelphia, 1st ch., Germantown	122 33
Philadelphia, 3d ch., Germantown, in part	14 99
Bristol, 1st ch. S. S.	5 83
" S. S.	6 52
Scranton, Pennsylvania-ave. ch. bal.	7 00
New Brighton, 1st ch.	65 69
Canton ch.	13 26
West Franklin ch.	2 50
Logan's Valley ch.	15 30
Junlata ch.	1 78
Redstone ch.	11 00
Olive Branch ch.	13 60
Jacobs' Creek ch.	6 45
Mrs. Sarah A. Hogg	20 00
Jersey Shore ch.	10 00
Milton ch.	25 25
Picture Rocks ch.	14 36
Shamokin, 1st ch.	15 87
White Deer ch.	10 58
Lairdsville ch.	4 00
Lewisburg ch., in part	50 00
Williamsport, 1st ch. S. S., for nat. pr., care Rev. L. W. Cronkhite	25 00
Erie, Calvary S. S.	6 00
Washington ch.	76 53
Pittsburg, Union ch., 4th-ave. ch., coll. June 1 to Dec. 31, 1897	717 51
Lake ch.	2 00
Roaring Brook ch.	1 00
Outlet ch.	1 00
Taylor, Welch ch.	17 00
Pittsburg, Chatham-st. Welsh ch.	5 00
L. Ellis	5 00

DELAWARE, \$10.

Wilmington, 1st Sw. Y. P. Soc.	10 00
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VIRGINIA, \$8.00.

Petersburg, Gilfield ch., for work in Africa	8 00
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WEST VIRGINIA, \$51.90.

Alderson, Greenbrier ch.	6 41
Two Run, B. M. League	45
Lucile, F. F. Daniell, Esq.	1 00
Charlestown, Virginia-ave. ch.	1 00
Bone Creek ch.	4 01
Parlarsburg, Market-st. ch.	4 00
Mrs. Sarah Carder, bequest	33 33
Holliday's Cove, Mrs. Mollie Owings	1 00

OHIO, \$660.35.

Peru, Mrs. Mary B. Kingsbury	5 00
Wyoming ch., Jr. Y. P. S. C. E.	10 00
Toledo, 1st ch. Y. P. S. C. E., special for mission work in Lukunga, formerly in charge of Rev. T. H. Hoste, care Rev. C. H. Harvey	60 00
Akron, 1st ch. S. S., to be applied to the salary of Hemmay S. Klaiippo, Toungoo, Burma	50 00
New Dover B. Y. P. U., for Lone Star Mission	1 68
West Union ch.	1 50
Salem ch.	10 00
Sand Fork ch. and S. S.	16 65

Cleveland, Euclid-ave. Y. P. S. C. E. (of which \$50 is tow. sup. two Karen students, care Mrs. J. H. Vin-ton, Burma).....	\$300 00
North Royalton B. Y. P. U.....	6 00
Centreville ch.....	6 25
Bellefontaine ch.....	8 20
Dayton Memorial ch.....	38 86
Sydney B. Y. P. U.....	3 01
Norwalk B. Y. P. U.....	55
Cincinnati, Mt Auburn ch.....	44 70
Delhi, G. Bascom, Esq.....	4 00
Middleton, 1st ch., East End Mission, tow. sup. nat. pr., care Rev. E. Grigg.....	4 93
Norwood, Harmon Memorial ch.....	12 89
Wyoming Y. P. S. C. E.....	5 09
Harpter ch.....	18 61
Ohio ch.....	6 00
Gallipolis ch.....	20 00
Pomeroy ch.....	5 50
Racine ch.....	1 60
Bowling Green ch.....	5 00
Toledo, Ashland-ave., Mrs. I. Bishop's class, tow. sup. nat. pr., care Dr. Clough.....	5 00
Morristown ch.....	1 25
Mount Moriah ch.....	5 70
" S. S.....	2 47

INDIANA, \$80.22.

Seymour, Mrs. Marietta Carpenter.....	25 00
New Albany, Tabernacle ch.....	5 00
Oregon ch.....	1 00
Boonville ch.....	3 00
Pleasant Ridge ch.....	3 05
Princeton ch.....	8 80
" S. S.....	1 32
Wabash ch.....	5 00
Ladoga ch.....	5 10
Olive Branch ch.....	1 75
Livonia ch.....	15 25
Lost River ch.....	5 00
Mt. Olive, 2d ch.....	35

ILLINOIS, \$436.85.

Aurora, 1st ch. B. Y. P. U., for the African mission.....	10 00
Kankakee, 1st Ger. Y. P. S., for Bible woman, care Rev. J. Speicher, Swatow (of wh. \$10 is for Mrs. Speicher's use at discretion).....	45 00
Alton, 1st ch.....	46 23
" " S. S.....	10 77
" Huntertown Miss. S.S., " Pastor's Birthday Book.....	5 45
Graymont ch.....	2 03
Normal ch.....	4 66
Delavan ch.....	20 00
Girard ch.....	12 00
Palmyra ch.....	3 04
Waverly, Mrs. S. B. Titter-ington.....	15 51
Chandlerville, Jas. Fielding.....	5 00
Chicago, Englewood on Hill S. S., for mission school.....	3 00
Chicago, 1st ch.....	1 25
" Rev. D. Shepardson, Jr.....	15 88
" Maplewood ch.....	10 00
" Memorial ch.....	1 25
Crystal Lake, Anson Thomp-son.....	10 00
East Lynn ch.....	19 00
Hoopescott ch.....	6 40
Rankin, Mrs. Howe Davis.....	9 30
Buda ch.....	1 00
Streator Y. P.....	16 00
Chillicothe, Rev. C. W. Saf-ford, sup. nat. pr., care Rev. J. M. Foster, China.....	5 00
Sparland ch.....	10 00
Steuben ch.....	15 63
" S. S.....	5 00

Quincy, 1st Y. P., tow. outfit of Robert Harper, M.D.....	\$5 00
De Kalb ch.....	29 70
Rockford, 1st ch.....	14 00
" State-st. ch.....	2 50
Rockton ch.....	7 25
Hartford ch.....	1 00
Long Branch ch.....	2 15
Chicago, 1st Sw. Wom. Soc., tow. sup. Telugu pr.....	50 00
De Kalb, Sw. ch.....	5 15
Rockford, 1st Sw. S. S., tow. sup. Daniel, Ongole.....	10 00
Rockford, 1st Sw. Y. P., tow. sup. Daniel, Ongole.....	10 00

IOWA, \$269.41.

Goldfield ch., per Miss M. E. Radley.....	1 65
Toledo, 1st B. Y. P. U.....	14 00
Aurora, E. C. Shepard.....	1 00
" Mrs. C. Shepard.....	1 00
" Edith C. Shepard.....	1 00
Forest City, Sw. ch.....	1 50
Kiron, Mrs. A. Larsen.....	5 30
" C. E. Nilson.....	2 00
Osage, Joyce Lapham.....	05
Mason City ch.....	19 30
Northwood ch.....	3 78
Waverly ch.....	30 86
Des Moines, Forest-ave. ch.....	5 28
Stuart B. Y. P. U.....	50
Fremont ch.....	3 32
Keota ch.....	3 40
Washington S. S., for Katiah, Hanamakonda.....	10 00
Wellman ch.....	8 03
" S. S.....	2 44
Pella, Y. M. C. and Y. W. C. A., Emerson S. S.....	40 00
Centreville, birthday offering, Rev. G. F. Rein-king.....	5 00
Seymour Union, for Ahbodeh, care Dr. Bunker.....	7 14
Bedford B. Y. P. U., for Rev. J. Carvell.....	5 00
Jordan's Grove ch.....	13 05
" Jr. B. Y. P. U.....	1 65
Danville ch.....	19 45
Fairfield ch.....	4 75
" B. Y. P. U.....	3 05
West Union S. S., birthday offering.....	5 38
West Union S. S., Christmas offering.....	1 60
West Union ch.....	25
May ch. and S. S.....	7 60
Leon S. S., for Gurnapoodi Goorviah Bodi Coorapand, India.....	7 85
Cascade ch., for Rev. J. Firth, Assam.....	27 40

MICHIGAN, \$398.04.

Detroit, Woodward-ave. ch. B. Y. P. U., tow. expenses of Robert Harper, M.D.....	200 00
Kalamazoo, Rose J. Clark, tow. sup. of Coh Da Foh, care Rev. J. R. Goddard, Ningpo.....	8 00
Adrian, 2d ch. S. S.....	1 48
Cedar Springs, 1st ch. for sup. Ndiamori Mengo, care Rev. F. P. Frederickson, Congo.....	25 00
Pontiac ch.....	32 11
" S. S.....	9 71
Rochester ch.....	5 17
Grand Rapids, Wealthy-ave. B. Y. P. U., tow. sup. B. W. in India.....	3 35
Middleville ch. in part.....	20 88
Ionla ch.....	3 58
" B. Y. P. U.....	2 00
Portland ch.....	13 27
Mayville ch.....	1 00

Worth B. Y. P. U., tow. educa-tion of children in India.....	\$1 05
Grass Lake, Rev. O. F. A. Spinning.....	2 50
Jackson, E. Main-st. ch.....	12 15
Kalamazoo, 1st S. S.....	11 64
Dundee ch.....	1 00
Weston ch.....	32 00
Union City ch. and S. S.....	5 00
Menominee, Sw. ch.....	2 15
Bronson ch.....	1 00
" B. Y. P. U.....	1 00
" S. S.....	3 00

MINNESOTA, \$507.09.

Faribault, Mrs. M. A. Clift... ..	20 00
Albert Lea, Dan. Y. P. S.....	1 95
St. Paul, Dan. Y. P. S.....	5 50
Kasson ch., for Rev. C. Nel-son, Africa.....	5 00
Brooklyn Center ch.....	5 75
Minneapolis Calvary ch., Mrs. Mary Hunt for Kooriah Pix-ley, care Dr. Clough.....	25 00
Minneapolis, 4th ch.....	15 00
" 1st S. S., for Run-giah, care Rev. A. H. Cur-tis, Madras, India.....	50 00
Minneapolis, Young men for Western China.....	11 00
Stillwater ch.....	1 00
St. Paul, 1st ch.....	36 58
" " for Western China.....	1 25
Etna ch.....	5 00
Eyota, E. S. Dugan.....	5 00
St. Paul, 1st Sw. ch.....	10 00
" V. Paul, Bapatla, India.....	35 30
St. Paul, "Hoppet's Har," for San ka Dah, care Dr. Bunker.....	20 00
St. Francis ch.....	3 70
" a friend.....	50
Willmar S. S.....	12 59
" for J. Mazzagga, Bapatla, India.....	4 58
Willmar, L. G. Larson.....	10 00
Alexandria, Little Helpers.....	15 00
Duluth, 1st ch.....	6 00
Burchard, D. Hammer.....	10 00
Rothsay, Mr. and Mrs. Swen-son.....	15 00
Monticello, John Lindberg ..	1 00
Leenthrop Y. P. S.....	6 00
Worthington Sw. ch.....	20 00
Osakis S. S.....	7 06
Winnebago Valley, C. John-son.....	30 00
Winnebago Valley, Mrs. John-son.....	2 00
Cambridge ch., for Venkatas-hastri, care Rev. W. Powell, India.....	20 00
Fergus Falls, A. F. Peterson, West Valley ch.....	10 00
Forest City, Cratherly.....	5 71
Stanchfield, a friend.....	1 00
Mankato ch.....	5 00
Burchard, Paul Fuhr.....	60 00
Fergus Falls S. S.....	5 82
Duluth, 3d ch., Hilda Deck-man.....	1 80

WISCONSIN, \$102.87.

Sister Bay ch.....	7 00
Ashland ch.....	7 70
Raymond Dan. ch., for Rev. C. Nelson.....	9 25
Buena Vista S. S.....	3 00
Trempeleau, Mrs. M. H. S. Truesdell.....	5 50
Lodi ch.....	15 60
" S. S.....	6 15
Racine ch.....	6 40
Sheboygan.....	15 08
Green Bay ch.....	12 79

Donations

117

Saxville Dm. Y. P. for Rev.
C. Nelson, Africa..... \$4 00
Union Grove ch., for do..... 10 45

KANSAS, \$171.45.

Topeka, 1st ch. Y. P. S. C. E.
for nat. pr. salary for the year
1897..... 25 00
Harmony S. S. 10 70
Plano ch. 10 00
Larned S. S. 71
Walnut Valley ch. 1 00
Elk City ch. 1 25
Jewell City ch. 10 00
Garlington, C. Fefft 18 00
Argentine ch. 3 90
Rosedale 60
Kansas City, 1st Y. P. S. tow.
sup. nat. pr. 11 50
Bethany ch. 5 50
Horton ch. 1 00
Kennekuk ch. 1 55
Willis ch. 1 26
Republic City ch. 3 00
Uniondale ch. 11 00
Clifton ch. 7 50
Riverdale ch. 5 81
Mt. Pleasant ch. 1 00
Colfax ch. 9 20
Fairport ch. 10 00
Hays City, A. A. Hoover 5 00
Woodston ch. 10 00
Downs ch. 6 97

NEBRASKA, \$62.38.

Omaha, Grace ch. 8 69
Western ch. 3 50
Lorton ch. 3 80
Talmage ch. 2 57
Prairie Union 14 26
Valley ch. 5 00
Omaha ch. 8 44
" S. S. 4 12
Mead ch. 7 00
York ch. 5 00

COLORADO, \$108.51.

Denver, Capitol Hill ch. 30 25
" Bethany ch. 13 00
" Sw. Y. P. S. tow.
sup. nat. pr. 25 00
Lajunta, J. B. Sherman, tow.
sup. nat. pr. 12 50
Lajunta, R. Phillips, tow.
sup. nat. pr. 12 50
Lajunta, Rev. F. W. Hart,
tow. sup. nat. pr. 12 50
Rocky Ford (of wh \$2.09 is for
India, and 67 cts. for Africa) 2 76

CALIFORNIA, \$292.26.

Monrovia, E. A. Dangerfield. 5 00
National City S. S., to be used
for Dr. Bixby's house 10 36
Los Angeles, Chas. A. Keyser,
Alverda A. Key-
ser..... 16 00
Oakland, 1st ch. 12 10
" Extra Cent-a-day
Band 5 00
Oakland, Y. P. S. 5 00
" Sw. ch. sup. nat. pr.,
Kau Gal, care Rev. G. J.
Geis, Burma 17 00
Mendocino City S. S. 7 20
Los Angeles, Central ch. tow.
sup. Bible woman, care Rev.
J. E. Clough, D.D. 5 00
Los Angeles, Sw. Y. P. S., tow.
sup. nat. pr., care Rev. E.
Grigg, Sandoway 15 00
Middletown, Miss Ruby Dear-
born 1 00
Fresno S. S., Christmas off. 12 60
Banning Y. P. S. 4 50

Linne Sw. ch. tow. sup. nat.
pr., Moung Tha Oung, care
Rev. C. L. Davenport, San-
doway \$25 00
Gonzales ch. 10 00
Los Gatos ch., W. A. Stidston
O'Neals, Eld. B. Atherton and
friends, tow. sup. nat. pr. on
Coogo 10 00
Florest'n, Miss Lillian Merrill,
" Miss L. Merrill and
Mrs. J. W. Smith, tow. sup.
teacher, Ma Po, care Rev.
B. A. Baldwin, Burma 5 00
Oakland, California College Y.
M. C. A., tow. sup. nat. pr.
Huang Shien Shang, care
Rev. W. M. Upcraft, China, 5 00

OREGON, \$18.78.

Independence ch. 5 73
No. Palestine ch. 13 05

NORTH DAKOTA, \$7.00.

Minto B. Y. P. U. 1 00
Mandan ch. 6 00

SOUTH DAKOTA, \$138.72.

Centerville, Annie Johnson.. 20 00
Sioux Falls, Sw. ch. 5 00
Danville, Wom. Soc. for Rev.
C. Nelson, Africa 11 50
Huron, Sw. ch. 11 25
Sioux Falls, Sw. Y. P. S., special
for students, Finland,
care Rev. E. Jansson 16 00
Marvin ch. 13 38
Bloomington S. S. offering.. 4 67
Benton ch. 20 00
Orleans, N. and E. Olson 2 00
" a friend 3 66
" J. and E. Olson 10 00
" ch. 15 00
" C. Olson 1 26
Rose ch. 5 00

WASHINGTON, \$42.05.

La Couner ch. 35 00
Vashon ch. 1 60
Burton ch. 3 20
Cheney, Mrs. Lou Nealy 2 25

WYOMING, \$5.00.

Cheyenne S. S. 5 00

MONTANA, \$25.00.

Great Falls, J. F. Carlsen 25 00

ARIZONA, \$5.00.

Sacaton, Mary E. Thompson, 5 00

KENTUCKY, \$10.00.

Lexington, C. W. Mathews... 10 00

INDIAN TERRITORY, \$13.00.

Tahle-quah ch. 13 00

CANADA, \$4.00.

Ontario Berlin, Alvin Zuels-
dorf 4 00

BURMA, \$8,751.68.

Zigon, rec'd on the field, per
acct. Sept. 30, '97, Miss Z.
A. Bunn 27 09
Thayetmyo, Rev. B. A. Bald-
win, per acct. Sept. 30, '97,
rec'd on the field, Rs. 646-4-0, 210 34
Moulmein, Rev. W. Bushell,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 2378-15-0, 737 48

Moulmein and Tougoo, Rev.
W. A. Sharp, per acct. Sept.
30, '97, rec'd on the field,
Rs. 329-12-0 \$102 23
Henzada, Rev. J. E. Cum-
mings, per acct. Sept. 30, '97,
rec'd on the field, Rs. 151-1-0 46 83
Henzada, Rev. N. D. Reid,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 37-6-11 11 61
Henzada, Rev. W. I. Price,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 5077-1-9, 1573 89
Tougoo, Rev. E. B. Cross,
D.D., per acct. Sept. 30, '97,
rec'd on the field.....Rs. 5829-1-9, 17 67
Tougoo, Rev. A. V. B. Crumb,
per acct. Sept. 30, '97, rec'd
on the field.....Rs. 150 46 50
Tougoo, C. H. Heptonstall,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 1577-11-3, 489 09
Bassein, Rev. B. P. Cross, per
acct. Sept. 30, '97, rec'd on
the field.....Rs. 116, 35 96
Bassein, Rev. L. W. Cronk-
hite, per acct. Sept. 30, '97,
rec'd on the field....Rs. 480, 148 80
Bassein, Miss L. E. Tschirch,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 1913-1-0, 593 03
Rangoon, Miss J. G. Craft,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 14-7-0, 4 48
Rangoon, Rev. A. E. Seagrave,
per acct. Sept. 30, '97, rec'd
on the field.....Rs. 24, 7 44
Sandoway, Miss Melissa Carr,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 118-4-6, 36 67
Sandoway, Rev. C. L. Daven-
port, per acct. Sept. 30, '97,
rec'd on the field, Rs. 28-10-9 8 88
Myingyan, Rev. J. E. Case,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 88-14-0, 27 56
Thongze, Miss K. F. Evans,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 95-0-9, 29 45
Insein, Rev. L. H. Eveleth,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 122-5-9, 130 92
Insein, Rev. D. A. W. Smith,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 3815-11-4, 1182 87
Myitkyina, Rev. G. J. Geis,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 120-8-9, 37 36
Bhamo, Rev. O. Hanson, per
acct. Sept. 30, '97, rec'd on
the field.....Rs. 50-14-0, 15 78
Tavoy, Rev. H. W. Hale, per
acct. Sept. 30, '97, rec'd on
the field.....Rs. 160-3-9, 49 66
Mandalay, Rev. J. McGuire,
per acct. Sept. 30, '97, rec'd
on the field.....Rs. 185, 57 35
Mandalay, Mrs. H. W. Han-
cock, per acct. Sept. 30, '97,
rec'd on the field.....Rs.
58-1-3 18 00
Shivegyin, Rev. E. N. Harris,
per acct. Sept. 30, '97, rec'd
on the field....Rs. 31-10-6, 9 81
Thongze, Mrs. M. B. Ingalls,
per acct. Sept. 30, '97, rec'd
on the field.....Rs. 200, 62 00
Namkham, Rev. M. B. Kirk-
patrick, M.D., rec'd on the
field.....Rs. 3381-0-3, 1,048 11
Promo, Rev. L. H. Mosier,
per acct. Sept. 30, '97, rec'd
on the field.....Rs. 262-2, 81 26
Meiktila, Rev. John Packer,
D.D., per acct. Sept. 30, '97,
rec'd on the field.. Rs. 150, 46 50

Pegu, Miss E. H. Payne, per
acct. Sept. 30, '97, rec'd on
the field..... Rs. 247-8-0, \$76 73
Moné, A. H. Henderson, M. D.,
per acct. rec'd on the field,
Rs. 100..... 31 00

MISCELLANEOUS, \$889.41.

General Miss. Society of Ger-
man Baptist chs. of North
America..... 889 41

RUSSIA, \$613.90.

Mennonite brethren, for Rev.
A. Friesen's work..... 613 90

Total.....\$60,041 34

LEGACIES.

Mt. Vernon, Me.,
Calvin Hopkins.....\$500 00
Windsor, Vt., In-
come of J. P.
Skinner Fund..... 10 05
Danverspt, Mass.,
Benj. Porter..... 48 94
New York, N. Y.,
Horace Waters..... 982 80
Elizabetht'n, N. Y.,
estate O. J. Du-
rand..... 12 83
Brooklyn, N. Y.,
Rev. H. Bromley..... 300 00
Manlius, N. Y., est.
HoratioChapm'n,..... 5 00
Albion, N. Y., Mary
E. Stewart.....1,507 93

Manchester, N. Y.,
estate Polly
Mitchell.....\$19 75
St. Paul, Minn.,
Caroline M.
Drake.....280 00

3,667 30

\$63,708 64

Donations and Legacies
from April 1, 1897, to
Jan. 1, 1898.....\$106,445 27

Donations and Legacies
from April 1, 1897, to
Feb. 1, 1898.....\$170,153 91

Donations received to Feb. 1, 1898:

Maine.....\$2,024 07
New Hampshire..... 999 84
Vermont..... 718 82
Massachusetts..... 15,262 87
Rhode Island..... 2,705 01
Connecticut..... 2,138 55
New York..... 52,425 27
New Jersey..... 5,355 43
Pennsylvania..... 14,156 90
Delaware..... 118 63
District of Columbia..... 211 05
Maryland..... 32 35
Virginia..... 159 50
West Virginia..... 1,364 21
Ohio..... 6,793 17
Indiana..... 1,152 87
Illinois..... 4,034 83
Iowa..... 2,224 06
Michigan..... 1,638 91
Minnesota..... 1,921 85
Wisconsin..... 796 35
Missouri..... 1,194 77

Kansas.....\$1,464 56
Nebraska..... 1,114 77
Colorado..... 516 04
California..... 1,435 31
Oregon..... 258 85
North Dakota..... 225 20
South Dakota..... 526 49
Washington..... 187 92
Nevada..... 32 00
Idaho..... 39 40
Wyoming..... 56 00
Montana..... 115 65
Arkansas..... 3 00
Arizona..... 36 50
South Carolina..... 1 08
Kentucky..... 10 00
Tennessee..... 1 00
Georgia..... 14 82
Florida..... 25 00
Alabama..... 34 54
British Columbia..... 60 30
Indian Territory..... 92 27
Oklahoma..... 81 34
New Mexico..... 15 25
Canada..... 14 30
Nova Scotia..... 30 00
Norway..... 69 91
Denmark..... 79 58
England..... 263 25
Spain..... 9 68
Burma..... 9,018 59
Assam..... 739 31
China..... 1,086 46
Japan..... 202 14
Congo..... 51 45
Miscellaneous..... 2,255 91
Russia..... 817 00
Alaska..... 5 50
\$138,419 68

ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*herein describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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TREMONT TEMPLE, BOSTON, MASS.

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Descriptive pamphlet free on application to

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The Watchman

FOR 1898

THE WATCHMAN aims to serve three great ends:

- I. To report the denominational news throughout the country.
- II. To interpret the events of the time from the point of view of Christian principles.
- III. To promote the interests of Baptist churches and advance the purposes of the kingdom of God.

Editorially it seeks to discuss the questions of the time, so as to say out the truth, without bitterness or partisanship.

Special attention is paid to correspondence from important centres. Among the regular correspondents are Chancellor O. C. S. Wallace of McMaster University Toronto, Dr. P. S. Henson of Chicago, Prof. O. T. Mason of the Smithsonian Institution, Washington, and Dr. R. S. MacArthur, New York City.

Each week a story is published, a sermon, the Sunday School Expositions and the freshest news from the churches and the mission fields.

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Boston, Mass.

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CINCINNATI, OHIO, U. S. A.

WHEN WRITING MENTION THIS MAGAZINE

THOMAS TODD

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Printer

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For 30 days we will sell samples of our swell '98 bicycles at **net cost to manufacture** and will ship, C. O. D. on approval to any address on receipt of the nominal sum of **\$1.00** (if west of Denver, \$5). This deposit is merely to show good faith on purchaser's part; if you don't want to send money in advance, send your express agent's guaranty for charges **one way** and we will pay them the other if you don't want the wheel.

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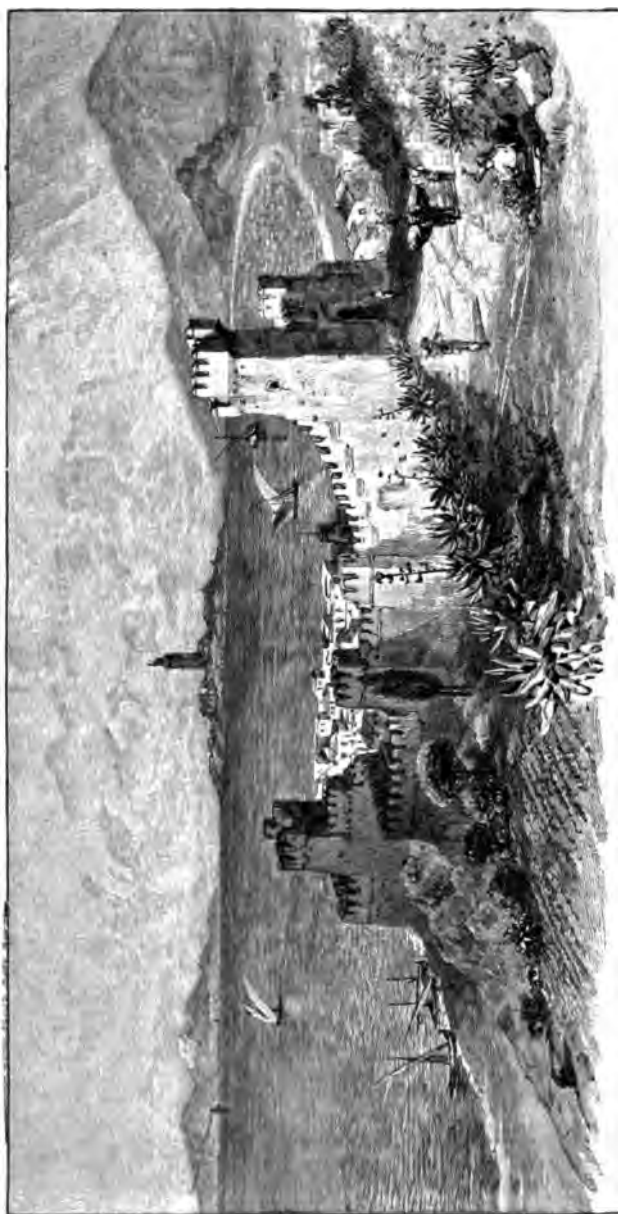
The Harvest Is Now

Did you think that it would be to-morrow
The harvest should be?
Did you dream that the words which you borrow
From far Galilee
Are somehow for one and another,
But not just for you?
Are meant for that good, willing brother,
That sister so true?
And so you pass lightly earth's sorrow,
And never allow
That death waits for many to-morrow,
That death waits for you?
O, hark! how the chorus is swelling,
O, hark! what the voices are telling:
The harvest is now!

Do you hear but not heed to your Master?
Are you deaf to His call?
Do you gather your treasure the faster,
And cling to it all?
But one thing you fail to remember:
It is not your own.
The fullness of June and December
Are only a loan;
And you see not your absent Lord's sorrow
O'er stewards untrue,
And forget that He cometh to-morrow
To reckon with you.
O, hark! how the chorus is swelling,
O, hark! what the voices are telling:
The harvest is now!

And what of the patient and weary
Who toil all alone,
And scan the cold skies, dark and dreary,
Where Christ is unknown?
Too long and in vain have they pleaded:
"The harvest is great,
O, send us the help that is needed,
It groweth so late!"
Then haste to give gladness for sorrow,
Nor ever allow
A thought of "four months" or to-morrow,
The harvest is now.
O, hark! how the chorus is swelling,
O, hark! what the voices are telling:
It is now! now!! now!!!

— M. CARRIE MOORE, West Vincent, Pa.



CAPE TARIFA, SPAIN, THE MOST SOUTH-WESTERLY POINT OF EUROPE

The Baptist

Missionary

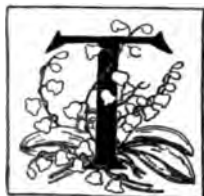


Magazine

Vol. LXXVIII. No. 4

APRIL, 1898

BAPTISTS IN EUROPE



HE position of Baptists in Europe is unique. Their peculiar faith and practice presents the strongest protest against the formalism of the Protestant State churches, as well as the most effective opposition to the superstitions of the Roman Catholic hierarchy. Their distinctive position has a twofold influence, as it brings upon the Baptists the greatest hatred and most active persecution of the priesthood on the one hand,

and on the other commends them to the sympathy and aid of the most pious and devoted members who are found in the established churches. While often compelled to endure great persecution and distress from the authorities, who are usually under the control of the priests of the State churches, they receive much encouragement and assistance from those pure and noble spirits who love the truth, and who are found in every communion and under every name. Amid the fires of persecution the Baptists have thrived. From the feeble, obscure body of a few years ago, Baptists have now come in all the countries of Continental Europe to occupy a position which is respectable, if not every way influential. Baptists from America who are visiting Europe may now find churches of their own denomination in nearly all the large cities of the Continent; and these churches, which are often holding up the standard of gospel truth under circumstances of great difficulty, are always much cheered and encouraged by visits from those who come to them representing the great Baptist body of America. Nearly all these Continental Baptist churches are aided by the American Baptist Missionary Union, except those in Italy, which are under the Southern Baptist Convention; and the work which they are carrying on is varied in conditions, methods, and success, but of deep interest to the lovers of a pure gospel, and of vast importance to the progress of the truth in all European countries.—From *The American Baptist Missionary Union and its Missions*, by E. F. MERRIAM.

GERMAN BAPTISTS

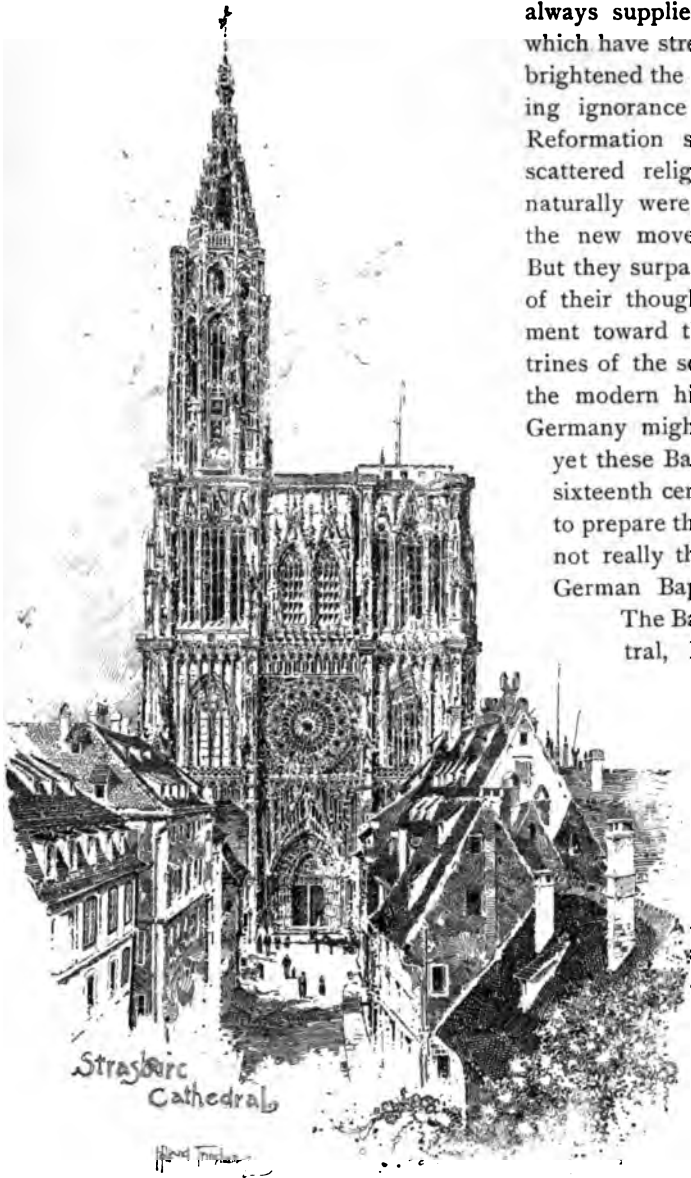
GERMANY has always been a fountain-head of religious reform. Even through the dark ages there were men in small communities, in various parts of the German states of Central Europe, who stood far above the surrounding ignorance, and who maintained a general adherence to the truth. The ideality and indepen-

dence of the German character have always supplied sources of light from which have streamed out the rays which brightened the darkness of the surrounding ignorance and superstition. The Reformation served to bring to light scattered religious communities, which naturally were in great sympathy with the new movement begun by Luther. But they surpassed him in the freedom of their thought and in their advancement toward the pure and simple doctrines of the scriptures. From that time the modern history of the Baptists in Germany might be said to begin; and

yet these Baptists of the fifteenth and sixteenth centuries, while doing much to prepare the minds of the people, are not really the lineal ancestors of the German Baptist churches of today.

The Baptist churches of all Central, Eastern, and Northern

Europe, at the present time, may be traced back more or less directly to a little band of seven, who were baptized at Hamburg in the night, by Rev. Barnas Sears, D.D., of Boston, April 12, 1834. The leader of this little band was Johann G. Oncken, who became the apostle of the mod-



ern Baptist movement in Germany; and by his labors and those of others who joined him, this movement has extended throughout the whole of Central and Eastern Europe.

As the membership of the German Baptist churches is largely from the poor, they are not able to do all that should be done in maintaining their feeble churches and in extending the movement to other needy portions of the German states. Some help is afforded to them from England through a committee, of which William Sears Oncken, a son of the founder of the mission, is a leading member. The chief outside assistance which the German Baptists receive, however, comes from the American Baptist Missionary Union, which appropriates nearly ten thousand dollars a year to assist them in their work. This is placed in the hands of a committee which has its headquarters at Hamburg, and by this committee is distributed in the wisest and most economical way to promote the efficiency of the work. In all parts of Central Europe the churches generally support their pastors, and the funds are used for the support of the evangelists and in Bible distribution, and also in assisting in the support of pastors and helpers in some of the more needy territories. A visit to any German Baptist church in the United States would readily illustrate the efficiency of the missionary work carried on among the Baptists in Germany. Not only the German Empire and all of Central Europe is benefited by this work, but in this country we are receiving much blessing by the presence of so many strong and helpful members in our German Baptist churches who have been converted in the mother country, and have come here and identified themselves with our denominational interests. This is a work in which a small amount of money produces large results, and it commends itself on every side to the support of the Baptists of America.—“*The American Baptist Missionary Union and Its Missions.*”

STATISTICS OF BAPTIST MISSIONS IN EUROPE are given below for the convenience of readers of this number of the MAGAZINE. The table is taken from the last annual report of the American Baptist Missionary Union, and includes only the missions connected with this society. The Southern Baptist Board has an interesting work in Italy.

BAPTIST MISSIONS IN EUROPE.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRIBU- TIONS.
Sweden	601	561	1,916	38,321	43,007	\$126,781
Germany	249	169	2,836	34,167	22,482	124,183
Russia	225	126	1,026	18,764	5,101	20,066
Finland	28	28	153	1,570	547	10,765
Denmark	70	27	209	3,449	3,864	15,509
Norway	24	26	170	2,171	1,272	6,000
France	30	19	215	2,115	858	4,900
Spain	6	10	26	115		
Totals	1,233	967	6,551	100,672	75,131	\$308,201

BAPTISTS IN SWEDEN

THE history of Protestantism in Sweden is a glorious record. The Swedes have always devoted themselves to their religion with the same ardor and impetuosity which has characterized them in war and in civil affairs, and the type of religion which has been developed in that country has partaken of the noble, free and manly traits which are such prominent features of the Scandinavian character. When Christianity was introduced into Sweden the people gave themselves to the new religion with the large and generous freedom which they had shown in the worship of Thor and Odin and the other deities of their ancient Valhalla. The same magnanimity of spirit has characterized the Swedes in all their relations to religion. In 1593 the Lutheran Church became the established church of Sweden, and thus early did the Swedes as a nation enroll themselves on the side of a free people and a pure gospel. The fact that the latter years of the Lutheran Church have been marked by formalism and sometimes by persecution does not detract from the grandeur of the devotion which was shown by the Swedish nation in giving itself so unreservedly to the new and rising cause of Protestantism.

The same freedom and largeness of nature which was shown in the espousal of the Protestant cause can be traced in the rise of the dissenting movement in Sweden. It came in as a protest against the coldness and formalism of the established church; and to the credit of the Swedish people be it said, that the dissenters have never been subjected to those severe persecutions which have followed the seekers after truth in the more southern nations of Europe. Owing to the peculiar character of the laws regarding religion in Sweden, the dissenters of all classes are still nominally members of the established church; and while they have suffered many vexatious minor persecutions in different localities, yet, as a whole at the present time, they are allowed to carry on their worship and work without serious obstruction on the part of the state officials or the authorities of the state church. The dissenters in Sweden are chiefly divided among three bodies: the Baptist, the Free Church and the Methodist. Of these the Baptists are by far the most numerous, and probably outnumber all the rest of the dissenting people in Sweden together.

The prosperous beginning of the Baptist mission was a promise and pledge of the great success with which it has been carried forward until the present time. Large annual accessions have marked its history, and a steady and rapid growth in all branches. In common with the other Baptist churches in various countries on the continent of Europe, the churches in Sweden have suffered much from the loss of many of their best and most valued members by emigration; but the places made vacant have been continually replaced by others, and the mission has gone forward in a career of uninterrupted prosperity.

The Baptists in America have greatly profited from the mission in Sweden by the reception of large numbers of active and useful laborers who have come to our shores. These are found not only in the strong and vigorous Swedish churches scattered all over our country, but in the large number of faithful and devoted



A NORWEGIAN FJORD

members who have united with Baptist churches in multitudes of places where separate churches for Swedish people do not exist. The connection between the Swedish Baptists in America and in Sweden is very close and tender. Those in this country contribute largely and generously for the support of Baptist missions in Sweden, as well as all missionary work in our Baptist body. The same noble spirit which led Gustavus Adolphus and his army to give themselves for the salvation of Protestantism in Europe is still strong in the Swedes, for the progress of truth and for the advancement of the kingdom of Christ throughout the world. Although they have grown to a large body, yet the Baptists in Sweden still need the aid of their brethren in this country in order to carry on their work in the most effective manner. The losses through emigration keep them from acquiring the strength which would be the natural reward of their earnest labors. The American Baptist Missionary Union contributes about eight thousand five hundred dollars annually to assist the Baptist mission in Sweden, and the claim of this mission upon the Scandinavian Baptists of this country, as well as upon Baptists as a whole, is strong, and the small amount of money which is invested produces large results for the glory of God and the triumph of his kingdom.

BAPTISTS IN RUSSIA

THE first Baptist house of worship in Russia was not built until 1872. The work, however, was entirely identified with the German mission in the reports to the Union, until 1888, when, owing to the regulations of the Russian government forbidding religious work to be carried on in that country in the name of foreign organizations, the Baptists in Russia withdrew from the German Baptist Union, and formed a "Bund" of their own, and the appropriations of the Union for mission work in Russia have since been separated from those of the German mission.

One of the most painful features in connection with Baptist work in Russia has been the severe persecutions which the people of that name have been compelled to endure in common with all dissenters from the Greek Catholic church. These persecutions proceed chiefly from the priests of the Greek church, who, since that is the established or national church, make use of the officers of the government to carry out their bigoted and cruel plans for the suppression of all religious worship and opinions not in accordance with the views of their church. Exile and imprisonment are frequently resorted to. Whole churches have been arrested, clad in prison garments, and amid great suffering compelled to travel as prisoners with loathsome and evil companions into the Transcaucasian country or into Siberia. Many Baptists are now found in this sterile and desolate land. Some have even been driven to its far borders; and a few of the brethren of our own faith are at this very time dragging out a miserable existence amid the degraded and ignorant savages of Northern Siberia.

In one instance an entire Baptist church in the Baltic provinces decided to emigrate to South America. All sold their property and closed up their business affairs, and the richer helping the poorer, they left their dearly loved homes to find a place in a more hospitable land where they could worship God according to the dictates of their own consciences. The scenes of their departure from their home were exceedingly affecting, and as they sailed away they sang hymns to God, while the tears were streaming down their faces. They are now in South America and have formed two churches, which have received much countenance and help from the missionaries of the Southern Baptist Board in Brazil.

One of the severest trials which the Baptists of Russia were compelled to suffer was the separation from their children. By a law made a few years ago the officials and priests were permitted to take from their parents children of dissenting families who refused to have them baptized into the state church. The children thus torn away from their parents were placed with Greek Catholic families or in nunneries, to be brought up in that faith. No words can express the grief and suffering which have thus been entailed upon the Baptists of Russia. Multitudes of families have been rent asunder and entirely broken up, the children placed in the care of those committed to the national church, and oftentimes the parents exiled to Siberia or banished to the central states of Europe. The condition of the Baptists in Russia calls for the deepest sympathy of all who are interested in the pure truths of the gospel of Christ.

Notwithstanding these severe persecutions the work has continued to advance with a large prosperity. All the outside aid which the Russian Baptists receive comes from the American Baptist Missionary Union, which appropriates less than three thousand dollars. This money, however, goes very far to assist them in carrying on their work amid their great trials and persecutions.

INSTANCES OF STUNDIST PERSECUTION

WE have already called attention to the fact that the large majority of the Stundists of Russia are Baptists in belief, practice and polity, and the remainder differ only in the baptism of infants, a practice of the Greek church which they have not yet discarded. In order that the terrible sufferings of these brethren in Christ may be more fully realized, a few instances of persecution are given in briefer form from an article by Prof. G. Godet, translated for the *Missionary Review* by Mrs. D. L. Pierson, wife of the managing editor.

Ivan Solovev, an intelligent and ardent young man of the province of Kiev, was ordered to leave the province within a fortnight. He sold a fine farm at a great sacrifice, and with his wife and five children removed to the province of Kherson. He borrowed money from the Jews to establish himself, but was again ordered to move, and the Jews took all that he had except one old horse, which was the only mode of conveyance for his family of seven. Two children died on this journey, and after a month's travel he settled near Kischeneff, in the province of Bessarabia. At once another order came to leave. The third child died. He reached Taurida only to be informed that he must move on. Finally he reached Caucasia, a broken-down man with a sick wife and but two children.

Ivan Lisotski was robbed of all he had and compelled to leave his home. Two of his children died from the hardships of the journey. For ten years he was driven from province to province until he, too, was compelled to go to the bleak and arid Caucasus.

Golovshensko, pastor in the province of Ekaterinoslav, suffered imprisonment for four years. During this time his wife and children died of starvation, and he was finally banished to Siberia for life.

In Elizbethpol, in the Transcaucasus, a visitor found 565 persons without means of living, shut up in a barren valley among the mountains, not allowed to leave and with no opportunity to gain a subsistence.

On the journeys into exile the Stundists are exposed to hardships to which they often succumb. They are compelled to travel without sufficient clothing. They are chained to the vilest criminals. At night the men are shut up in crowded prisons amid scenes of horrible wickedness, and the women are exposed to abuse and outrage. At home they are subject to robbery, violence and outrage, yet amid all this the Stundists continue to grow and the pure gospel to spread. The authorities of Russia will give no help, but the truth is gaining ground among the more influential classes. In this lies the hope of deliverance.



CARPENTER MEMORIAL HOSPITAL, BASSEIN, BURMA

MEDICAL WORK IN OUR BAPTIST MISSIONS



ROSS and cruel, crude and superstitious are the medical practices of the heathen. In not a single non-Christian land has the science of healing made any perceptible progress for hundreds of years, except so far as some imperfect knowledge has been absorbed from contiguous Christian countries. In pagan lands medical science is in fact unknown, and the methods used in the attempt to recover the sick are a compound of devil worship and sorcery, based upon a universal belief that all sickness is the work of evil spirits, brought upon the sufferer for the punishment of his sins or for want of reverence for powers of the air. The remedies of the so-called doctors among the heathen are fearful compounds of hideous and disgusting materials, the principal idea being that the more repulsive the ingredients the more effective will be the dose. In a strange and horrible sense it would almost seem that these so-called healers were acting upon the motto of the homœopathic branch of our own respectable medical profession, "*Similia similibus curantur*,"— "Like cures like," for they seek to cure pain by giving more pain and to relieve distress by severer inflictions. The most popular remedies of the Chi-



A REMARKABLE CONVENTION

THE Third International Student Volunteer Convention was held in Cleveland Feb. 23-27, and was in many respects the most noted meeting of its kind that has yet been held. It was more broadly representative than former conventions. Seventy-one mission boards sent one or more of their officers; 89 returned missionaries were present; 106 college presidents and professors; there were registered 1,717 students, representing 331 colleges, academies and universities, 61 theological seminaries, 41 medical schools and 19 missionary training schools. The attendance had been worked up with the greatest diligence for a series of months, and all the prestige and enthusiasm of the World Student Federation movement brought to bear to induce a large attendance.

Detailed accounts of the meetings have appeared in many of the journals of the country, and need not be repeated.

The report of the Executive Committee presented by the chairman, Mr. J. R. Mott, was a strong document and replete with interest. The speakers of the convention, more than eighty in number, were selected from all parts of the country. The foreign missionary movement was discussed upon its merits in a way that is rarely heard in a convention of any sort. A high spiritual keynote was struck by Rev. F. B. Meyer in the opening service and continued throughout.

More than a score of denominational rallies were held on Saturday afternoon, Feb. 26. Among these rallies none was more significant than that held by the Baptists in the First Baptist Church, conducted by Secretary Mabie. The large house was completely filled; more than two hundred student delegates were present, and a chosen representative of fifty-two institutions spoke one minute each. These addresses were in the way of response to brief talks from Dr. Bunker of Burma, Rev. W. B. Parshley of Japan, Mrs. J. N. Cushing, Mrs. Safford, Dr. Mabie and Secretary McDiarmid of the Canadian Baptist Board. It was a meeting of the most impressive and memorable sort. The new responsibilities which the large company of new volunteers for mission work lays upon the churches of all denominations in the United States is beyond measure. On Sunday the pulpits of twenty-five Baptist churches in Cleveland and vicinity were filled by representatives of the Missionary Union, many of the churches taking their collection for the Union.

In connection with the attendance of the Home Secretary upon this convention, during which he preached at the First and the Euclid avenue churches, Cleveland, he also visited Elyria, Ohio, and Chicago, addressing the ministers' meeting and devoting a day to the Board of the Woman's Society of the West. He also visited and gave addresses at Belvidere, Ill., Lansing, Mich., and spent a Sunday with his former charge, the First Church of Indianapolis, also finding time to make brief calls upon pastors C. M. Carter of Muncie and L. L. Henson of Fort Wayne, Ind. At all points touched he found deep and abiding interest in the work of the Union.

Other members of the delegation to Cleveland, Dr. W. E. Witter, Dr. A. Bunker, Rev. W. B. Parshley and Miss Ella D. McLaurin found opportunity to hold conferences of deep interest en route, going and returning. The points touched were Cohoes, Syracuse, Little Falls, Elmira and Buffalo, N. Y., Toledo and Geneva, Ohio, Newark, N. J., New Britain and Jewett City, Conn., and Fitchburg, Mass.

THE TREASURER OF THE MISSIONARY UNION will close his books on March 31. There will be but a few days left after this **MAGAZINE** is in the hands of our readers, but every amount which is sent in will do so much towards reducing the prospective debt of the Union. It would be a disaster beyond expression for the Missionary Union to report a large debt. If any reader of this feels that he has not yet done his share in supporting the Lord's work in foreign lands we beg that he will send an immediate remittance to E. P. Coleman, Treasurer of the Missionary Union, Tremont Temple, Boston, Mass.

A STRIKING CONTRAST which throws a strong light on the characteristics of the Chinese and the Japanese is brought out in the Annual Report of the American Bible Society for 1897. In China the entire circulation, not including copies sold to other Bible societies, amounted to 404,916 copies. This is an advance of nearly 9,000 over the year preceding. Of the entire number 397,044 copies, or more than ninety-eight per cent, were sold. The aggregate circulation in Japan amounted to 100,456 volumes, of which 72,434 were either free grants or sales for free distribution, and 28,022 were sold.

THE POSITION OF THIS MAGAZINE in the editorial in the February number, "The Real China," has been reinforced by recent events. That article asserted that the real China was the valley of the Yangtse River and south. The English government has shown its perception of this fact by obtaining from the government of China a pledge that no portion of the territory of the Yangtse valley shall be alienated, and that all the rivers of China shall be open to foreign vessels for commerce. Inasmuch as the Yangtse valley contains two-thirds of the productive territory of China, and all the navigable rivers of importance are in this valley or south of it, the English have come out far ahead in the recent Chinese complications and have secured advantages which they will unquestionably retain in every emergency and which postpone for an indefinite period the much talked of partition of China.

PROTESTANT MISSIONS ON THE CONGO have received a striking commendation in a publication issued by the Commissioners of the Brussels Exhibition. They say:

"Since the establishment of Protestant missions twenty years ago ten Protestant denominations have successively created posts in the Free State. These, numbering fifty-six in all, are occupied by 221 agents of both sexes; the buildings attached are constructed with skill, and characterized by a comfort essentially Britannic. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Congo, towards which general effort has converged, several thousands of Congolese have submitted to their influence. In addition to various literary efforts, a printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in some of the schools, and English is universally taught. Three steamers on the Upper Congo are owned by the Reformed Societies. It is an incontestable fact that Protestant missions have accomplished much, and that in several localities their influence is a factor of real weight."

THE FAMINE IN OUR TELUGU MISSION although limited in extent is none the less real, and the aid which has been so generously afforded in response to the appeal for a Dollar Famine Fund has been forwarded to India, and will unquestionably save many lives. The government of India has already taken steps toward establishing relief works, where the suffering people can obtain by their labors sufficient to support life. Perhaps it seems strange to many that there should be so much famine in India; but when we realize that three-fourths of the people are sunken to such depths of poverty as to be on the verge of famine all the time, it may be understood that there is no reserve of food or means, and the slightest scarcity or advance of price brings positive famine. Further contributions to the Dollar Famine Fund for the Telugus will be acceptable and may be sent to E. P. Coleman, Treasurer of the Missionary Union, Tremont Temple, Boston, Mass.

THE PLAGUE IN BOMBAY has almost dropped out of sight amid so many more exciting topics, but it is a sad fact that the plague seems to be steadily increasing in Bombay city and district. It defies all the efforts of the authorities to suppress and exterminate it, largely because of the opposition of the people, who object to the presence of the foreign officials within the sacred and secluded precincts of their homes. A severe riot is reported from Bombay on the part of the lower Mohammedans and Hindu peoples against the efforts of the authorities to discover and care for those attacked with the plague. Several soldiers were killed. The offices and some of the other buildings of a hospital were wrecked, and the police being compelled to fire upon the mob, more than a dozen were killed. The extermination of the plague would be difficult under the most favorable conditions, but under such circumstances as exist in Bombay it is extremely uncertain when anything like success can be achieved, notwithstanding the persistent and earnest efforts of the authorities to relieve the condition of the people.

“LEAVES FROM THE LIFE OF LYMAN JEWETT” is a brief but charming sketch of the missionary life and work of a great and good man. His daughter, Finette Jewett, with delicate touches and swift but sure strokes has painted a series of delightful pictures: the young missionary and his bride outward bound on the slow sailing ship, the home amid heathen scenes, the small school with dirty, ragged, unsteady scholars, the preaching to rude and noisy crowds, the prayer-meeting on the hill at Ongole, the splendid Christian helpers from that almost hopeless school, the New Testament revision, “the unbroken ignorance then and the fifty thousand converts now,” and finally the rapturous entrance into life. It is all there. Published by the American Baptist Publication Society at fifty cents.

PERSONAL.—Rev. W. E. Hopkins, lately of Palmur, India, requests that his address be changed to Raichur, Deccan, India.—Rev. J. T. Procter and wife sailed in December for Huchau, China, to be associated in labor with Rev. Geo. L. Mason.—Rev. David Downie, D.D., and Mrs. Downie reached Nellore, India, Jan. 17, having been absent just seven weeks lacking one day, on their visit to Paris, that Dr. Downie might be treated at the Pasteur Institute. We are glad to say that the treatment appears to have been entirely successful.—Miss M. E. Carr of Moulmein arrived at San Francisco about Dec. 1.

OBSTACLES TO BAPTIST WORK IN GERMANY

PROF. J. G. FETZER, HAMBURG



On glancing over the field we are impressed that the brethren, assisted by your committee, have all been doing good, earnest work, and that their work has not been in vain. Most of them have very extensive fields of labor, a few have only one or two preaching stations besides the central place. Some have even as many as ten or more places where they are expected to preach at least once in a month. This makes their work very arduous and wearisome. Still they do it with satisfaction, knowing that the Lord is able and ready to bless the seed sown, and believing that in due time each one shall reap if he faint not.

As one field is not like the other, so they cannot report such great additions in each case. The hearers are very different in different parts of the extensive field; in one place they are peculiarly receptive, and take the Word as it is preached. This is especially true of Eastern Prussia and the east of Germany on the whole. In other places the hearers are indifferent to what is said.

OPPOSITION AND PERSECUTION

Besides the difficulties which lie in the work itself, there are others from other sources. The state officials in some places do all they can to impede the work. In some parts of the kingdom of Saxony they discourage our brethren by prohibiting them from using the ordinary means of inviting people into their places of meeting. They fine them, and if the fine is not paid confiscate their furniture; their Sunday-schools are closed, and minors are not allowed to attend either the Sunday-schools or the preaching services. The clergy of the State church, being in most instances also the school inspectors, use their official position

to keep children from attending the Sunday-schools, and the teachers, particularly in smaller towns and villages, are in most instances the willing and ready tools of these inspectors. Thus they exercise a great power.

Another way in which the clergy lay obstacles in the way of our brethren is by not allowing them to speak at the cemeteries at the burial of their own members. Pastor Wilkens of Dootmund writes: "At the burial of a child of one of our members the resident clergyman proved himself very intolerant. He would not allow any remarks on our part at the cemetery, not even the 'Lord's Prayer.' At first he decided that no one but the pall-bearers should enter the cemetery. I had a conversation with him, but he could not be induced to change his mind; he even caused a police officer to be at the burial to prevent our speaking and praying."

A similar experience is reported by Rev. M. Knappe of Freiburg, in Silesia. He writes: "For seventeen years I have been permitted to speak in the cemetery here; a former mayor had given me this permission. Last year the president of the government had issued an order that only pastors recognized by the State should be allowed to speak in public burial grounds. I believed that this was intended to point to the Social Democrats, and therefore without taking any further notice of it, I spoke at the grave of an aged sister. Shortly afterwards I received notice that a fine of three marks was imposed upon me. We appealed to the Minister of Public Worship. After waiting quite a long while we received a refusal. At Wüstegiersdorf the situation was the same, but upon our appeal we received in this case a favorable reply. How is this to be explained?" In one case our brother has found that even the Catholic



REV. JOHANN G. ONCKEN, D.D., FOUNDER OF BAPTIST WORK IN GERMANY

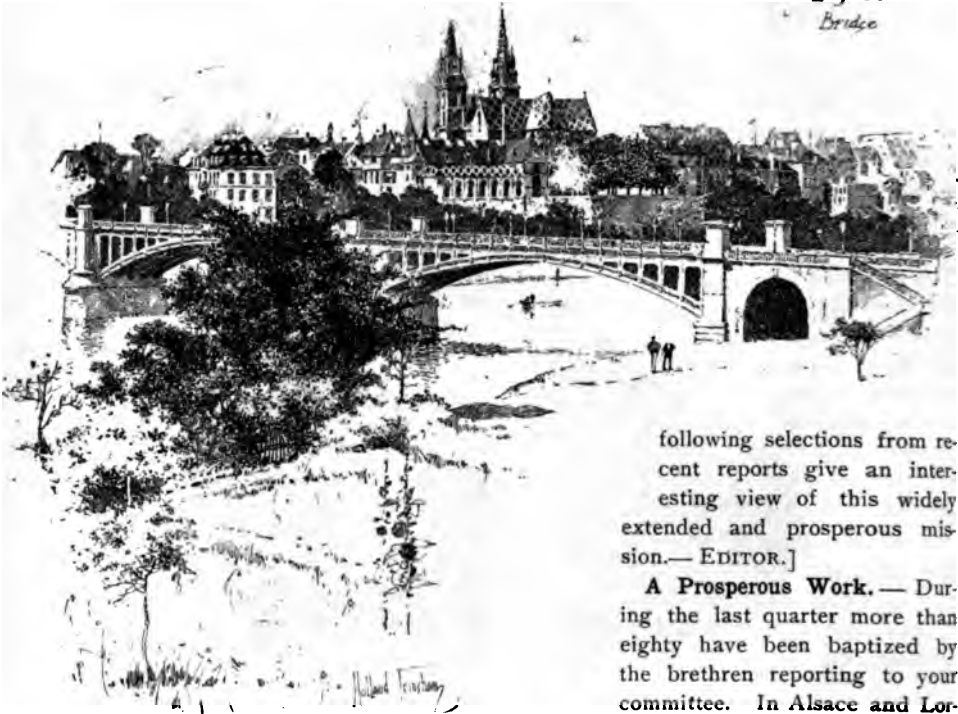
priest was much more tolerant than the evangelical pastor. In Saxony the opposition is of a more serious nature, but like the Israelites in Egypt, "the more they afflicted them, the more they multiplied and the more they spread abroad." This is literally true, for persecution scatters our brethren, and everywhere they go they sow the seed of the gospel.

Another obstacle to the progress of the work is to be found in the inadequate, uninviting and insufficient places of worship. Thus for instance in Leipzig, one of the largest of German cities, there are about fifty or sixty brethren and sisters, a young, energetic and gifted pastor. Additions have, since he has been there, been made, so that including the station Eulenburg the

church now numbers according to last report, seventy-three members. This church has given last year about fifty marks, or twelve dollars per member. But the expenses of renting a hall and of carrying on the work are such that the feeble flock is unable to do anything to secure a place of worship adapted to the place. It seems to be a question of the greatest importance for the future growth of the church that a place be soon secured. How can this be done? In a similar condition are many other Baptist churches in Germany, especially in such important places as Cologne and Stuttgart. Are there not those who have visited these and other places who will help the struggling Baptists in these great centres of continental life?

BASLE

The Cathedral from
Bridge



following selections from recent reports give an interesting view of this widely extended and prosperous mission.—EDITOR.]

A Prosperous Work.—During the last quarter more than eighty have been baptized by the brethren reporting to your committee. In Alsace and Lorraine Brother Weidkühn is not only holding his own at Mülhouse, but making steady and sure

BAPTISTS IN CENTRAL EUROPE

THE German Mission of the American Baptist Missionary Union is by no means confined to Germany. It reaches every portion of the German Empire, and also extends to Switzerland, Austria, Hungary, Roumania and Bulgaria. Formerly the Baptist churches in Russia were included in this mission; but they have been compelled by Russian law to dissolve all connection with foreign churches, and to form a Union by themselves. The funds for Baptist work in Russia are now sent to Russia direct.

Regular reports are received from the churches of the German Union which are assisted by American funds. These are translated and forwarded by Prof. J. G. Fetzer, of the seminary in Hamburg. The

progress. His church now numbers 153 members in ten different places. Strasburg has been without a pastor for some months, but now a young man is about to obey the call and settle with the weak one. May the Lord bless his efforts to build up a church there. At Metz the work is a peculiar one, there being so many soldiers garrisoned there. This gives the place a peculiar color, and the work must be done in a peculiar way. Our Brother Breidenbach, who has himself been a soldier, knows how to work in such a place, since he knows the many temptations that surround the young men, and has a heart full of love. Though his work is hard work he does not labor in vain.

The Church at Kiel, the great naval port

many, celebrated on the second Sun-October its twenty-fifth anniversary. At this time it has had two pastors. The present pastor, Brother Clasen, is its

It is quite wonderful how slow the progressed, what difficulties had to be overcome, until a church was organized in 1840 and from then till the present time gone through many vicissitudes, but prospects are good. There is a revival at Lüneburg, a station of this church; and Lüneburg, the northern metropolis of the province of Schleswig, a young, prominent man just from our seminary, has been called. There will be an independent church organized there very soon. This is indeed one of promise.

Braunschweig, the capital of the province of the same name, Brother Fishler is laboring under difficulties, but not without success. He reports ten baptisms and eight waiting for baptism. Magdeburg, where Brother Späth holds the church and defends it manfully, have been visited with a blessing, so that he is enabled to report thirteen baptisms and an encouraging outlook. At Eberswolde and Lüneburg the brethren are still at their waiting for a blessing from above.

Difficulties in Dresden.—Nowhere in Germany are our brethren molested and persecuted as much as in Dresden, the capital of Saxony. Still Brother Mascher does not lose courage. He writes: "From within we have had our usual amount of persecutions. When the synod of Saxony met in Dresden, the Dresden clergy bitterly complained about the frightful progress they were making, and urged the authorities to restrain this disorder. Thereupon there followed several orders. In accordance with these we have no right to call our church 'Friedens kapelle,' (peace chapel) or church 'Gemeinde gläubig getaufter' (church of baptized believers). According to a mandate the ministry denies the right to a 'Baptist church,' and at the same time we were forbidden to hold

divine services and to advertise our services in the daily papers. This has given the son of Pastor Rode of the church at Altona, which he served for more than twenty-four years, occasion to many explanations, and protocols of proceedings have been sent to the ministry. For the present the matter rests."

He also writes, "In Plauen, near Dresden, the authorities have prohibited our meetings, and I have been fined one hundred and fifty marks for a baptism performed more than a year ago at the dedication of our house of worship. These difficulties do not hinder our work. On the contrary they spur us on to new exertions. When we have services in Plauen now, there are always policemen before the door. As to the fine, I have sent a request to the court that the matter be investigated, as we are not conscious of breaking the law. All these things do not keep people from coming to our meetings."

A Large Field.—At Belgrade in Pomerania, the work is carried on by Brother Nickel. He has a very extensive field of fifteen preaching stations with 254 members. These ought to be able to support the pastor, but from what he writes they are far from it. One reason is, no doubt, the fact that being scattered over such a large territory they are compelled to maintain quite a number of preaching places at an extra expense.

In Danzig, Brother Haupt is elated at what the Lord is doing. Since he has been there he has been permitted to baptize thirty-three; surely something to encourage a messenger of the Lord. Besides Danzig he has the watering places Zoppot, Neufähr and Longführ to care for; more than one man can effectually do. It is to be hoped that if the work continues to be blessed, the church will soon have recovered from its financial embarrassment from which it has suffered for about a decade.

In Switzerland your committee assists at present four brethren: Gamper in Berne,

Kradolfer in Zürich, Fisch in St. Gall and Waldvogel in Herisau. They all work each in his own way as his particular field seems to demand it. A church is building in Zürich, the metropolis of Switzerland. Brother Kradolfer is at work and soon hopes to have a model church building, adapted to the wants of the people. Visitors going to Zürich should not fail to look up the church and worship with them. Since the first of January Brother Kradolfer has baptized forty-eight persons. Others have applied for admission.

In Austria.— Brother Nowotny in Prague and surrounding stations has, like all his fellow-workers in Catholic countries, no easy work. One of the greatest difficulties with him and with many others is the scattered condition of the flock. He has them in thirty-two different places. Another difficulty is the depraved character of the people. Brother N. writes: "In spite of the greatest caution one is often dreadfully deceived, hence one is compelled to advance slowly and cautiously. Had I gone on quicker during these years, a church would have been called into existence which would soon begin to decay. I consider it a special blessing that the Lord has given me a number of true men on my field, who in a self-denying way assist in proclaiming God's word."

Besides preaching in different places Brother Nowotny also edits his monthly *Messenger of Peace*. He writes: "With the aid of my people I have been enabled to spread fifteen hundred copies of Bibles, New Testaments and parts of the Word of God in a quiet and unobtrusive way." His monthly of one thousand copies circulates in eighteen different countries. "Even in Belgrade my Bohemian paper proves to be a little helper in the spreading of the kingdom of God among the Slavs residing there. Four hundred copies are paid for; the rest I distribute gratis." Whoever is acquainted with the condition in those countries, knows that it is a success to secure

and keep four hundred subscribers for a Baptist paper. I now begin the fifth volume.

The co-laborer of Nowotny, Brother Kraliçek, is tilling a hard field in and about Randuitz. There are no members there besides he and his wife, and he has to try to get among the families, which is very difficult, they all being so bigoted. In about forty families he has gained access. Of these only about fifteen give any evidence that the word spoken to them has not been in vain. Of these some come regularly to the meetings, read with pleasure the Word of God, and give hope that they will sooner or later come out for the Lord. A few have been inquiring into the way of life, but one young man was drawn back into the snares of the Social Democrats. At the present time the meetings are not well attended because most people would rather come at night like Nicodemus, than be seen by relatives and friends going to attend the meeting of the despised Baptists.

In Vienna Brother Koch has been greatly blessed, and is able to report fourteen baptisms and a net gain of thirteen. He is therefore much encouraged in his work in the Imperial City on the Danube.

From Hungary Brother Meyer reports 123 sermons besides a number of other meetings; an effort which no other man to my knowledge is able to make, though his colleague in Hungary, Brother Peter, is trying hard to come up to him. He reports seventy-nine sermons and twenty baptisms. Thus these two report fifty baptisms and 202 sermons.

High Church Baptists.— On the field of Brother Peter a number have gone over to the Nazarenes, who have large churches in Southern Hungary. The chief reason for their going is, they say, because our brethren bear arms, whereas it is written, "Thou shalt not kill." Although these Nazarenes immerse, they do not consider our baptism valid, hence they rebaptize everyone coming to them.

In Galicia Brother Massier at Sniatyn reports that his labors were blessed in the conversion of souls, eleven being added by baptism. Since New Years, he tells us that thirty-five souls have been converted. Of these eleven have thus far been baptized. Others could not be baptized on account of high water, which prevails in his vicinity on account of the continual rains. Others live so far from him that for the same reason he was unable to get to them. A young Israelite was not long ago, on account of his conversion, beaten in the synagogue.

The Theological Seminary.—On the first of September last twelve new men entered upon a four years' course in the Seminary at Hamburg, and a few weeks later another came from Russia, making thirteen in all. Besides these there are twenty-nine seniors, so that at this writing there are forty-two men enjoying the benefits of our institution. All of them besides studying are helping

in the work among the churches, in Sunday-schools, Young Men's Christian Associations and other branches of missionary labor. Besides the four churches in our vicinity, there are eight or ten places where regular services are held, chiefly by our students.

The teaching force consists of five persons: Rev. J. Lehmann and the writer as theological teachers, and three others who are efficient helpers and otherwise engaged in the public and private schools in our environs. Their names are Petersen, Roy and Meyer. We look forward to a promising year of work, and hope that the Lord will not put us to shame.

Everything considered, it may I think be safely said that the outlook in Germany as well as without in the adjacent countries is quite encouraging, and gives us great reasons for rejoicing for what the Lord has done and is doing through the instruments he uses.

THE DEATH OF MRS. HANNAH E. T. (WRIGHT) STILSON breaks another of the very few links remaining which bind us to the earlier history and scenes of our missions in Burma. Mrs. Stilson was born in Nelson, N. H., Sept. 21, 1820, and was baptized in the Baptist Church of Mason, at the age of twelve years. Her parents afterwards removed to Western New York, where she became a teacher in the public schools of Rochester, and was appointed a missionary of the American Baptist Missionary Union, sailing from Boston Oct. 18, 1849, for Burma. She reached Moulmein March 18, 1850, and labored with great usefulness and devotion among the Karens in the vicinity of Moulmein until 1852, when she was obliged by the failure of her health to return to America. For a time she remained in Rochester, but on July 15, 1858, she was married to Rev. Lyman Stilson of Nunda, N. Y., who also had previously been a missionary in Burma. They removed to Jefferson, Iowa, in 1871, where they resided until the death of Mr. Stilson in 1886, and where Mrs. Stilson has made her principal home since that time, and from whence she was called to her heavenly abode. Mrs. Stilson was a lady of eminent piety and entire devotion to the interests of Christ's kingdom. It was with great grief that she was obliged to surrender her missionary work for the heathen, and throughout her long life she has maintained a most lively and earnest interest in the foreign missionary work. The prosperity of Christ's kingdom in all the world was her life. Such deep and earnest interest in the salvation of the heathen as possessed the heart of our departed sister is becoming all too rare. May her spirit be imparted to many others.

EVANGELISTIC WORK IN PAS DE CALAIS

REV. P. A. HUGON

I NTERESTING social problems as well as the obstacles to gospel work in France are brought out in the following story of Baptist work in Pas de Calais, in the northeastern part of France. While some of the features of the work are peculiar, many of the difficulties are the same as found in every Roman Catholic country.]

The work of evangelization in Pas de Calais is almost wholly among the miners, who form a separate class from the rest of the people. They reside in workmen's cities (corons), built expressly for them by the colliery companies, outside the villages. Among the village people every one is known, and from father to son live and die in the same place; thus they become absolute slaves of traditional prejudices, whereas the miners, obliged to go from one mine to another, become more independent. A large number come from Belgium, from Alsace, some even from Italy, many from other colliery districts in France, seeking employment as soon as a new colliery shaft has been sunk.

It is to this mixture of families of different nationalities and from all parts of the country that we, after the blessing of God, owe the success of our work of evangelization. Outside the working classes we have been unable to gain many adherents to the gospel. The working miners and the workmen in a large iron manufactory have alone been accessible to our missionary efforts, whilst the peasants, shopkeepers, the well-to-do classes, and the employees, such as clerks, bookkeepers and others, whilst approving our principles, keep themselves prudently apart or apparently ignore us.

The mining companies have solved in an admirable manner the grave problem of cheap lodgings. For five or six francs per month the workman has a little house built by the company, composed of two or three

rooms on the ground floor, two on the first story, a cellar, a small courtyard, two little outhouses and a garden. An active oversight is maintained, and occasionally people who have bad habits, or are quarrelsome with their neighbors are sent away from the workmen's city and obliged to seek a lodging for themselves and their families in the surrounding villages. Once a year in the month of June the company delegates a commission to visit the gardens, and bestow prizes varying from five to twenty francs to those whose gardens are in the best condition. There are also prizes given to the neatest and cleanest kept household.

The average wages of a miner paid by the piece, that is according to the amount of work done, is four francs twenty-five centimes per day. Workmen paid by the day gain less, three francs twenty-five, or three francs fifty. A working day consists of nine or ten hours, from four o'clock in the morning until one or two in the afternoon. From the amount of their wages three per cent is deducted as a Provident Fund, in case of sickness and incapacity for work. To this fund the company also contributes. Thus in case of sickness the workman receives one franc forty per day and the doctor's visits and medicines besides. In case he is wounded the miner gets one franc ninety, instead of one franc forty. When he is by age or illness rendered incapable of working, he receives a pension of one franc per day for the remainder of his life.

For several years the mining companies have given up the former custom of making the miners work on Sundays; God be praised for this. But, alas! when it is seen what a bad use the miners make of their day of rest, one is ready to ask whether they would do worse in making a working day of their Sunday. In fact that holy day

is not for them the day of the Lord, but the day of sin and pleasures; and what pleasures! The directors of the companies, composed entirely of Roman Catholics and worldly people, instead of trying to develop the intelligence and the morality of their work people, have encouraged, by means of prizes, the multiplication of games. During the fine weather the railway stations are invaded every Sunday by crowds of musical societies, archers, arbalisters, and other gamblers. There are even societies to promote the cruel sport of cock-fighting. All these societies take their rise from the "cabaret" (saloon); here they are born, live and prosper; here also are quickly swallowed up the wages, the strength and the health of the miner.

More than half of the miners cannot read. Frequently, after talking with them in their houses or in the streets and offering them a tract, they would say, "I cannot read, sir." Others refused to accept a little book, saying: "It is useless to me, and there is no one in my neighborhood who can read it to me." Blessed be God, the government under the Republic has made instruction obligatory and gratuitous. There will still be illiterate persons, but their number will soon be reduced to very insignificant proportions. Nearly all those who begin to frequent our meetings and are unable to read, very soon feel the necessity of learning in order to follow the words of our gospel hymns, or "cantiques," as well as the reading of God's holy word, and frequently appeal to the kindness of a relative, a friend, a companion, even of a child, to teach them.

The passion for alcoholic drinks is general and inveterate, and the laxity of morals is of such proportions as to be impossible to describe in this paper. Sad is the state in which the children are born, grow up and have their characters formed, or rather deformed. The principles which guide their education are tyranny or caprice, according to the humor of the parents. Being them-

selves the witnesses of scenes of violence amongst their parents, as soon as they become of an age to gain a livelihood they leave home, and commence at the age of sixteen or seventeen a life of vice.

In Pas de Calais twenty-five years ago there were only Roman Catholics, but of all kinds, from the bigot who is working hard for salvation, to the unbeliever, hating the priests, but who would not for any consideration permit his children to miss taking their first communion. All these characters are still represented at this day; but with this difference: that sincere, honest Catholics are now scarcely to be found. Since the Republic has given liberty to the press the newspapers have unrelaxingly unmasked the hypocrisy and rapacity of the priests. The shameful scandals caused by the enforced practice of celibacy, formerly suppressed by the Jesuits under the Empire, have now received a publicity most disastrous for the clergy and for the Catholic Church. The miner left free to go to mass or not has little by little completely deserted the church; the women under pretext of their domestic occupations, have, although in a less degree, followed the example of the men.





REV. K. O. BROADY, D.D. REV. ARVID ULLMARK REV. ADOLPH DRAKE, D.D. REV. T. TRUVK

SOME BAPTIST LEADERS IN SWEDEN

THE WORK OF GOD IN SWEDEN

REV. K. O. BROADY, D.D., STOCKHOLM

THE heart of the mission throbs with gratitude to God for the aid rendered us through his people in America. He has made your society our staff of bread, and our hearts bless God and bless you. The unavoidable reduction made by your committee in the appropriations was wonderfully supplied by a member of our Mission Committee. When we came together after your letter had been received, to decide on the supports of our preachers and missionaries during the year, feeling sad at the thought that many of them would not this year get what they really needed, one of our brethren, the treasurer of the committee,

said: "Let them all get the amount they are used to and which they all need, and I will make up the balance." Oh, how our hearts rose in unutterable gratitude to God. It was such a relief.

The work in the Bethel Seminary gives every encouragement. I can see as never before the presence of the Lord in the midst of us as a school, carrying on his own divine work in recreating, moulding and sanctifying characters and life. We have a beloved band of brethren pursuing studies. One desire has taken possession of all their hearts, and that is, to live for God, and to preach the gospel of our Lord Jesus Christ.

ve promise under God of great use-

All are beneficiaries exsepting them, who think they have means to carry them through a three years' um. We keep on as yet demand- the new comers that they support ves the first year.

work in the churches is going on nly. There is no lack of prayer lack of effort. But what is every- ned is a greater outpouring of the it to kindle enthusiasm and zeal great work of saving sinners, and to efforts put forth to this end telling a very effectiveness of God's own . Still the work done is not with- na. Many are saved by it; many rooted and grounded in the faith, great mass of hearers, as well as amities at large where the work is arried on, are being prepared to give r ways of sinning and to receive the hen the day of visitation from on mes. And that day is coming. But tude of the State church, which has a hand to train all these people for gdom of heaven, is a greater hin- to our work than anything else. ach to the people, "Repent and be- because you must be born again if : to be saved." She preaches to the "You *are* born again." And her law. The struggle for the posses-

sion of the souls of the masses is very unequal. But truth and Christ will prevail in the end, and that is why God has patience as yet with the church.

Some little time ago a poor, sickly, help- less woman, a member of one of our churches in Gotland, applied to be aided and received into one of the charity-homes controlled by the influence and the author- ity of the church. "No," was the answer, "you are not baptized. We cannot receive any others than such that are. But if you be willing to be baptized, we will let you in and take care of you." The baptism thus insisted on is the pouring, practiced by the Lutheran Church. "No," the woman says, "I am baptized, and I cannot change my faith." She could not for her conscience sake yield. Finally, as the poor woman's need was very great, and the opinion of the community was roused against the mean- ness of the authorities, these said, "Well, we will take you in, but you must get a cer- tificate from your preacher that you are baptized." She procured the certificate and was received. Then, to make the thing sure, the priest comes to the home, places himself solemnly by the woman, and equally solemnly opens the book and reads the whole liturgy prescribed by the church in connection with the act of baptism. The weaknesses are not all secular; there are a great many of them that are religious.

THE DUTY OF MINISTERS

NT to press upon the clergy that it ould be made a part of their ordinary g that they should lead their people, means in their power, really to feel sion work, and to care for it as part work which the Lord Jesus Christ led upon every one of us to take his n. I want the clergy to be aroused : duty in this matter, and to be con- bringing it before their people, not on the occasion of a deputation ; down, or when there is a meeting for rpose, but time after time in the

course of the year, as a matter of Christian instruction. The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to the perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they cannot disre- gard without very certainly falling short of the standard of true Christian life. — *The Archbishop of Canterbury.*

AMONG THE BAPTISTS IN SWEDEN

REV. ADOLPHE DRAKE, D.D., STOCKHOLM

ON a journey to the south of Sweden I stopped for one day at the town of Linköping, where I studied for years at the gymnasium and afterwards was employed as a teacher. Here also the Lord had found me and led me to make my first efforts to serve him. A time of forty years had elapsed since I saw the place. What a marvellous work God had wrought in that time! When I left I could not find more believers in the town than I could count upon my fingers, and our only way of communication was in private conversation, as the fines for holding religious meeting for grown-up people were so heavy that no one ventured to open a room for one. Only to a Sunday-school a farmer opened his humble dwelling. In telling the Baptist Church in the place of this first enterprise for Christ, a woman arose and said, "I was one of the scholars." She also told me of another of these scholars who is a member of a Baptist Church. It was sweet to find the seed sown after many days. Had I been there a few months before I would have seen two aged mothers in Israel who had passed away, but their memory lingered with blessing. The Baptist Church of Linköping now counts about three hundred members. A nice chapel has been built and enlarged. Besides there is a Methodist Society of about the same number, and a widespread religious interest among the Lutherans.

My visit to Skane, the southern slip of our Scandinavian peninsula, containing some six hundred thousand people of our wealthiest population, was also very encouraging. The materialistic and socialistic influences from the continent are strongest here, having entered via Denmark. There are besides strong High Church tendencies. For decades our preachers have been striving against the tide, and my visit



BETHEL SEMINARY, STOCKHOLM

only confirmed the evidence of a decided and steady progress in later years. Malmö, the provincial capital, was the scene of a three days ministers' conference. The nice Baptist Chapel in Jerusalem street was not quite filled, but the occasion was declared by the brethren to be a decided step forward and promising well for the future. It had "broken the ice," as the Swedish saying is, of certain inveterate prejudices. A special feature was the presence of about a dozen members from Copenhagen, while national prejudices generally prevent intercommunication "across the strait."

I also visited three other centres of work in Skane. Even on weekdays in summer the people everywhere flocked together to hear the gospel, and were interested and attached to their preachers, who at each place have a small allowance from the Missionary Union. But even that little seems to be the only way of keeping their heads above water, although their churches have raised their salaries during the year, in one

case without its being asked for. At Helsingborg, the church never had a place of worship of its own, but now renting halls has become impossible. An excellent lot has been secured and the church prepares to build, though they will have a hard time of it.

I also took a trip northward to South Dalarne. Thirty-eight years ago I baptized the first four persons in that region. Out of these four there has sprung an association of twenty-eight churches, with about twenty-two hundred members. And yet there have been serious drawbacks, principally through the want of laborers. The prospects are very encouraging now, several faithful brethren laboring at different places.

I was entertained by the same family where the ordinance was first administered. The original four are still alive, as far as I know, though one is found in San Francisco. Those remaining here give every encouragement to the preaching of the gospel. The mistake in this region has been the too hasty organization of new little churches, too weak to exert any influence. Now three weak interests within a short distance of each other have called a common pastor, who with a little help from the Missionary Union has settled at Avesta, a thriving manufacturing village of some three thousand people. The church has grown from twelve to thirty-five members in one year.

IN THE HOME OF LUTHER

REV. F. A. REMLEY

THE State churches of Germany claim the exclusive privilege of caring for the religious wants of the people, and regard the Baptists as proselyters and interlopers. Of the population which in 1890 numbered 49,428,470, all but 726,739 belonged to the State churches. The Protestant churches had 31,026,810 members and the Roman Catholic churches 17,674,921 members. Since 1890 the population has been increasing at the rate of about half a million per annum, and these figures must be correspondingly increased, because in Germany people become Protestants and Catholics by birth. As these State churches have a religious monopoly which is protected by laws which in different parts of Germany permit and allow the persecution (under form of law) of Baptists and others who would work in that field, it would be interesting to know what is being done by these State churches to meet the religious needs of the millions under their control.

An article in *Der Hausvater*, a Lutheran paper published in Leipzig, throws some light upon the situation. According to the latest statistics, it says, there are 30,250

preachers in the State churches; 15,050 of these are Protestants and 15,200 Roman Catholics. Comparisons are odious, yet oft-times helpful. Alongside these facts place the following taken from the New York *Independent's* symposium on the progress of American churches for 1896: In the United States there are 35,237 Methodist ministers, 33,993 Baptist ministers, 11,154 Presbyterian ministers, 10,878 Catholic ministers, 5,993 Lutheran ministers, and of the other smaller bodies enough to make a grand total of 136,960 ministers, and these serve a membership smaller by over twenty-three millions than the membership which the 30,250 ministers of Germany serve. While in this country the Baptists alone furnish 33,993 ministers for our population of seventy millions, the Protestant State churches of Germany furnish only 15,050 for over fifty-two millions of people. The moral and religious conditions need not now be told. They are such as these facts would indicate. After a number of years residence in the Empire I am convinced that Germany is truly a Macedonia. Oh, for another Luther!



BAPTIST WORK IN BELGIUM

REV. MR. CADOT of Chauny, France, forwards the following encouraging report from M. F. Delilez, an evangelist engaged in the Baptist work in Belgium. This was opened but a few years since, and in spite of the serious obstacles met with, has shown very promising prosperity.]

Our method of evangelization here results in rapid progress. Since your visit several have been converted, while four other families, friends of the gospel, and their children attend the meetings at St. Vincent, and come pretty often to attend our services at Bellefontaine, where we are now. It is a beautiful village with six hundred inhabitants, and two kilometers and one-half south of St. Vincent. We have rented a very good house to place our modest baggage in, and we hold meetings there. A great many listeners come and have listened very well. However, the priest, being alarmed, has preached against us and has appealed to his partisans to chase us out of the place. I have availed myself of my journey to Rome and all that I saw at the Vatican and at the church of St. Peter, to explain to our hearers the seventeenth chapter of Revelation. One night, in reply to our arguments, somebody came and threw against our window a large stone, which shattered in pieces all the panes of glass except one. The news of this act of persecution being scattered at once in the village, the following evening we could not accommodate the crowd that came to our meetings, and for several days it was the same.

Every evening at seven o'clock we commence our services; but there are several men, women and children who come to learn hymns with my helper, M. Valet, at six o'clock in the evening, in such a way that there are people who stay from three hours and a half to four hours at the services,

and are not fatigued. After the hymns and before the service there is a lady who reads aloud tracts to the assembly, and all listen in silence. It is the gospel popularized.

A boarding-school teacher from B. after having heard us, invited us to go and hold a service at the place where she lived, which we did. Thirty-six from Bellefontaine and six or seven from St. Vincent went with us. We had a very good service and we were invited to go again. We have also held services at G rouville. We use all legitimate means to draw souls to Christ. Brother Valet having brought from Charleroi some pledges of the Blue Cross Society, we invited some drunkards to sign the pledge. At Villers and here some have been reclaimed by this means. We do not neglect to pay visits to the houses. Many questions which cannot be discussed at a public service are taken up in private conversation.

Self-denial for Christ.—Brother Valet and I always live very simply. During several consecutive weeks we have only spent seven or eight sous a day. It is the self-denial of Jesus Christ which saves the world. By contenting ourselves with very little, we are at the level of the people amongst whom we preach the gospel. We drink and eat rather less than they. Here at Bellefontaine M. Valet and I went into the neighboring wood and filled with dry leaves our two mattresses, and thus we have a good bed, but no better than those of our auditors. We dwell amongst them and we try to practice under their eyes the gospel we preach to them.

M. Cadot adds: "Our Brother Delilez works for God without any fixed salary. He has a little property at Boucelles, near Li ge. He has, we believe, given away the greater part for the work of the Lord."

THE TOKYO BAPTIST ACADEMY

PRINCIPAL ERNEST W. CLEMENT

THE fall term, which opened Sept. 10 and closed Dec. 24, was one of the most eventful in the history of our young institution. Its record contains the items of typhoon, rain-storms, sickness, moving, death, and also of many blessings. It was in some ways a "broken up" term; but it was also a consolidating, a knitting together of lines. It has been a time of suffering and discouragement; but it has also been a time of advance along several lines. As to the item of numbers, there is nothing of encouragement. At one time during the term the attendance reached the figure of twenty-five, but has since dropped a little. Day students, special students, come and go, so that the attendance is quite fluctuating. At one time the number in the boarding-department was twenty. It looks for the future of the school, so far as the number of students is concerned, has reached its maximum development under present conditions. It was during this fall term that death claimed its first victim among us in the person of our lecturer on Japanese law. He was not a professing Christian, but was a very progressive man, who wanted Christianization in his country, and was deeply respected in our little school. His death and the acquisition of a Christian man as a teacher of mathematics brought our faculty to the condition of being unanimously Christian; and at present every pupil in the school is either himself a professing Christian or from a Christian family. We

feel warranted, therefore, in claiming the Tokyo Baptist Academy as a distinctively Christian school.

We are continuing to make strong efforts to develop the principle of self-support, and have made a little advance in that direction by bringing the boarding-department into line. This is now entirely in the hands of the school; one student has charge of the purchases and accounts, and two others do all the work in the kitchen and the dining-room. But we are still unable to find work for all who wish to enter the school.

I take this opportunity of acknowledging with thanks the receipt of several gifts from friends in Japan and America: six fowls each from Rev. J. C. Brand of Tokyo and Rev. A. A. Bennett of Yokohama; from the latter also twenty copies of his English hymn-book; twenty-five copies of various school-books (new) from my college classmate, A. L. Abbott, Esq., of St. Louis; and twenty dollars from the Tabernacle Baptist Church, Seattle. These thoughtful and timely gifts are much appreciated.

We are also trying to introduce gradually the principle of self-government. One of the teachers has the oversight in the boarding department; but under him a monitor and a vice-monitor, elected by the students from among their own number, have direct charge and are the executive officers. The experiment has thus far worked well, and a healthy public opinion is growing up in the school.





STEAMERS AT MATADI, CONGO

PROGRESS IN THE CONGO FREE STATE

REV. CHARLES H. HARVEY, MATADI

THE railway has been constructed and traffic is running as far as kilometer three hundred and forty. The total distance from Matadi to Stanley Pool is three hundred and ninety kilometers. Two hundred and sixty-three kilometers are now open to public traffic at the great river Nkisi, the largest tributary of the Congo that the railway has to cross. A very fine iron bridge is being constructed over this river, which will be completed in a few months from now. Our Kifwa station is within two hours of it.

The returns from the two hundred and sixty-three kilometers exploited at present average no less than four hundred thousand francs (about eighty thousand dollars) per month. One month they even reached six hundred thousand francs, or one hundred and twenty thousand dollars. These receipts are from goods sent by the state, the trading-houses and the missions. When the remaining one hundred and thirty kilometers are opened for public traffic the income of the railway will of course be proportionately increased.

It is expected that the first locomotive will run into Stanley Pool in July next, and

by the beginning of April following the line be quite finished.

The prospects for the opening up and developing of the Congo Free State were never so good as they now are. The railway has already made a vast difference to the country as regards facilities for communication, and no doubt will ultimately be the making of the state.

The laws referring to alcoholic drinks passing into the interior beyond the Kuilu River are being strictly enforced. No man may have alcohol conveyed beyond that point without a special permit, and on no account is anyone allowed to sell any to the natives. There can be no doubt that while this law is respected (and there is no reason for doubting that it will continue to be respected) the benefits to the country conferred by the railway will be very great and the disadvantages minimized.

There seems to be a strong determination on the part of the authorities to deal with cases of alleged outrage, and justice is being dealt out pretty impartially. No fewer than sixteen subordinate officers have been punished lately for offences proved against them, and instructions issued to su-

perior officers with reference to the proper treatment of the natives are very urgent, and penalties for departure from them very severe.

The government is endeavoring to replace the old military tribunals by courts of justice at various central points in the interior, to be presided over by a judge, trained in Belgian law and independent of the military officers. This plan, if thoroughly carried out, will be entirely to the advantage of the poor native. At Matadi and Boma, where for some time there have been proper courts of justice, the natives are realizing more and more that they exist for them as

well as for the whites. Here at Matadi quite a number of threatened victims to the poison-giving in witchcraft palavers have escaped from their towns and have claimed protection from the judge, which is always given, and the guilty parties apprehended and punished. In fact throughout the cataract region and lower Congo witchcraft palavers are so completely interdicted, that in very few places do the medicine men dare to carry on their iniquitous trade openly. No doubt before long such practices will disappear entirely, for they are only upheld by the old men in order the better to tyrannize over their women and slaves.

LETTERS

FRANCE

AN INTERESTING FIELD

(Extract from a letter to Mrs. Robert Harris.)

FOR the work in the south we are much encouraged. The field is interesting, from Alais to Nimes, and in the vicinity. Our colporter, Brother Teurenand, opens doors easily to us. Yesterday I went with him to Bessèges, a mining village of about eight thousand inhabitants, where the gospel has been preached only by the Salvationists, who have just left their hall. Some Christian friends in this place have cordially received Teurenand, and have urged him to open meetings at Bessèges, promising to contribute according to their means to the expenses of the work that we shall do there. It is probable that we shall hire a hall in this little village, which is only thirty kilometres from Alais. The visits of Brother Teurenand are much appreciated. Several persons who had been touched in the meetings, urged by him to give themselves to God, have decided for Christ. We shall not succeed in finding a better man for our churches in Nimes and Alais. Brother Carlier also appreciates Teurenand very much. Our colportage work is very encouraging in the markets in the country, and from house to house we have very good reception. We have placed a great number of tracts and almanacs and also some New Testaments there.

J. SAINTON.

PARIS.

SWEDEN

REVIVALS IN SWEDEN

The present winter gives hope to be a time of visitation from the Lord to an extent that we have not had since the beginning of the last decade. It is not the effort of any special sensational preacher or preachers. Like the dew of heaven, it has come down upon the services of the regular pastors. It has begun in several of our centres of work and spread to the other places.

In the First Church of Stockholm there was a little quickening some five years ago, several young people being brought to Christ. These now have grown to be leaders of our Baptist Young People's Union. The young men with true anxiety for souls commenced prayer meetings in the middle of October. These have been kept up almost daily for three months, and would have been continued still but for the breaking down of the pastor's health. A goodly number, principally of young people, have experienced a change of heart, and fifty-four have been baptized. Three others of the city churches have also held protracted meetings and seen souls saved. The church of Gustofsberg, just outside of the city, also rejoices over a number of converts.

In the heart of the country we have two important centres. At Eskilstuna, the Sheffield of Sweden, we have an excellent worker, Brother

Olof Larson, for twenty years pastor of the church. He has been permitted to see a goodly number savingly impressed under his preaching. At three other churches in the Södermanland Association the same has been the case. In the smallest church seventy converts are reported.

The capital of Nerike, Orebro, has had a division. Yet in the First Church there has been a constant ingathering of souls ever since autumn. A neighboring large church, that of Asker, has a hopeful revival going on, mostly men coming forward. The churches of Wingaker and Osteraker also tell of a work of grace.

Turning to the south we have good news from Ostergotland. The two largest churches have led the van. At Norrköping the members began to pray for a blessing during the fall, and before the end of the year some droppings fell. At Linköping about fifty praise the Lord for his forgiving mercy. On the islands in the Baltic the church of Ed has continued daily meetings for five weeks. Old Christians have been quickened and many sinners saved.

The centre of the whole north is Sundswall, the lumber town of the Baltic. After years of difficulties the Lord has blessed the labors of the new pastor, Bro. J. Johanson. In the fall there were signs of a work of grace, and when daily meetings had been continued for a fortnight a meeting for converts was appointed. To a visitor the pastor said: "I wonder whether there will not be fifty." His guest counted seventy-four and saw more coming afterwards. On Jan. 30 a second meeting was appointed, and they counted one hundred and eighty-eight converts.

The churches of Swastwik, Njurunda, Torps-hammar and Stöde have also had a share in the gracious visitation. Four counties along the Bothnian Gulf have been evangelized during the last six months by sixteen preachers, aided by the local Missionary Union. For even the name of the great parental society of America has been adopted in Sweden.

In our northern uplands there is a single town, Östersund, the centre of these Swedish Alps regions. Our present laborer there is a very devoted man. After only a year's work, with the aid of the American Baptist Missionary Union he has been permitted to see a glorious work in town and sparks from the fire kindling in at least two outstations. But, says he, "The whole Association is on my heart for an outpouring of the spirit."

Tidings of joy multiply so that I cannot encumber my letter with more details. I hope that generous helpers of our mission with us will praise the Lord for these manifestations of his grace.

STOCKHOLM.

ADOLPH DRAKE.

NEW WORK IN SWEDEN

LAST fall I went in company with one of my members in the church to a city called Yonkoping. After some investigation we decided, on account of the association, to rent a large hall that seats five hundred persons, and commence mission work. Three of our preachers in the association agreed to stay there a month each and preach. A few Baptists were there, and soon several more were found out, having their letters of recommendation from other churches with them, and now a church has been organized numbering about thirty members, and the hall is often too small for those who come there to listen to the word of God. The city has a population of more than two thousand inhabitants, and is an important centre for religious work. The preachers were partly supported by you, and had a good addition to their churches. Mr. Olson in Sköfde writes:

"This winter has been the most blessed one that I have experienced since I commenced my work in the association. At the beginning of the new year we felt a powerful spirit in our meetings, and much people attended; and when we experienced this we continued our meetings every evening for two months, and the result of it was that more than one hundred persons were hopefully converted, and about half of this number have been by baptism added to the church. On account of the protracted meetings in the city I have had very little time to visit outstations. The clergymen in the State church have warned the people and preached against us, since they have heard that so many joined the church."

GOTHENBURG.

REV. T. TRUVE.

NORWAY

NEW CHURCH IN CHRISTIANIA

THE new building is now just under roof, and we expect to be able to dedicate it some time in January. The seating capacity in the main audience room will be between six and seven hundred, besides the lecture-room which opens into the main audience room. The first story will be occupied as stores. This chapel, or church, will

be the best, neatest, and most convenient of its kind in this city, and we hope to be able to get more of the better class of people. The interest is growing and the congregation is growing, and the confidence in the success of the church and the building is growing, and we need that especially. As the building will cost us when complete 115,000 crowns, we are making a great effort to raise the money to an amount that the rent of the three stores on the first floor will cover the interest of the money, but we lack about four thousand dollars. We expect to get a part of this from some of our sister churches in Sweden, who have expressed their willingness to assist in building a church in the capital of Norway, and we have thought possibly some could be gathered in England, as many tourists from there who are wealthy are quite interested in Norway.

I have been very much encouraged these three months, as we have had fourteen additions. Before I took this church I visited many of the churches as far up as Trondjhem, and have worked up a plan of systematic giving. Among the places I visited was Risør, a little number all discouraged about their church being too large. There we had a special blessing. The church was overfilled with people, and nearly forty told me they had found peace with God, and more than one hundred are earnestly seeking. Thirteen have been baptized, and many more are studying their Bible to find the truth. Never before had that city been so visited by the pouring out of spirit. These that were saved are all of a better class of people. I was there three weeks in all, but regretted to have to leave them, as they have no pastor. Thus the fields are ripe unto the harvest, but the laborers are few.

REV. E. L. MYRLAND.

REPORTS FROM NORWAY

Tromsø.—Rev. N. K. Larsen writes: "The meetings have been held as usual Sundays as well as weekdays. Good interest has been manifested at the meetings. One has been baptized."

Trondhjem.—Rev. W. Huga writes: "The work has been carried on as before, with two and

sometimes three meetings on Sundays and two during the week. Outlying districts have been visited. A better interest is apparent in the Sunday-school. We have had four additions during the quarter."

Christiansund.—Rev. A. J. Ones: "I began work here in November. Since that time our meetings have increased, especially our Sunday services. The field here is reported to be a hard one, but we believe the blessing will come by prayer, faith and hard work."

Bergen and vicinity.—"The work has been carried on by the pastor and the missionary. One hundred and seventeen meetings have been held. Several other brethren have also held meetings in different parts of the district. We have had four additions to the church."

Krogera.—Rev. Mr. Andresen: "We have had meetings three times Sundays and one week-days. They have been well attended. We have also had meetings on the outstations twice a week. I have visited Risør twice and Longesund three times. One has been added to the church."

Fredrikspold.—Rev. Mr. Brønnum: "The church here is progressing both spiritually and temporally. Beside the work in the city we have opened three outstations. We have open doors before us everywhere if we only can enter. Several of the brethren go out preaching regularly. Three have been added to the church."

Tistedalen.—Rev. K. O. Tonnes writes: "Notwithstanding our trials we have felt the spirit of Christ and our meetings have been well attended. Our inviting little chapel burned down and the insurance was so low that we sustained quite a loss, and it will be hard for us to build again. Two have been added to the church."

Skien.—Rev. A. Milde: "We have sometimes three and sometimes four meetings every Sunday. The Young People's Union has been very active and has done good work. Melum, where we have a little church, has been visited. Brother Seehuns, editor of *Zion's Herald*, has done good work in the Bible class and the B. Y. P. U. We have a Sunday-school of one hundred and a membership of 110."

DONATIONS

RECEIVED IN FEBRUARY, 1898

MAINE, \$173.57.	
Buckfield ch.	\$4 90
Charleston, Rev. W. H. Clark, for nat. pr., care Dr. Bunker	25 00
Charleston, Mrs. J. H. Higgins, for nat. pr. in India ..	25 00
Bowdoinham, W. H. Gould ..	1 00
Harrison ch.	1 50
Livermore Falls ch.	8 28
Fairfield, 1st ch.	7 75
Hancock Asso., per Clarence Emery, Eden ch. \$4.40; Sedgwick ch. \$7.60; Lamoine ch. \$4.40; Franklin ch., 80c.; Brooklin ch., \$6.40; North Sedgwick ch., \$2.00; Surry ch., \$4.00; Ellsworth ch., \$4.40; West Ellsworth ch., 40c.; Penobscot ch., \$3.20; East Bluehill ch., \$1.60; Winter Harbor ch., \$1.60; Manset ch., \$2.40	43 20
Arroostook Asso.: Hodgdon ch., 90c.; Presque Isle ch., \$2.30; Amity ch., 70c.; Caribou ch., \$1.95; Houlton ch., \$7.50; Carry ch., \$1.20	14 64
Jemtland Y. P. S. C. E., sup. Tau Hu, Swatow, China, care Rev. W. Ashmore, Jr.	32 00
Lincoln Asso., per Herbert E. Thayer, Treas.: West Rockport ch., \$1.90; Belfast ch., \$1.00; Warren ch., \$7.31	10 30

NEW HAMPSHIRE, \$51.79.	
North Londonderry ch., per Rev. A. Locke	3 50
Plaistow Y. P. S. C. E.	1 25
Newport ch.	11 33
East Weare, Mrs. E. C. Merriam	5 00
Greenville ch.	5 00
Peterboro ch.	10 00
Rumney Y. P. S. C. E.	2 71
Hanover, Mary B. Huntington	10 00
South Lyndeboro, Mrs. F. B. Richard's family	1 08
East Weare, Mrs. C. E. Eaton ..	1 00
East Westmoreland Y. P. S.	1 00

VERMONT, \$290.33.	
Bennington ch., tow. salary Miss C. A. Converse	65 11
Rutland ch., do.	52 97
Burlington, 1st ch. S. S. class, No. 2, first payment on 1898 for sup. of Potheopogu Henry, care Rev. W. R. Manley, India	7 41
Johnson Y. P. S. C. E.	3 00
Montgomery Centre ch.	6 52
North Bennington ch., tow. salary Miss C. A. Converse for 1897	25 00
West Rupert, Lucy A. Sherman	9 00

Hinesburg ch.	\$20 00
West Haven ch.	29 24
Perkinsville ch.	15 50
Fairfax ch.	9 00
Lowell ch., Ladies' Circle, soc.; Mr. and Mrs. Buzzell, \$1.00; Mr. and Mrs. Weed, \$1.00; Mr. and Mrs. Richardson, \$1.00	3 50
Windsor, 1st ch.	5 50
Bellows Falls, 1st ch.	12 49
Essex, W. E. Huntley	20 00
Jericho ch.	6 09

MASSACHUSETTS, \$3,169.38.	
Osterville Y. P. S. C. E.	3 00
Foxboro ch.	33 23
Boston, Tremont Temple	640 40
" Y. P. S. C. E., tow. salary of Robert Harper, M.D.	5 00
Palmer, 2d ch.	30 96
Clinton, 1st ch. Y. P. S. C. E., North Billerica Y. P. S. C. E., Barre ch.	6 32
Newton Centre, 1st ch. of Newton	7 50
Newton Centre, A. W. Benton	9 00
Cambridge, Broadway ch., of which \$200 is from a member	420 29
Somerville, H. P. Hill, for sup. Soo Per and Requa, in Dr. Bunker's field	50 00
Boston, Clarendon-st. Y. P. S. C. E. (of which \$118 is for sup. nat. prs., Nirmal, care Rev. O. L. Swanson, Sibsagor; Hpo Theng, care Rev. L. W. Cronkhite, Bassein; Kathopolli, care Rev. W. E. Powell, India; Goddala, care Rev. W. E. Powell, India)	275 00
Boston, Clarendon-st. ch., Chinese S. S., for nat. pr. in China	25 00
Charlestown, Bunker Hill Y. P. S. C. U., for sup. of nat. pr. in India	16 75
Newton, Immanuel ch., add'l, Brookline, Mrs. E. C. Wilson	200 00
Lowell, 5th-st. ch.	17 25
Salem, Central ch.	26 08
Cambridge, Sw. ch., from a lecture on Spain by Rev. E. Lund	10 60
Boston, Harvard-st. Y. P. S. C. E., tow. sup. Wau Bye, care Rev. W. F. Thomas, Burma	6 25
A friend	50 00
Peabody, 1st ch.	10 70
Rochdale, Greenville ch.	41 02
Boston, Mr. and Mrs. W. E. Pattison	1 00
Manchester ch.	6 62
Vineyard Haven ch., Mr. and Mrs. D. F. Chessman	10 00

Dorchester Temple ch. Y. P. S. C. E., tow. salary of J. S. Grant, M.D.	\$23 00
Winchester, 1st ch.	4 00
Chelsea, Cary-ave. Y. P. S. C. E.	2 50
Groton S. S.	3 25
Fall River, 1st ch.	76 00
Groton, Groton Heights ch.	5 24
Salem, Calvary ch.	5 12
Webster, 1st ch.	25 00
Boston, Erastus B. Badger	100 00
" Tabernacle ch.	13 90
Wakefield ch.	54 58
Stoneham, 1st ch.	21 50
Mansfield, 1st ch.	34 00
" Mrs. J. T. McCool	1 00
Springfield, a friend	50 00
Roslindale Y. P. S. C. E.	14 00
North Attleboro Y. P. S. C. E., for sup. of Moung Onet and Ma Cha, care Rev. C. L. Davenport	12 50
Cambridge, 1st ch., Mrs. W. H. Phelps, for sup. of Pumba Somana, care Rev. A. C. Fuller	5 00
Littleton, 1st ch.	15 50
Vineyard Haven ch.	5 08
Norton ch.	3 50
Grafton, C. R. Prentice	10 00
" B. V. P. U.	10 00
Worcester, West Boylston ch., Adams-sq. ch.	14 31
Boston, 1st Mariners ch.	15 00
Fitchburg, Highland Y. P. S. C. E.	12 10
West Newton S. S., for sup. nat. pr., care Rev. W. F. Thomas	6 00
Allston, Brighton-ave. ch.	50 00
Lowell, Worthen-st. ch.	90 00
Amherst, Mrs. K. Holt	27 34
East Somerville ch.	5 00
Littleton S. S.	167 00
Southboro, Clarissa K. Davis	3 00
Holliston ch.	20 00
Wakefield S. S., for sup. of Koo Nee, care Rev. C. L. Davenport, Burma	10 00
Malden, 1st ch. Y. P. S. C. E., tow. sal. Rev. J. E. Cummings	25 00
Pocasset S. S., per C. S. Wright, Supt.	30 00
Chelsea, 1st ch., Rev. W. F. Smith, tow. sup. Shiah Oang Bong or Um Fah, care Rev. W. F. Thomas, Burma	1 00
Andover ch.	25 00
"	33 47

RHODE ISLAND, \$419.13.	
Providence, Central S.S. (same being class collection of Mrs. A. M. McCrillis and half of the class collection of Mr. W. T. Peck) for the year 1897	12 69
Providence, Pearl-st. ch.	3 25

Phenix ch.	\$6 19
" Y. P. S. C. E.	17 31
Providence, J. V. Oosterhout, to sustain San Lee nat. mis- sionary at Toungoo, Burma, care Dr. Bunker	40 00
Warren, S. B. Sanders	5 00
Providence, Miss Elizabeth B. Welch	50 00
Pawtucket, Woodlawn B. Y. P. U., for the Shoaling Sta- tion	25 00
Pawtucket, 1st ch. (of which \$20 is from C. M. Tower in memory of his wife, Mrs. M. E. A. Tower)	105 69
Allenton S. S.	5 00
Providence, 1st ch.	150 00

CONNECTICUT, \$265.06.

South Norwalk Y. P. S. C. E.,	6 70
East Norwalk S. S.	5 75
Strafield ch.	10 00
Ansonia, 1st Y. P. S. C. E. " C. E. Day offering"	5 00
Hartford, South ch.	38 00
Litchfield, E. B. Brown for the Telugu mission	2 00
Clinton, Mrs. P. M. Watrous, Haddam ch.	5 00
Rockville, Mr. and Mrs. Wm. Butler	150 00
Rockville, E. G. Butler	30 00
Stepney S. S.	5 00
Hartford, Olivet ch.	4 61

NEW YORK, \$5,096.83.

Meridian ch.	1 50
Troy, 2d ch.	50 00
Philadelphia ch. Y. P. S. C. E., for personal use of Rev. W. O. Valentine	5 00
New York, Madison-ave. ch. in part	985 73
Marion ch.	12 80
" Y. P. S. C. E., tow. sup. Co Co, a Karen preach'r, care Rev. A. V. B. Crumb	15 00
Fort Covington ch., Mrs. D. Gillis	5 00
Greenville, Mrs. C. F. Boyce, Hoosick Falls, 1st ch.	15 79
Rhinebeck, from a poor woman for the Telugu mission	2 00
Schenectady, Immanuel ch.	24 07
Bristol Springs, a friend	2 00
Buffalo, Mrs. Anna M. Hed- strom	500 00
New York, Madison-ave. ch., add'l	585 00
Buffalo, Cedar-st. ch., young men of the F. L. C.	5 53
Brooklyn, Mrs. E. B. Marshall for the Telugu mission	15 00
Rochester, 1st ch., per A. H. Mixer	77 00
New York City, Alexander-av. S. S., for sup. of Ko Shave Min, care Rev. E. Grigg	50 00
Staatsburg, Mrs. Sarah Bold, Troy, 5th-ave. ch.	199 50
Hoyt Corners, Mrs. Mary E. Dickerson	1 00
Fredonia ch.	103 59
" S.S., for boys' school, Tokyo, Japan, care Rev. E. W. Clement	8 17
Carmel ch., annuitant acct. of Mrs. Keziah Erwin, Mosier- town, Pa.	5 00
West Township, Chas. F. Sea- bury	5 00
Rochester, Wilder-st. ch.	10 00
Brooklyn, 6th-ave. S. S., for school work, care Rev. L. W. Cronkhite, Basmeh	25 00
Elmira, South Side ch.	5 00

Hamilton, 1st ch.	\$251 40
Belfast B. Y. P. U.	5 00
Spencer, Judson Miss. Band ..	13 15
Port Dickinson ch.	7 07
Binghamton, Conklin-ave. Y. P. S. C. E.	8 00
Buffalo, Emmanuel ch.	62 52
East Cameron ch.	7 00
Olean Y. P. S. C. E.	5 00
Skaneateles ch.	6 35
Ira ch.	1 50
Fleming ch.	16 27
Jamestown, a friend of mis- sions, toward work of Rev. I. S. Hankins, Atmakur, India	30 00
Corning Y. P. S. C. E.	10 03
Canisteo ch.	30 00
Oxford S. S. Christmas offer- ing	18 68
Milan ch.	4 34
Bethany ch.	16 75
South Alabama ch.	2 00
Le Roy ch.	29 07
Waterliet ch., add'l.	16 00
Albany, Memorial S. S.	17 17
Schenectady, Villa Road S. S., Hudson ch.	18 52
North River ch.	3 00
Mt. Morris ch.	16 30
" S. S.	5 00
" Y. P. S. C. E.	2 50
Canaseraga Y. P. S. C. E.	1 00
Livonia ch., tow. work of Rev. T. D. Holmes, Kinkwa, China	50 00
Lebanon ch.	8 85
" S. S.	2 50
Randallville S. S.	2 43
Hamilton, South Y. P. S. C. E., Morrisville ch.	1 75
Chittenango Y. P. S. C. E., Madison B. Y. P. U., Asso'n'l Union, tow. sup. Che Ka, care Rev. J. W. Carlin, D.D., Ung Kung, China	4 00
Little Falls ch., thank offering, Walesville ch.	18 00
Whitesboro ch.	2 72
Elbridge ch.	43 00
Fabius Y. P. S. C. E., tow. sup. Anek, care Rev. E. G. Phillips, Tura, Assam	62 73
Geneva ch.	10 00
Orleans Y. P. S. C. E.	83 50
Canandaigua ch., of which \$9.31 is from S. S., tow. sup. nat. pr.	3 65
Knowlesville ch.	38 03
Burlington Flats Y. P. S. C. E., " Y. P. S. C. E.	19 75
Ithaca Tabernacle ch.	2 00
" Y. P. S. C. E., " ch. S. S.	2 75
Trumansburg ch.	2 20
" S. S.	19 00
Enfield Y. P. S. C. E.	6 00
Stephentown ch.	1 25
Berlin Y. P. S. C. E.	7 60
East Poestenkill ch.	4 00
" S. S.	2 50
" Y. P. S. C. E., Savona Y. P. S. C. E.	1 10
Providence ch.	5 00
Johnstown ch. in part	9 00
Walls Y. P. S. C. E.	14 00
Ballston Spa Y. P. S. C. E., Ogdensburg ch.	2 00
" S. S.	10 25
" Y. P. S. C. E.	50 00
Nicholville, Mrs. C. S. Day ..	10 00
Canton S. S.	15 00
Lakeville ch.	2 00
North Granville Y. P. S. C. E., Granville Y. P. S. C. E.	11 30
Rotkall Y. P. S. C. E.	2 50
Whitehall S. S.	10 00
Salem B. Y. P. U.	1 60
"	3 00
"	2 00

Newark ch.	\$45 56
Marion, Rev. J. D. Merrill ..	3 00
Macedon Y. P. S. C. E.	1 00
Lyons ch.	10 89
" Y. P. S. C. E.	2 00
" S. S.	1 73
Harpursfield Y. P. S. C. E.	2 00
New York City, Mt. Morris ch. " Home for Aged	20 00
"	8 54
New York City, Amity ch., Mrs. Amelia H. Hope	50 00
New York City, Central ch. Men's League	16 00
Mt. Vernon, a friend	15 00
Nanuet Y. P. S. C. E.	4 00
Brooklyn, Greenwood ch.	360 36
" Bedford Hgts. ch.	3 11
" Bushwick-ave. ch.	36 00
" Emmanuel ch.	500 00
" Flatbush ch.	6 61
Dykemans ch.	40 00
Amenia ch.	41 00

NEW JERSEY, \$1,269.60.

Jersey City, Bergen ch., Miss Eva Palmer, tow. sup. nat. pr., care Rev. A. V. B. Crumb	6 25
Camden Asso., a friend, for nat. pr. at Sandway, care Rev. C. L. Davenport	16 25
Asbury Park, 1st ch.	5 00
Montclair, 1st B. Y. P. U., for supplies for mission school, care Rev. L. W. Cronkhite, Burma	25 00
Warrenville, S. D. Knapp, a birthday offering	3 00
Newark, Roseville ch.	26 00
Linden ch., for Gurzalla Chapel Fund, care Rev. Jno. Duss- man	5 00
Camden, 1st ch., for do.	5 00
Mt. Holly ch.	60 42
Linden ch., Camden	76 25
" S. S.	10 00
Haddonfield S. S., for Mong Pe So, care Rev. C. L. Daven- port	65 00
Tuckahoe ch.	2 00
1st ch., Camden	100 00
Central Riverton and Palmyra ch.	8 71
Spring Side Mission, Burling- ton, for nat. pr., care Rev. L. W. Cronkhite	12 50
Elizabeth, Central ch.	319 03
George's Road ch.	5 51
Phillipsburg ch.	10 80
Central Trenton Y. P. S. C. E., for Palipati Jacob, care Rev. W. A. Stanton, Kurnool	12 50
Chesterfield ch.	7 25
Clinton-ave. ch., Trenton ..	50 00
Bordentown ch.	81 54
Point Pleasant ch.	15 00
Holmdel, Oak Grove C. E., for Gurzalla Chapel Fund, care Rev. Jno. Dussman	5 00
Hightstown, Dr. O. P. Eaches, for do.	5 00
Bridgeton, 1st ch., pastor's S. S. class, for do.	5 00
Sewell ch.	8 85
Bridgeton, Pearl-st. ch.	18 30
" Berean ch.	21 35
" 1st ch.	43 55
" " S. S.	5 00
Mt. Olive ch.	6 00
Morristown, Young Ladies' Bible class and Jr. Y. P. S. C. E., for nat. pr., Lund, Ind.	11 11
Morristown ch.	13 00
Elizabeth, 1st Jr. Y. P. S. C. E., for nat. pr. in India	11 94
Jersey City, Bergen ch.	5 00
Rahway ch.	21 46

South Plainfield ch.	\$10 75
Bloomfield ch.	7 40
Bayonne ch.	4 10
Hackensack, Calvary ch.	40 64
Jersey City, North ch.	71 89
Rutherford ch.	21 25
Ladies' Missionary Social Union, for address.	5 00

NOTE.—Correction in January report: The amount reported from Dr. J. C. Stiffler should have been "J. C. S." for B. Johan, care Rev. J. Dussman.

PENNSYLVANIA, \$2,054.14.

Philadelphia, W. Graham Tyler, in memory of Miss Daisy Tyler	50 00
Philadelphia, 5th ch., Light Bearer's Mission Band, for the boys' school in Tokyo	5 00
Philadelphia, J. n. o. C. McCurdy, tow. sup. of Dr. A. H. Henderson and wife, Moné	600 00
Philadelphia, Mantua S. S., Mr. Kirby's class	50
Philadelphia, Immanuel Mission	20 74
Philadelphia, Immanuel S. S., Belmont-av.	7 04
Philadelphia, Mrs. Lemuel Moss, for Telugu fam. sufferers, care Rev. W. R. Manley	2 50
Philadelphia, Frankford-ave. ch., add'l	2 30
Philadelphia, a friend	50 00
W. H. R. C., for Telugu famine sufferers, care Rev. W. R. Manley	10 00
Philadelphia, Get these man e King's Daughters, for nat. pr., care Rev. L. W. Cronkhite	15 00
Philadelphia, Trinity ch.	79 50
Wm. E. Burk Band, to be added to appropriation for Rev. W. E. Seagrave's work	35 00
Philadelphia, Chestnut-hill ch.	18 00
Mrs. M. G. Calder, New Tabernacle ch. in part	40 65
Philadelphia, Oak Lane ch.	20 25
Epiphany ch.	57 57
Bethlehem ch., in part	83 00
Philadelphia, Bethlehem S. S. Mrs.	25 16
Emma C. Knowles	300 00
Philadelphia, Bethlehem, Lower Dublin ch.	20 00
Philadelphia, Bethlehem, 2d ch., Mrs. Eliza Cathcart and Mrs. Carrie I. Gordon, memorial for nat. pr., care Dr. Downie and Rev. J. R. Goddard	35 00
Philadelphia, 2d Germantown B. Y. P. U., for nat. worker, care Rev. P. Frederickson	11 89
Hatboro ch.	28 84
C. C. McNair, for nat. pr., care Rev. L. W. Cronkhite	30 00
Lower Providence ch.	19 50
Clark's Green ch.	25 19
Zoar ch., for Telugu famine sufferers, care Rev. W. R. Manley	4 80
R. M. Welles	10 00
Ebensburg ch.	4 00
Clarion ch.	26 69
Leatherwood ch.	7 71
Mountain Dale ch.	2 80
Brandywine ch.	1 50

Jersey Shore S. S.	\$1 91
Newberry Memorial ch.	6 37
Old Shamokin ch.	4 00
Danville, 1st ch.	12 70
Warren ch.	10 00
Pittsburg, Shady-ave. ch.	225 00
Turtle Creek ch.	2 70
Duquesne, 1st ch.	21 00
Grardville ch.	9 50
Waynesburg ch., tow. constituting Rev. J. E. Darby, D. D., H. L. M.	40 00
Pittston, Luzerne-ave. Y. P. S. C. E., for nat. pr., care Rev. C. H. I. Fisher	18 75
A. J. Still	3 00
Mrs. A. M. Clark	10 00
Rev. B. E. Jones	3 00

DELAWARE, \$186.48.

Wilmington, Bethany ch.	154 20
B. Y. P. U., for nat. pr., care Rev. L. W. Cronkhite	25 00
Wilmington, Calvary ch.	7 28

DISTRICT COLUMBIA, \$31.34.

Georgetown, Gay-st. Ladies' Missionary Society	6 34
Washington, 1st ch., Immanuel Circle	25 00

OHIO, \$123.40.

Cincinnati, 9th-st. ch., Chinese S. S. for educating boy, care Rev. Wm. Ashmore, D. D., Swatow	13 00
Bethesda, Ebenezer ch.	8 40
Toledo, Delie Curtis	100 00
Fredericktown ch.	88
B. Y. P. U.	1 12

INDIANA, \$70.33.

West La Fayette ch., for the Telugu mission	3 75
Terre Haute S. S., Class No. 6, Evansville, 1st ch.	5 00
B. Y. P. U., tow. passage of Dr. Harper	5 00
Evansville, Calvary ch.	17 00
Porter County, 2d ch.	5 00
Mitchell ch.	2 15
New Hope ch.	2 75
Bicknell ch.	3 00
Edwardsport ch.	5 00
Indian Prairie ch.	11 53
S. S.	1 65
Ottwell ch.	1 00

ILLINOIS, \$584.68.

Bunker Hill ch.	8 71
Hadley ch.	3 35
Sandwich ch.	16 10
El Paso S. S., tow. sup. Ongole student	25 00
Mrs. E. C. Evans, in memory of David Evans, tow. sup. of Ongole student	25 00
Gibson City, Rev. Geo. Wilson	100 00
Carrollton, Ada Heron, for work in China	5 00
Richland ch.	3 70
Anna ch.	3 45
Chicago, Maplewood ch.	1 00
Messiah ch., Mrs. J. Dixon, for work, care Rev. C. H. D. Fisher, Tokyo	30 00
Chicago, 2d ch., a friend	43 00
Englewood, Dr. E. T. Allen	3 80
Morgan-pk. ch.	81 43
Polo Y. P., tow. sup. Breder, care Rev. J. M. Foster, China	6 00
East Lynn ch.	6 50
Kankakee ch.	9 00

Kankakee, Mrs. S. B. Burchard Pastor	\$50 00
Princeton ch.	5 00
Roseville ch.	19 90
S. S., tow. sup. Uloori Ramiah, care Dr. Clough	12 30
Cartersville, H. F. Benton	1 00
Chicago, 2d Sw. Y. P.	30 00
Austin, Sw. S. S.	6 60
Evanston, Sw. ch.	9 85
Moline, Sw. Ladies' Soc., tow. sup. Luke, care Rev. O. L. Swanson, Assam	30 00
South Chicago, Sw. Tab. ch.	3 00
Y. P.	31 60
Sycamore, Sw. ch.	5 00
Chicago, Pilgrim Scand. ch.	5 19

IOWA, \$176.63.

Pleasant Corners ch. at Fred-eric	5 00
Sibley B. Y. P. U., tow. sup. Dr. Robert Harper	5 00
Iowa City ch.	15 75
Coldwater, Rudolph Landes, Sperry ch.	25 00
S. S.	1 06
Medapolis ch.	4 00
Burlington, Walnut-st. ch.	4 55
Columbus City ch.	3 25
Prairie Flower ch.	5 85
Y. P.	3 00
S. S.	2 40
Ainsworth ch.	10 00
Centreville ch.	16 10
Red Oak, Ethan Harris	5 00
Clarinda ch.	2 92
Camanche ch.	18 70
Wilton Junction ch.	5 00
Eddyville Y. P. S.	5 80
Osage S. S.	6 40
Forest City, Elias Pearson	2 00
Newell, Danish Ladies' Miss. Circle, for work of Rev. C. Nelson, Africa	5 00
Alta, Dan. Wom. Soc., for do.,	20 00

MICHIGAN, \$326.91.

Bath, Ernest Wilhelm	3 00
Coldwater ch.	15 60
Reading ch.	5 71
B. Y. P. U.	65
Eaton Rapids ch.	42 24
Augusta ch.	2 00
Kalamazoo, Bethel ch.	8 70
S. S.	12 87
Medina ch.	6 00
Dover ch.	1 00
Vassar ch.	2 75
West Bay City ch.	20 00
Owosso ch.	3 00
Benton Harbor ch.	3 00
L. M. Barnes, Three Rivers ch.	9 30
Dexter B. Y. P. U.	2 15
Fowlerville, John C. Ellsworth	25 00
Novi, Mrs. O. M. Whipple	5 00
Tawas City, Rev. A. Waterbury and wife	5 00
Detroit, 1st ch.	105 00
North ch.	10 00
North-st. c., add'l	3 00
Oakland ch., add'l	1 82
S. S., add'l	1 00
Grand Rapids Wealthy-ave. B. Y. P. U., tow. sup. B. W. in India	3 35
Lowell ch.	11 00
Charlevoix ch.	3 25
Gaylord	5 50

MINNESOTA, \$540.33.

Minneapolis, 1st ch., Mrs. Lydia M. Campbell	10 00
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Donations

157

St. Paul, 1st ch.	\$72 30
" " for deficit	5 00
Stillwater S. S.	5 00
Kasota ch.	6 11
Garden City ch.	12 00
Cheney, Mrs. J. G. Briggs	100 00
Albert Lea Amer	2 00
Lansing ch.	12 00
Hector ch.	2 30
New Auburn ch.	5 00
Kasson ch., for Rev. C. Nelson, Africa	6 25
McIntosh, Anna and Hulda	1 00
Opstead ch.	6 25
" S. S.	1 00
Hector, Mrs. Holm	3 00
Lake City, Sw. S. S.	5 00
McIntosh, C. Johnson	4 00
" J. Colborn	2 00
Reynolds ch.	10 00
Denver, a friend.	10 00
Burchard ch.	1 00
Oscar, Mrs. Heyeth.	20 00
Atlas, E. M. Ekdohl.	3 00
Minneapolis, 1st Sw. ch., tow. sup. Rev. E. Lund, Spain.	73 57
Cambridge ch., for do.	20 49
Stanchfield ch., for do.	24 37
Isanti, 1st ch., for do.	38 75
West Superior ch., for do.	4 00
Denver, a friend, for do.	5 00
W. Duluth ch., for do.	6 00
Isanti, North ch., for do.	10 00
Fish Lake ch., for do.	13 00
St. Paul, 1st Sw. ch., for do.	41 24

WISCONSIN, \$189.60.

Stoughton ch.	17 22
" S. S.	1 84
" Y. P. S.	95
Oshkosh, a friend	2 00
Oconomowoc ch.	23 00
Ashland, Y. P., tow. sup. Rev. W. S. Sweet, China.	15 00
Columbus, J. I. Merriam and wife.	25 00
River Falls ch.	16 50
Kendall ch.	28 00
Fairfield ch.	2 30
Wauwatosa, Rev. W. I. Colburn	5 00
Antigo, Rev. A. E. Irving	1 50
Oshkosh, 1st ch.	43 25
Neeah ch. (Dan.), tow. sup. Rev. C. Nelson	3 04
Eureka, Dan. Wom. Circle for do.	5 00

KANSAS, \$343.87.

Harmony ch.	5 25
Nickerson ch.	3 10
" Y. P. S.	1 50
Raymond ch.	4 65
Alden ch.	18 28
Vicksburg S. S.	1 80
Kensington ch.	3 90
Lawrence, Rev. L. J. Dyke	5 00
Olathe, J. B. Tinker	5 00
Kansas City, 1st ch.	7 70
" Y. P. S., tow. sup. nat. pr.	1 00
Marion Township, C. C. Renick.	1 00
Garnett S. S.	68
Sabetha Y. P. S., tow. sup. nat. pr., care Rev. J. W. Carlin, D.D.	35 00
Sabetha, S. J. Miner, tow. L. M.	10 00
Hiawatha ch.	23 62
Phillipsburg, J. Putnam	1 00
Smith Centre ch.	1 00
Norton S. S.	1 50
Clyde ch., des. to Miss Sarah Kelly, Ongole, India.	12 00
Ada ch.	19 67

Minneapolis ch.	\$12 69
" Y. P. S.	1 09
" W. C.	1 50
Asherville ch.	5 65
Simpson ch.	15 65
Coffeyville, S. W. Clark	20 00
Chanute, W. C.	10 00
Kansas City, Y. P. S., tow. sup. nat. pr.	12 50
West Union ch.	2 14
Burden, Joel Dyer.	100 00

NEBRASKA, \$55.84.

Lincoln, 1st ch., B. Y. P. U.	11 00
Arnold S. S.	3 05
Tecumseh ch.	2 25
Marland ch.	2 50
Union ch.	2 31
Holdrege S. S.	2 22
Juniata ch.	3 84
" S. S.	4 47
Hastings ch.	6 00
Gothenburg S. S.	1 50
Valley, W. C.	15 00
Estina, W. C.	5 70

COLORADO, \$163.35.

Denver, a friend of the Capitol Hill Baptist ch., to constitute its pastor, Rev. C. W. Williams, H. L. M.	100 00
Ouray, M. D. Chandler	10 00
Colorado City Y. P. S.	5 35
Colorado Springs Y. P. S., tow. sup. nat. pr.	10 00
Colorado Springs, tow. sup. Bible woman.	10 00
La Junta, Y. P. S., tow. sup. nurse, Nalgonda, India	10 00
La Junta, Jay Anderson des. to Miss Eta Edgerton, Nalgonda, India.	18 00

CALIFORNIA, \$259.82.

Redlands, Miss Bessie Harris, for Dr. Bixby's house.	10 00
Oakland, Sw. ch., Rev. A. W. Backland and W. Werner, tow. sup. nat. pr., Sandoway, San Francisco, 1st ch.	12 50
" Y. P. S. C. E.	26 30
sup. student, care D. A. E. Smith, Insein.	6 25
Rivera ch.	2 40
Alhambra ch.	2 20
Azusa ch.	9 85
" Y. P. S. C. E.	8 00
Monrovia ch.	4 28
Corona ch.	3 06
Colton ch.	2 88
Banning ch.	6 75
Riverside, 1st ch., a friend.	50 00
" 2d ch., for Africa, San Bernadino Y. P. S. for helper for Rev. Joseph Clark, Congo	12 50
Garden Grove S. S.	2 25
San Diego, 1st ch.	70 10
Morgan Hill ch.	3 55
Mountain View Juniors	2 50
Santa Barbara, 1st B. Y. P. U. Floreston, Miss Lillian Merrill and Mrs. J. W. Smith, tow. sup. woman teacher, care Rev. B. A. Baldwin, Burma	5 00
B. B. Jacques and wife, chapel car Emmanuel, tow. sup. nat. pr., Ko Khaing, care Rev. J. E. Cummings	10 00
Goshen, M. F. Featherstone,	2 00

OREGON, \$74.01.

Albany ch.	4 36
Corvallis ch.	10 25
Oak Creek ch.	25

Shedds ch.	\$1 00
Halsey ch.	4 00
Brownsville ch.	13 60
" Y. P. S., for sup. Rev. G. W. Hill.	2 00
Lebanon ch.	1 70
Scho ch.	2 60
Riddles ch.	5 00
Eugene ch.	7 85
Merlin ch.	2 40
Amity ch.	9 00
" Rev. J. R. Baldwin and wife	10 00

NORTH DAKOTA, \$19.75.

St. Thomas ch.	7 00
Mandan ch.	5 00
Vang ch.	4 50
St. Hilliare ch.	3 25

SOUTH DAKOTA, \$87.54.

Big Springs, Mrs. P. Johnson,	5 00
" Mrs. F. Peterson,	2 00
Sioux Falls, Sw. ch.	5 00
Stromsburg, Lottie Anderson,	1 00
Orleans, Mrs. C. Rhen	5 00
Turkey Valley ch., for Rev. C. Nelson, Africa	10 00
Oakland, C. Smith	1 00
Bradley ch.	5 00
Clark, Mrs. M. Smith	1 00
Brookings ch.	20 00
Sioux Falls ch.	32 54

WASHINGTON, \$22.75.

Stellacoom, Mrs. Nancy G. Weston	20 00
Waterville ch.	2 75

IDAHO, \$103.

Star ch.	1 75
Boise Valley ch.	1 25
Cour de Alene, Mr. and Mrs. V. W. Sanders	100 00

UTAH, \$2.00.

Provo ch.	2 00
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MONTANA, \$5.00.

Great Falls, C. Carlson	5 00
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SOUTH CAROLINA, \$3.50.

Columbia, Mrs. Josephine R. Armstrong's Bible class, Columbia College, for work in Africa, care Rev. C. H. Harvey.	3 50
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MISSISSIPPI, \$5.00.

Vicksburg, Miss Eva Hill	3 00
" Maggie A. Scott	2 00

INDIAN TERRITORY, \$109.45.

Bacone, Miss Mattie Gilmore,	5 00
Emahaka ch.	65 15
Claremont ch.	2 00
Ardmore ch.	18 25
" S. S.	1 00
Wynnewood ch.	10 55
" Rev. G. W. Tripp	2 50
Purcell ch.	5 00

OKLAHOMA, \$57.80.

Pawnee, C. W. Goodman	10 00
Norman ch.	4 10
Guthrie ch.	27 00
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FOR 1898

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TELL THEM, or the Life Story of a Medical Missionary, by George D. Dowkontt, M.D., is issued from the office of the *Medical Missionary Record*, New York. In cloth, 60 cents; limp covers, 30 cents; five cents extra by mail. This is an autobiography by Dr. Dowkontt, the head of the International Medical Missionary Society, 121 East 45th street, New York, and the editor of the *Medical Missionary Record*. Although Dr. Dowkontt's missionary experience has never led him to foreign lands, yet he covers a wide range of medical missionary experience in England and America. There are also introduced sketches of several students of the Society who have gone forth as medical missionaries to foreign lands. It will furnish a graphic addition to the literature of medical missions.

IN THE DAYS OF MASSASOIT, A History of Roger Williams, by Hezekiah Butterworth. American Baptist Publication Society. \$1.25. In this story, reprinted from *Our Young People*, Mr. Butterworth has presented in a most charming way the life and times of Roger Williams in story form. It is not as well and as widely known as it ought to be that Roger Williams was the first Christian missionary to a pagan people, his efforts for the Indians preceding even those of John Eliot. Anything that brings this man of heroic and massive mold more vividly before [the people is to be cordially welcomed. He was not only the pioneer missionary to the pagans and the pioneer of Baptist principles in America, but the pioneer of the total separation of church and state in all the world. As the world recedes from him he towers more and more above his contemporaries, like a lofty mountain as we leave behind the foothills which surround it.

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APOSTOLIC AND MODERN MISSIONS, by Rev. Chalmers Martin, A.M., formerly missionary in Siam and at present instructor in Princeton Theological Seminary. These lectures were delivered before the faculty and students of Princeton Seminary, and offer a helpful aid to the study of missionary methods. Mr. Martin has taken up in contrast and comparison the principles, the problems, the methods and the results of apostolic and modern missions in a series of eight chapters. In the study now given to missionary problems this book will be desired by many. Published by the Fleming H. Revell Company at \$1.00.

WHETHER WHITE OR BLACK, A MAN, by Edith Smith Davis, with illustrations by Bert Cassidy. The Fleming H. Revell Company. 75 cents. This little volume is called "a modern Uncle Tom's Cabin," and is a plea for the civil rights and social privileges for the negro. He has been granted his freedom and is no longer a slave in name, but the negro in America is still far from having that full and equal position before the law and in society which the merits and attainments of many, at least, of the race would justify. If the negro is a bad man he ought to be treated as a bad man; if he is ignorant and degraded he should be treated as such a condition calls for; if he is educated and intelligent and has acquired property, his color should be no bar to his occupying an equal position with others of the same attainments of every race and color.

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KAGO FOR TRAVELLING IN THE MOUNTAINS OF JAPAN



A RAINY DAY IN JAPAN

The Baptist

Missionary Magazine

Vol. LXXVIII No. 6

JUNE, 1898



EDITORIAL

SELF-SUPPORT IN JAPAN.—The Council of Presbyterian and Reformed Church Missions co-operating with the Church of Christ in Japan was held in 1897 at Kariuzawa. The chief topic before the council was self-support in the native churches. A committee had been engaged for a year in collecting information on the subject, and as a result of its report and careful deliberation, the following principles were adopted:

“1. That all missions co-operating in this council make it a rule not to aid financially any church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions within the next two years.

“2. That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.

“3. That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius's method in the general work of evangelization: Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.

“4. That in all cases, churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions.”

It was also resolved that the Japanese churches should have the entire direction of their own ecclesiastical matters, conferring with the missionaries as they desired, and the missionaries should direct their own educational, evangelistic, and other missionary operations, seeking the advice and assistance of the Japanese churches when they wished. Here we find the line sharply drawn between missions and the native churches. It marks a step in advance toward strictly self-sustaining and self-directing indigenous churches in a mission land.



THE REACTION IN JAPAN



N impression has gone forth that Christianity has lost ground in Japan within the last few years. There has been some reason for this impression, but we do not really believe that true religion in Japan has gone backward. There has been a reaction from the high flood tide which Christianity reached among the Japanese a few years ago. In the early days after the opening of Japan to the world, everything which belonged to the Western nations was received with enthusiasm by a certain class of the Japanese. Railroads, steamships, machinery, education and other forms of Western civilization were adopted by this portion of the Japanese people almost without investigation and without consideration. Christianity shared in this welcome. It became popular among certain of the most advanced classes in Japan to be Christian. It was noted in this MAGAZINE at the time that Japan was the only one of our mission fields in which it was more necessary to be on the guard against admitting unworthy and unconverted members into the churches than to seek to induce converts to come out boldly and confess Christ before the world. From this condition of affairs a time of reaction was sure to come, and it did come. The last few years have been a time of purging the chaff from the wheat. The dross in Japanese Christianity is dropping away, but the residue will be worth more than the bulk. The Christian churches of Japan will be purer and stronger for the fiery trial through which they have passed. We regret that the control of the great Doshisha University at Kioto is likely to be lost to Christianity in the movement, but if it is, it will only be a parallel to the loss of Harvard University to evangelical Christianity. When the time came to slough off from the Puritan churches the secular elements introduced by the half-way covenant and the mingling of church and state, the Congregationalist churches of New England had to pay dearly for their cleansing from these secular elements in the loss of their great University and of the majority of their houses of worship and other properties in New England. The old churches of New England are chiefly in the hands of the Unitarians; but no one doubts that the Congregationalists of America are far stronger, more virile, more progressive, more successful and more useful than they would or could have been if the old secular elements had been retained. So it will be in Japan. Christianity will be better for the numerical loss which it has sustained in recent years. We have been glad to know that our Baptist churches in Japan have largely been free from the trials through which others have been called to pass. They did not share in the great show of prosperity, and have not suffered loss, but on the contrary have shown a steady, though diminished gain in membership every year.



CHAPEL OF THE FIRST BAPTIST CHURCH, TOKYO, JAPAN

THE FIRST BAPTIST CHURCH OF TOKYO, we regret to learn, has been entirely destroyed by fire. A conflagration swept the district in which it was situated, and the destruction was so sudden that the care-taker who lived in the church was unable to save any of the church property, and barely escaped with her life. This church was in charge of Rev. C. H. D. Fisher and Mrs. Fisher, who was a daughter of the late lamented Rev. Wm. M. Haigh, D.D., of Chicago. The suggestion is made that the new church should be erected by contributions, as a memorial to Dr. Haigh, who while engaged officially in home mission work had sympathies as broad as the world.

AFFAIRS IN MADAGASCAR are apparently improving. The delegation from the London Missionary Society which has visited the island seems to have convinced the French general, Galleini, that the missions are wholly unconnected with politics, and that the preaching of the gospel does not cover any treacherous plots to establish English power in the island. He has promised that his policy toward the missions and missionaries should be entirely changed. The deputation were satisfied, and already four thousand children who were taken from the Protestant schools by the Jesuits, and three thousand members who were driven from the churches have returned.

THE CONGO RAILWAY IS COMPLETED and the first locomotive reached Stanley Pool at Dolo on March 16. This work has involved years of labor and the sacrifice of hundreds of lives, but in a commercial sense it will be worth all it has cost. By it the navigable waters of the Lower Congo and the commerce of the world are joined with the immense and productive basin of the Upper Congo with at least seven thousand miles of navigable waterway. Already a railroad is projected to connect the Congo with the Nile, and a railway is already well advanced from the east coast to the Nile. It is quite within the range of probabilities that within ten years there will be comfortable and rapid transportation by land or water entirely across Africa, from the Indian to the Atlantic Ocean and from Cape Town to Cairo. The Christian world needs to arouse itself to new and larger zeal and efforts for Africa or it will be far outstripped by trade and a godless civilization.

INCREASED FACILITIES OF COMMUNICATION multiply and result in the opening up of unknown parts of the world. Perhaps the most important of recent items in this direction is the completion of the Congo Railroad, but hardly less important is the fact that after ages of difficult and perilous navigation in the rapids of the Yangtse river in China, from Ichang to Chungking, the passage of the rapids has been made by a small steam vessel. This means that communication with all Western China from the coast will be shortened by from four to six weeks. In this connection it is also worthy of note that a railroad has been constructed from a point east of the Sea of Galilee to Damascus, connecting with one running from Damascus to Beyrut on the coast of the Mediterranean Sea. In the time of Christ and before, this country east of the Jordan was populous and filled with large cities. It promises now to become repopulated and one of the great wheat supply territories of the world. The world is opening up to commerce and civilization, and the people of Christ must be alert that these great openings shall be taken advantage of for the gospel of Christ.

THE REVOLT IN UGANDA, to which reference was made in the February number of the *MAGAZINE*, was led by King Mwanga, and although the situation was serious for a time, the revolt was finally subdued by the help of loyal natives, and the king was driven to German territory. A new trouble has more recently arisen in the revolt of three hundred of the Soudanese soldiers, the remnant of Emin Pasha's forces left behind when he accompanied Stanley to the coast in 1889. While good fighters, and until the present time usually loyal to the British officers, they have continually been a disturbing element in the situation, imposing upon and oppressing the natives at every opportunity. Four Englishmen, Major Thurston, Captain Wilson, Engineer Scott, Lieut. MacDonald and Rev. G. L. Pilkington, a missionary, have been killed. The greatest danger arises from the possibility of other Soudanese soldiers who form the garrison of various stations throughout the country, rising in rebellion.

UGANDA HAS A CHRISTIAN KING. He is only eighteen months old, the infant son of Mwanga, the late king, who rebelled against the English, was defeated, fled from the country, was deposed, and Daudi, his little son, proclaimed king in his father's stead. King Daudi's mother is a Protestant Christian, and he has three Christian guardians or regents who will rule in his name, two Protestants and one Roman Catholic. Truly history is making fast in Central Africa.



SCENE IN TOKYO, JAPAN

PERSONAL—Rev. J. H. Randall and wife and Geo. T. Leeds, M.D., and wife, reached Rangoon, Burma, Feb. 25. Mr. Randall will join the faculty of Rangoon Baptist College and Dr. and Mrs. Leeds will go to Thibaw.—Rev. W. E. Hopkins requests that his correspondence be addressed to Sattanapalli, Madras Presidency, India.—Rev. A. E. Carson and wife sailed from Boston, April 27, for Prome, Burma, Mrs. C. H. R. Elwell for Zigon, Burma.—Rev. D. A. W. Smith, D.D., and wife of Insein, Burma, reached Boston, April 26, also Rev. L. H. Mosier and wife of Prome, Burma, and Rev. W. M. Young and wife.—We greatly regret that in the account of physicians laboring in our Baptist missions no reference was made to the work of Miss Naomi Garton, M.D., at present in Des Moines, Iowa. Dr. Garton's services at Moulmein and Toungoo were highly appreciated. Her name brings the number of medical missionaries in the work of the American Baptist Missionary Union to thirty.—Mrs. Anna K. Scott, M.D., and Miss Mary K. Scott of Swatow, China, reached Tacoma, Washington, April 8, also Mrs. Kemp of Chauchaufu.



DECLINE OF THE REACTION IN JAPAN

REV. E. H. JONES, SENDAI

AS a result of the wave of ultra-nationalism which has swept over the country during and since the war, there has been a drawing apart from the missionaries which has resulted in much loss directly, and the creating of a hard, unloving, critical spirit toward us (and it would not be remarkable if there should be a reflection from our side, also) that has interfered with the work of the Holy Spirit among the people. But as the acute stage is passed, and we are commencing to seek for new methods of co-operation, let us hope that on the whole there may be some benefit. The Japanese churches will never go back to their dependence upon missionary societies, and self-dependence will all the sooner prevail.

Earnest, faithful helpers are very scarce. The lack of an earnest, spiritual life in the churches provides such poor fibre for the helpers that they are often attracted away from us by the larger pecuniary rewards to be found in commercial life since the war. We are also much troubled at the meagre results which follow the expenditure of effort and money which we make.

But there are a good many general indications of a hope-encouraging nature. The vernacular press is more and more showing the power of our religion to permeate the national life of the people. Frequent comparisons are made between Christianity and the native faiths, always to the credit of the former. Prophecies are made freely of the dying out of the latter and the general prevalence of the former.

Mr. Yokutomi, the successful editor and proprietor of the great and successful native paper, *The Nation's Friend*, who was termed a deserter from Christianity (for he had once been a believer), on his recent return from Europe engaged so earnestly in work for Christianity, expending his large income freely in paying prominent Christian evangelists to work for its extension, that his popularity suffered with the public to a considerable falling off in the subscription list to his paper. He tells that he was very much struck by the earnest injunction of a prominent scientific man in Europe to return to his faith in God and to work for the salvation of his country. This man soon after died, and it seemed to Mr. Yokutomi like an exhortation from the grave. Mr. Gladstone's life also has been a great incentive to him. These and many other circumstances indicate that the nation is getting more and more ready for our work.

CAN CHRIST CONQUER JAPAN?

REV. W. B. PARSHLEY, YOKOHAMA

From the standpoint of the divine purpose do we ask this question, for every believer in evangelical Christianity sets his hope there no matter diverse the circumstances; but meas-



uring force with force as each has been displayed in the history of Christianity, have we hope that Japan will become Christian? The forces arrayed against Christianity are an ancient civilization, an ancient religion, and ancient sin. Let us con-

hem in reverse order.

lent Sin.—The carnal heart is the in Japan that it is anywhere under me circumstances. No better, no

“The natural man receiveth not ings of the spirit of God.” Japan oston and Corinth are alike in this. ianity has met this condition every- during eighteen centuries and a half, ting the condition in Japan today, winning glorious conquests over the lual heart. These individual con- are multiplying daily, with nothing to e the failure of the gospel that saves in.

Ancient Religion.—How about ism? Well, so were there ancient ns in Corinth and Rome when Paul eter in the name of Christ ordered o throw down their arms. Buddhism and what is more to the purpose in it is decrepit. This is not to say has ceased to build new temples nor y that where the growth of Chris- has prodded it there has been some y in the line of resistance. But in it place, Buddhism has ceased to be hoolmaster of Japan—the public has taken the place of the temple.

What is more important, in the eyes of thoughtful men, Buddhism has ceased to perform the principal function of religion—it is not a power that makes for righteousness. Thoughtful men high in position, though not Christian, are saying plainly that the moral power of Buddhism is gone forever. It is a part of the old social fabric, and therefore has a brief lease on life; but the old fabric is falling and the new building will not utilize Buddhism as an essential feature of its architecture. Christianity is at least congruous with modern civilization; Buddhism is not.

An Ancient Civilization.—It is said by the opponents of Christianity that “what-ever may have been accomplished in early ages, in modern times Christianity has made conquest of savage tribes only—Hawaiians, Fiji Islanders, Karens,—India and China have successfully resisted.” We are not prepared to concede this, for the battle is not over yet. Slowly it may be, but nevertheless steadily, is Christianity gaining on those ancient civilizations. But we are talking about Japan. What are the elements of the ancient Japanese civilization which can be called formidable antagonists of Christianity?

Let us notice first the more superficial—manners and customs. Now we are accustomed to confusion of thought right here; we confound Christianity with modern Western civilization—its publicity, aggressiveness, method, material thrift. Yet there can be just as good Christianity in a directly opposite mode of life. But just as we have conceived of Oriental manners and customs as an essential of heathen religions, so have Orientals confused Christianity with that in our ways which they so dislike. So national customs become a hindrance to change of religion. But the ancient customs of Japan which in a conservative nation would be

hindrances to the growth of Christianity, are speedily falling into desuetude. Long skirts and flowing sleeves have no place in the machine shop or on the battlefield. Stately greetings are out of question when factory bells, train whistles and office clocks are calling. The whole elaborate ceremonial of Japan, which gives their civilization a more stately appearance than our own and thus handicaps Christianity, is fast disappearing by the very stress of circumstances.

More fundamental are the questions of marriage and the conception of the individual. However shamefully loose some of our state laws may be with reference to marriage and divorce, missionaries have always taken high ground on these questions. This has been an abridgment of Japanese liberty which has unquestionably hindered the growth of our religion. But this obstacle is also being removed by stricter legislation on the part of the Japanese government in view of the new treaties soon to come into operation. Japan is thus forced through her eager desire to be considered a member, rather than a servant, in the family of nations to remove one of the hindrances to her Christianization.

A want of emphasis on the individual is another feature of ancient Japanese society which has militated against Christianity. The family, not the individual, has been the unit of the social organization. An Occidental cannot conceive how powerful this conception has been to hinder the growth of the kingdom. Our religion deals primarily with the individual—the individual conscience. This lack of emphasis on the individual affects Christian work in two ways: It weakens beyond comprehension the sense of individual sin and responsibility to God, and makes possible to a serious degree family interference in matters of religion. Even after a conscience has been aroused no degree of kinship is too remote to bar a jealous opponent from troublesome intervention. This element of

antagonism also is doomed under the new legislation which starts from the Christian standpoint of the individual.

The æsthetic in Japanese civilization is a prominent feature. Japanese art and poetry has been "pretty," not noble. It has not even had the elevating assistance which mythology offered to the art and literature of ancient European heathenism. Even in the minds of Japanese there is no question as to which is the richer source of inspiration for works of the imagination.

But if we go deeper into the civilization of Japan we find one formidable element—the atheism produced and nourished by the Confucian classics. Here is ground ready prepared for modern agnostic science; and it is the same class of men, the scholars, who have been affected in both cases. Here the problem ceases to be a Japanese problem and becomes a universal one. But happily the skeptical cast of mind in Japan, as in all the rest of the world, is confined to very few; and though the percentage of men who are unbelievers on philosophic grounds may be larger there than elsewhere, still as compared with the masses who accept the religious instinct as valid, their number is very small.

We have thus briefly considered the elements of ancient Japanese civilization which might be great hindrances to Christianity, and have seen that in a marvelous way they are falling to pieces under the attack of modern civilization. "Yes," but *some one* answers, "Is that a Christian conquest? Is it not a conquest of civilization?" My answer is that modern civilization is Christian: and the ideas, as I have mentioned them one by one, which have driven the old from the field, are the offspring and allies of the teaching of Jesus.

So we think Christ can conquer Japan: First, because he is doing it, and that rapidly; and second, because *contrary* to the conditions existing in some ancient nations, the old civilization is *fast disappearing* before the Christian ideas in the modern.



RAILWAY STATION, MITO, JAPAN

PRESENT ASPECT OF CHRISTIANITY IN JAPAN

REV. JOHN L. DEARING, PRESIDENT OF THE BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA

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REV. J. L. DEARING

of the subject is essential if one would at all keep acquainted with the condition of the times. It is rare also when study of the present aspect of Christianity does not give ground for encouragement. There are at times lapses to be observed, the rush of some after the *ignis fatuus* of new theology, or the magnifying of the national spirit, but a glance at a period of any length of time will surely show a preponderating evidence of advance. The power of Christianity in

Japan to recover itself when error creeps in is a proof of its genuineness.

DEEPER SPIRITUAL LIFE

One of the conditions of the native church that has been most mourned over by those familiar with its condition has been the absence in a large degree of deep spiritual feeling, so many have seemed to have more of a head than a heart belief in Christianity. Japanese in America have often written back to their friends that this was the feature of the American Christians which especially impressed them. Missionaries have sought to develop and encourage the growth of deeper spirituality, but the results have been seen only here and there. Some have said that it would come in time; that the present condition was but a natural result from the influence of the old religions and their emphasis upon the intellectual rather than the spiritual. During the winter in Yokohama and Tokyo there has been seen a remarkable evidence that the

much-desired deeper life was near at hand, and that among the native Christians were those who not only desired this blessing, but were obtaining it. A series of meetings was held in the above cities for both Japanese and foreigners by Rev. Barkley F. Buxton, an independent missionary of the Church Missionary Society, for the deepening of spiritual life. Holiness meetings they were called, and partook somewhat of the nature of the Keswick meetings. While all might not agree in the views presented by the leader in every respect, yet the devout and earnest spirit of consecration and dependence upon God which was evident, as well as the direct exhortations as to the needs of Christians, were used of God with great effect upon those who heard. About six services for Japanese were held in Tokyo and the same in Yokohama. At the latter place with no general announcement of the meetings, upward of three hundred men and women gathered at the busiest hour in the day to listen to a foreigner who came with no reputation, and whose only message seemed to be: "Receive ye the Holy Spirit." It was a great privilege to hear the prayers in the after-meetings of these services. Many were broken down with the view of their past lives. Many made resolves to live lives of greater consecration, and the deep feeling which could not be concealed caused old missionaries to say: "I never dared to hope to see such a breaking down before God among the Japanese." Said one evangelist in speaking of the meetings: "I never felt that I was in the presence of God as I did in that meeting. I forgot all about myself and everything else but my relation to God." One pastor about to resign and give up his work confessed his lack of faith, and his new resolve to live for Christ as he had never done. And after the brief series of meetings had ended, various churches sought to continue the work, and to reach those who had not attended the Union meetings by holding services in the several

churches. The students of our Theological Seminary were deeply moved, and some entered into a new life of consecration unknown to them before. To see the genuine desire for more of God's spirit, for more of his power, for greater consecration, for more complete cleansing from sin, was an evidence of the ushering in of a new era in Christian life in Japan which made all rejoice.

APPRECIATION OF MISSIONARIES.

It is sometimes said especially of the Japanese that they do not value the efforts of the missionaries, and that the natives are without appreciation. There may be some ground for this, and cases are not wanting when such treatment has been received as to seem to prove it, but in one of the meetings above referred to the opposite was also proved. A most impressive service was just drawing to a close one day, when a missionary arose and briefly announced the sudden death a few hours before in his home in Tokyo of Dr. Verbeck, widely known as one of the earliest missionaries in Japan. The Japanese are not given to weeping. They rarely express their feeling in that way. The old codes of etiquette would lead one to smile in speaking of the death of the nearest relatives. When, however, this most unexpected announcement was made, sobbing was heard all over the house. Uncontrollable grief seemed to express itself in every one. The native preacher who was called upon to pray could with difficulty command his words. It was a tribute to the esteem in which Dr. Verbeck was held that might be counted an honor to any missionary. That Japanese should thus weep over the death of a foreigner spoke volumes of the results of his thirty-eight years of labor in this country.

REV. GUIDO F. VERBECK, D.D.

Though Dr. Verbeck was a missionary of the Reformed Church, yet some of the lessons of his remarkable life should be noted, as they belong to no one church or mission.

Born in Holland and early in life coming to the United States, he was selected to go to Japan as one of the first missionaries, with the thought that his knowledge of Dutch would open for him opportunities of which others could not avail themselves. He early came to have the confidence of the government. For many years he gave direct aid to the government by teaching in the higher institutions of learning, especially in the opening of the Imperial University. His advice was much sought by the govern-

foreign powers. At the time of his death the emperor sent the family a gift of \$500 towards the funeral expenses, a mark of honor which is shown only towards those of high rank among the Japanese. Probably there has been no foreigner who has surpassed Dr. Verbeck in his mastery of the language. He was everywhere acknowledged as without a peer. For the past twenty years he has given himself exclusively to Christian work. Preaching constantly, making long and tiresome tours in



JAPANESE FAMILY AT DINNER

ment in many matters of importance, and in 1877 he was decorated with the third order of the Rising Sun. As Dr. Verbeck had forfeited his original Dutch nationality by non-residence, and did not reside long enough in the United States to become an American citizen, he was almost in the position of a man without a country. He was accordingly by special act of the government placed under special protection, and in view of his valuable work in the interests of Japan was granted a passport by the government without any relation to

the country, translating and writing tracts working on Bible translation, are only a few of the many lines of his work. Conservative in theology, he has had a great steadying power when new theology rocked the ship. He has ever given no uncertain sound when the teaching of the Bible has been called in question. And yet with the lessons of such a life, doubtless there are many who will go on foolishly talking about the waste of ability for men of exceptional powers to go to the mission-field. And business men in the open ports who all put together have



A SHINTO PRIEST

never received the recognition from the government of their value to the country and help in efforts in its behalf that Dr. Verbeck alone received, will yet go on talking of the waste of money in sending out missionaries who are doing no good and are worse than useless. Few can do the work of a Dr. Verbeck. No one can look at his thirty-eight years of service in Japan without feeling more deeply the possibilities of Christian service as a missionary.

THE DOSHISHA.

The recent successful attempt on the part of the Trustees of the Doshisha to secure for the students of that institution exemption from military service has served

to open up the whole question of the attitude of the government towards private schools. The course taken by the Doshisha Trustees to secure this concession has met with open condemnation everywhere, and cannot but injure the school, though the interest drawn to a subject of importance may result in general good in the end. At present the many private schools, which term includes the many mission schools of all kinds, are without any recognition whatever by the government. A diploma from any of them means nothing if one wishes a government position. Education in a mission school counts for nothing if one wishes to enter the university or any higher Japanese institution. Yet as a fact some of these schools are giving a grade of work superior to that to be found in the government schools, in addition to the moral and Christian influences of the institutions. For years all this advantage has been received by the nation from the mission schools, and no notice has been taken of the schools beyond an occasional attempt to render their existence more difficult. Students in the government schools are exempt from military service; not so with the Christian schools. The recent course of the Trustees of the Doshisha in changing the Constitution so as to practically cut out Christianity from having any connection with the school in order to secure a concession from the government of exemption from military service, has brought a shower of condemnation upon the head of the Minister of Education for being a party to such a manifestly wrong proceeding. Mr. Fukuzawa's paper calls attention to the reason for such a concession being made by the government to any schools. Is it not in the interests of education? Certainly the fact that Christianity is taught in a school ought not to interfere with the educational interests of the school. There is no reason why Christian schools should not be exempt from military discipline the same as other schools. With arguments like these does

Mr. Fukuzawa and others who are by no means Christians or favorable to Christianity, on simple grounds of justice take up the discussion of questions which are likely to result in a wider recognition of Christian schools and in the securing for them advantages which they have never yet had.

THE NEMURO BAPTIST CHURCH

THE Nemuro Baptist Church has passed through a trial of fire. On Oct. 3, 1895, their first building was destroyed in a fire that swept away a large part of the city. To replace that, the above meeting-house was built in the spring of 1896 through the efforts of the Japanese Christians, assisted largely by the missionaries. On Dec. 20, 1897, this second house was burned in a conflagration that destroyed over six hundred houses. Incendiary fires are frequent in Nemuro, often originating in troubles between fish merchants and their employees.

The church fronts on one of the main streets in the city. The side entrance leads to the parsonage, consisting of two rooms adjoining the church in the rear.

At the right in the picture stands the Japanese preacher beside the post. The man nearest the missionaries is the church treasurer, while our faithful cook in foreign clothes stands back of the preacher.

At the left sit the wives of the deacon and treasurer and behind stands a young girl. Near them is Mrs. Carpenter, to whom the church owes so much, and by her side Miss Carpenter, who joined the mission in November, 1895.



Mrs. Carpenter Miss M. M. Carpenter Amano San, preacher

BAPTIST CHURCH, NEMURO, JAPAN

DESTROYED BY FIRE DEC. 20, 1897

HELEN A. PARSHLEY.



TWO AGED SAINTS

MRS. EMMA HAIGH FISHER, TOKYO, JAPAN

HERE is the picture of two of our aged saints at the First Church in Tokyo, seated on floor cushions on their heels in true Japanese style. The one at the left hand is Logano San, now eighty-two years of age, who was baptized nearly twenty-two years ago by our first Baptist missionary in Tokyo, Mr. Arthur. She first came to the meetings to please her little grandson, who wished to hear the foreign singing. Her family being in comfortable circumstances, she has a good home and is always well dressed. While her Christian son was the head of the house she was always free in religious matters, and night and morning gathered the children and servants into her room for singing and prayer. Since the son's death the daughter-in-law, who is a Buddhist, has made it very unpleasant for grandma, even interrupting her private devotions with tantalizing noises. She no longer has money to ride in jinrikishas to distant services, but must walk, sometimes using the street-cars for a part of the way. She is strong for her age, and makes a quaint figure with black velvet cap com-

pletely covering her head, her scant gown well tucked up from the ground, and her Bible and hymn-book tied on her back under her jacket. Her faithfulness and courage are an inspiration to us all. She has often said if this church should have only one member, I shall still stand. Now she is bringing to the Sunday-school her great-grandchildren, three in number, the children of a believer whose faith is cold now Christianity is not popular, but the grandmother broods over him and his wife, and her prayers will certainly bear fruit.

On the right hand sits Mihara San, aged sixty-eight, cheery and sunny in her Christian faith, and kindly helpful to all. She was baptized about eleven years ago, after having chopped up her idols with her own hands. She said: "I was mad to think I had been such a fool as to worship nothing but a piece of wood." She has also a comfortable home, though her son and his wife are not Christians; but she has money of her own to spend in little benevolences and no restrictions are put upon her taking the grandchildren and servants to church or

prayer-meetings. One grandson was
ed in the school in Kumamoto and
ome: "I have no present for grand-
t tell her I have become a believer
: will prize that more than any present
uy." She has been very faithful in
, among others, a neighbor, a mid-
d woman to the church, who says
its to have the same belief as Mihara
r she has moved many times but
as she found such a neighbor as this,
she knows that the "Jesus teaching"
she wants.
e two old ladies are very dear friends,

and their loving spirit has been one of the
factors in the conversion of the mother of
one of our preachers. She is a person of
strong character, and for eighty years has
been a zealous Buddhist. This Christmas
she stopped worshipping idols and began to
read the Testament daily. Gradually she
has come into the light, her face has grown
tender and peaceful, and from being petulant
and self-willed she is now patient and glad
to remain at home alone so her daughter
can attend services. Her son says: "Only a
divine power can make such a change at her
age."



GIRLS AND CHILDREN IN JAPAN

THE BLIND IN JAPAN

RE are said to be about 150,000
blind persons in Japan. They sup-
emselves for the most part by the
of "Umma" or shampooer, which
s is followed exclusively by the
They are as a class poor, degraded
ry immoral. Little has been done
a, though recently small schools have
ened for them in Tokyo and Kyoto.
successful Christian school has been

carried on at Yokohama for some years for
the improvement of the condition of these
unfortunate people. Regular instruction in
the Brill system of reading for the blind,
which has been adapted to the Japanese
language, is given, as well as Bible instruc-
tion and singing. During the past year
some twenty-five have been received into
the Methodist Church from this school.

JOHN L. DEARING.

THE WOMEN OF JAPAN

MRS. W. B. (HELEN A.) PARSHLEY, YOKOHAMA

BRIGHT and attractive are the young women of Japan. They are particular to observe all the forms of polite etiquette and are careful to have the material for their new gowns just suited to their taste and age. They are fond of flowers, of natural scenery, of poetry. When at leisure they are found around the "hibachi" or fire-box chatting with a neighbor or friend. Their conversation is mostly gossip. How could you expect more when frequently their school days are ended at the age of twelve or fourteen, usually before graduation from the grammar grade. Their domestic education is not neglected. Every young woman must know how to cook and sew, as in most households all the garments worn are made by the women of the family. Their amusements are novel-reading and theatre-going, not elevating diversions if you consider the character of the novels and plays.



The condition of a Japanese woman is much more favorable than that of most of her Eastern sisters, yet her lot is far from enviable as we look at it. She has not been taught to obey God rather than man. She is not supposed to have a mind of her own, but meekly to obey father, husband, or



A JAPANESE LADY IN WINTER COSTUME

-up son. The moral condition of country is unspeakable. I know a where an old man, in order to gain wife for himself, agreed to give daughter without legal marriage, as is done, to the brother of his bride. In the number of legal recorded marriages 51,146 and the number of divorces 52. Often the parties simply live together and separate on the slightest excuse. Another shadow in Japan is caused by evil of prostitution, which is licensed government. Every village and city has prostitute quarter, containing frequently the most pretentious houses in town. Immorality is licensed, no wonder licensed places are legion. Not infrequently a man in straitened circumstances will sell his daughter to such a man. Young women consider it a filial duty to obey their parents in this as in other things. A man once came to the house to borrow a few dollars. We asked, "What for?" He replied that he

had a daughter in a town several hundred miles away whom he wanted to come to him. We learned afterward that he wished to hire her to a house of ill-fame that she might support him.

The lack of education among women is manifest in the home. They do not know how to systematize work for a servant or for themselves. They look on a baby as a plaything, a doll, never thinking that an immortal soul has been entrusted to their care for training and development.

Our mission schools are supplying this lack, giving the girls not only intellectual and moral training, but experience in caring for the younger pupils. Happy the Japanese girl who is in a mission school. Would that more of them had that privilege. Japan's great need to-day is Christian women. If you would know what Christ has done for woman, go to Japan and see her condition where he is not known. He brings love, honor, respect to her and gives her true life. The women of Japan need Christ.

JAPAN'S TEN COMMANDMENTS

The Kodokai, a society for the promotion of the moral virtues, recently drew up ten commandments, which may be taken as indicating the non-Christian ethical standards of Japan. A comparison with the Ten Commandments will show the vast need for a continuance of Christian missionary work.

Be loyal to the Sovereign, filial to the Father, and reverence Divine Beings.

Respect the Imperial Family and love the country.

Observe the laws of your country, and strive to promote the national interests.

4. Study hard in the pursuance of knowledge, and be mindful of health.

5. Devote the best efforts to your profession or avocation.

6. Make a peaceful home and love your neighbors.

7. Be faithful and benevolent.

8. Take care not to injure others' interests. Practice charity.

9. Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.

10. As to religion, you may believe in any you choose, but be careful to avoid one that is injurious to the interests of your country.

LETTERS

INDIA

A GENEROUS GIFT

A VERY pleasing incident occurred the last day of the Conference at Madras, which gave me much courage and cause not only for hope but also for rejoicing. One P. Venkatchellem, whose father I believe was butler, and whose ancestors belonged undoubtedly to what we call the depressed classes, is now a manufacturer of Indian condiment. His father and he have accumulated a great wealth. Some say that he is worth a million, seven hundred thousand rupees. He was engaged by Messrs. Dudley and Curtis to cater for the Conference, and he did it in a very satisfactory manner indeed. The last day of the Conference he came in person while we were taking tiffin, and told Mr. Dudley that he wanted to make some change in the agreement that he had made with him, and went on to say that he wished him to announce that he would not charge anything for the five days of catering for the Conference; that there were no board bills to be paid, for everything was given gratis. This information was received with cheers by the brethren. It meant that the missionaries were saved from paying approximately six hundred rupees for what he had given to them. To me, however, the principal joy came from the feeling that this is like what we may expect hundreds and thousands of our now poor people to do a generation hence, for the love of Jesus Christ, for his cause, and his servants. Mr. Venkatchellem is not in name, at least, a Christian, yet I may say that he has done several acts for Madras missionaries even more costly than the kind deed he did for us.

ONGOLE.

J. E. CLOUGH.

"SO MUCH TO BE DONE"

I VISITED only half of the field before Christmas, as I did not wish to make my trip a hurried one, but stopped several days in each village where it was most convenient to pitch our tent, and from there visited the surrounding villages on my wheel. Every evening we held meetings in our stopping place, and on Sundays our Christians came from the other villages. On this tour I baptized sixty-three. Others are waiting, and I

hope to baptize these this coming month, if fit for it.

I do not easily get discouraged, but yet sometimes of late it seems that I must fight single-handed. Sometimes I dread to go out touring, for I am obliged to refuse so many requests. Many requests are made for teachers. Only the other day, when I told a man that I would gladly send them a teacher if I had one, he said, "Shall our children, then, grow up in ignorance as we have done?" I rejoice to see this growing desire for education. The people are beginning to recognize the fact that they have been kept down all these years.

GURZALLA.

REV. J. DUSSMAN.

ON THE VERGE OF FAMINE

THE prices of grain are still at famine prices, and work so scarce that I found on a recent tour many of our people living on only *one* meal a day.

The rains in last August and September, though late, gave promise of a good harvest, but just when the grain was maturing, an east wind came and laid everything waste. While there will be more food for cattle than last year, I very much fear that the prospect is not much brighter for the people.

During the great distress of last hot season when there was no employment anywhere for our people, except such little as we could give from our own private means, our hearts were indeed heavy and anxious, and we much dread a renewal of it. As soon as the little work in the fields is over there will be absolutely nothing for the majority of our people to do until the next Monsoon in June, if it does not prove a failure again. With means at my command I could furnish plenty of work for some months, as in a new station schoolhouses, teachers' and preachers' houses, etc., are needed, so that the kind gifts from friends are very opportune and will be put to the best possible use, and help to give employment during the coming months to a people who will sorely need it.

I trust this acknowledgment with my heartfelt thanks will reach all those who so kindly contributed to this purpose.

GURZALLA.

JOHN DUSSMAN.

CHINA

HOME MISSIONS IN CHINA

IN April Mrs. Goddard and I visited Huchau to attend our Association, and were glad to see the Masons well settled in their new home, and this—the latest opened station of our Eastern China mission—starting off with a vigor and success which is full of promise and encouragement. Our meetings were interesting and instructive, and the influence exerted upon those in attendance has been felt among all our churches. Perhaps the most practical step taken was the organization of the Native Home Mission Society. They appointed their missionary, selected his field, and started collections to meet his expenses. About \$100 has been raised for this object during the last three months. This man has taken up work on his field and reports much encouragement, with some opposition. There seems to be considerable interest felt among the churches in this new departure. I trust it will react in blessing on them.

Ningpo.

J. R. GODDARD.

CHRISTIAN ENDEAVOR AT KINHWA

THE pastor of the Shihmen church, an energetic young man, has organized an Endeavor Society that meets in sections in these different villages on a week night and once a month on Sunday at the church. Already the Lord has blessed their efforts in bringing several inquirers to a decision. I visited them one hot day not long ago, and in spite of the heat and the busy season their meetings were crowded to overflowing. After the morning service the candidates came forward and gave their experience. Six were received and others were put over to the autumn. I was impressed with the manifest conscientiousness of the preacher and the brethren; for there were some that I thought quite ready also for baptism, but the preacher of one of the brethren would say, "No, there is still a defect in his conduct that we know of," or they would say, "Such a one is not clear in the evidence he gives of his conversion." Hence they would decide to keep these candidates over for a season. In the afternoon the six were baptized in a stream near by, with the banks on either side thronged with interested spectators.

I rejoice also in that there is a spirit of prayer

among the people such as I have not seen before, and I myself am daily moved to pray and weep over the condition of so many lost souls about us. The outlook here is such that I have the faith to believe that this is yet only the beginning of good things.

THOMAS D. HOLMES.

GOOD WORK AT SWATOW

THE work in all this portion of the field is in a prosperous and well-organized condition. The church members are in general faithful and responsive to our efforts, with few, if any, troublesome cases of discipline on hand. There are new hearers in regular attendance at nearly all the stations in large and growing numbers. To consolidate and extend our influence we are establishing branch stations, called by the brethren "places of prayer." One church has five such branches, another three, others two or three. We aim to have each of these branches under the responsible charge of one or two of the older brethren, who lead the meetings held weekly or oftener, and have a general oversight of their portion of the flock.

The native helpers in this part of the field are generally earnest and efficient to a highly gratifying degree. At the general gathering at Swatow last week which closed the labors of the quarter, steps were taken to secure a vigorous advance in self-support. A circular letter was despatched, committees were appointed, and a strong and careful plan of action was wrought out, which we are confident will eventuate in the support of the preachers by their own people, many of them at an early day.

I have baptized thirty persons within the quarter, others from this portion of the field having been among the twenty-eight who were baptized at Swatow last Sunday. In addition to country work I have also taken a share in teaching the students' training class a part of the quarter, my days being the middle days of the week.

Rejoicing in the many mercies of God, we rejoice in none so much as in the long-cherished vision of a Chinese church of Christ, strong, spiritual, self-denying, now rising into form and fact before our eyes, the fruit of the long years of others' labors; we are but entered into their labors.

W. K. McKIBBEN.

A MOTHER SAVED

AT our July communion one of our preachers recommended nine men for baptism whom he had taught and induced to attend preaching. At the October communion he produced seven more persons, whom by the help of God he had led to salvation, one of whom was his mother, for whom he had prayed two whole nights that she might be converted, and had marvellous visions in his great anxiety, all of which were fulfilled to him. It was this man in this case of whom I wrote, I think, who becoming so anxious about his mother's conversion that one night after reading at prayer-meeting, "For we brought nothing into the world, neither can we carry anything out," remarked with great emotion, "I believe this scripture, and yet somehow I believe that God will grant me to save my mother out of the universal wreck." He could say no more; there he stood, believing soul, in weeping expectancy before God; oblivious to the world and his surroundings, he was waiting for God to bless him with the salvation of his mother. The brethren feeling the holiness of the hour sank upon their knees; he also knelt down, and they all wept together. While on their knees his mother came in and was impressed with the holiness of the hour, for the Holy Spirit was there; fell upon her knees and wept with the others, and when she arose up she declared her salvation and her great joy in believing.

UNGKUNG.

J. W. CARLIN.

BAPTISM AT HANYANG

I HAVE had joy in baptizing six new converts, three men and three women, on the 14th inst. My wife's Sunday class thus begins to yield good fruit. One couple baptized are of good family, the husband is a scholar. A Mr. Kiong is another well-educated man, who for some time has been helping us in our preaching to the heathen. He lately took a journey of fourteen days with preacher Tsao, at his own charges, to help sell books, etc. I think all six are sound, healthy Christians.

JOSEPH S. ADAMS.

BURMA

SCHOOLBOYS BAPTIZED

ON the first Sunday of the month two of our schoolboys were baptized. One of the boys is the son of a nominal Christian, that I trust will also repent of his sins and give himself to

Christ. The other boy has a Hindu father; his Burman mother is dead. His father, and grandmother who has charge of the house, were willing the boy should be baptized. A third boy was anxious to be baptized, but his parents would not give their consent. His mother beat him with a bamboo for urging his request and cut a gash in his head. These are the first pupils that have been baptized from the school, but we trust that they will not be the last. Many are convinced of the folly of Buddhism, but are so young that they do not confess Christ, although some say they pray to him.

TAVOY.

HENRY W. HALE.

JAPAN

WORK AT CHOFU

THE Chofu work goes on slowly. Those I have baptized the last year are the best working material we have. I have some promising young men in my English class, and a few seem considerably interested in the Bible.

Two students from this field are studying in America, with the ministry in view, and I hope they will not be spoiled there for work here. Another student has lost his health, but still another is studying at Yokohama, being sent by Dr. Rhees, so that there are two men there really from this field.

The Chofu church now pays six yen per month on the preacher's salary, besides the incidental expenses. Salaries are coming up, so that money does not go so far as before.

G. W. HILL.

HARD TIMES IN JAPAN

TIMES are hard in Japan. Prices are constantly going up, and causing much suffering among the people, while the Government goes on its way increasing expenses in carrying out to *post bellum* program and levying greater taxes to meet them. A movement against such an elaborate military program as was proposed is already gaining great strength. Rice is, in round numbers, three times what it was last year in price, and yet private enterprises as well as public are being pushed eagerly. It seems as though there must be a reaction soon. This condition of things makes our work hard and slow in effect, but we keep on sowing the seed, knowing that God's truth has life within it and will germinate in due time.

REV. S. W. HAMLEN, *Sendai*.

GOSPEL LEAVEN IN A GREAT FIELD

THERE have been many encouragements in the readiness of the people to hear, in the general leavening of the national life with Christian principles, in the conviction of the nation that Buddhism, Shintuism and Confucianism have served their day and are ready to tumble into the grave, in the good words that the native press are all the time saying of Christianity, and now only for an awakening in the native church do we wait. Many of the native Christians are very cold, many have fallen away altogether, and we ask you to pray mightily for a Pentecostal outpouring upon missionary and native Christians, that the great ingathering may soon come.

Last summer I spent two months with Mrs. Carpenter, helping her in her work in the Hokkaido. My heart was much led out to that important field. I wish we could put a missionary at Otaru on the west coast. The island is fast filling up; thousands of people pressing into this grand island every year. It has a New England climate. It is in the way of the prospective great Siberian railroad world traffic, and is sure to be the most prosperous and populous part of the empire in the near future. To the east coast Mrs. Carpenter has hitherto given much time and care, but now has our station on the west coast. We ought to occupy Otaru at once.

SENDAI.

REV. E. H. JONES.

AFRICA

LUKUNGA STANDS FAST IN THE FAITH

THE 20th of October I left my work here to my native helper and Mrs. Frederickson, and left for Lukunga. There had been a lot of rain, so we had a trying time of it. It took us ten days from Lukunga to Kifwa, a distance which in the dry season could be done comfortably in four days. Our health has been good all the time, and we feel glad to have been able to do this trip for Jesus' sake.

A report had spread among the missions that the work at Lukunga was in a deplorable condition, if not quite scattered. I have now been among the Christians at Lukunga for six weeks,

and have found things in a satisfactory state. The Christians have suffered some persecution from the heathen, yet they have done something to spread the gospel among their people. Many have died, and the carrying of heavy loads to Stanley Pool is the cause of death to many of the men. No district in Congo has suffered so much through carrying as Lukunga. The death-rate in Congo is in general from four to six per hundred; but at Lukunga, according to the books, it has been as much as ten, if not more. The Christians are very hopeful and look forward to the finishing of the railway, when they hope the state will give them more time for gardening and Christian work.

The four preachers in charge of the churches are doing very well. Two of them only had help from the churches, two have given their services free. This has naturally been a hindrance to the work. If they had had some help they would no doubt have been able to do better work. Some of the members have also done some preaching, and all their labor has not been in vain nor without fruit. There were inquirers in all the churches, and many of them showed by their answers that they had a good knowledge of the way of life. Out of forty-eight applicants the churches received thirty-seven, whom I baptized. Six were restored to fellowship. Only two cases were brought before the church as walking disorderly; in none of these was it found necessary to discipline. There are now 286 members in the church; thirty-five have died. The large reducing in numbers has been caused by a law made by Mr. Hoste in 1896, that no one who drank palm wine or any other kind of intoxicating drink could be a church member; that is what the Christians tell me. None of the present members drink any kind of wine.

The Lukunga Christians need some help to encourage them to go on with their good work. One of the churches will be able to keep their own preacher, but the other three need half to help them pay their preacher. There are now three standards for preacher's salary: sixteen, twenty and twenty-four francs per month. Every one of these men could get on the railway from twenty-five to forty francs per month besides food.

REV. P. FREDERICKSON.

DONATIONS

RECEIVED IN MARCH, 1898

MAINE, \$1,866.66.			Portland, 1st ch.	\$152 92	Exeter, 1st Y. P. S. C. E.	\$12 90
Skowhegan, Bethany ch. (of			" " S. S.	14 12	Manchester, People's ch.	150 00
which \$100 is from Mrs. H.			" Free-st. ch.	158 00	" 1st ch.	42 90
S. Coburn, and \$50 from a			" " Y. P. S. C. E.	5 00	" Merrimac-st. ch.	
friend)	\$156 94		" a friend	5 00	(of which \$5.00 is from Mrs.	
Skowhegan, 1st ch.	15 00		Fayette ch.	3 00	Colby)	55 00
" per E. N. F.	8 45		Wayne ch.	8 10	Manchester, Merrimac-st. S. S.	3 00
Cary Y. P. S. C. E.	1 50		" a friend by J. B. B.	2 70	" Y. P. S., tow. sup.	
Hodgdon Y. P. S. C. E.	1 85		Lebanon ch.	4 17	of nat. preacher, care Miss	
Rockland, 1st ch. (of which \$10			Bayside, J. Wilson Jordan	1 50	Z. A. Bunn, Burma	50 00
is from Bertha Stackpole)			Lamoine Y. P. S. C. E. "self-		Warner Y. P. S. C. E.	7 00
Alfred ch.	30 14		denial"	6 10	" Mrs. Mary C. Harvey	10 00
Waterville, 1st ch.	70 67		Lewiston, Bates-st. ch. (of		" S. S.	5 00
" John A. Hale	5 00		which \$1.00 is from a mem-	37 86	Goffstown, 1st ch.	8 75
" Mrs. J. B. Foster,			ber)		Goshen Y. P. S. C. E.	4 58
in memory of Prof. J. B.			Lewiston, 1st ch., Ladies' Cir-		North Londonderry ch.	4 50
Foster, L.L.D.	50 00		cle, Easter offering	3 00	Stratford ch.	17 00
Waterville, 1st ch. S. S., tow.			Hebron ch.	7 19	Dover, Central-ave. ch.	36 00
sup. of nat. pr. Lamboram,			Buxton Center ch.	7 55	Hinsdale ch.	3 00
care Rev. P. H. Moore,			South Norridgewock ch.	7 34	" S. C. Liscom	5 00
Assam	22 10		" Mrs.		Woodstock ch.	18 32
Saco, Main-st. ch.	15 00		Frances E. Wright	1 00	Wilton ch.	20 00
" Woman's Miss'y Soc.			East Summer ch.	3 25	Deerfield ch.	5 00
Easter offering	3 00		West	2 50	Cornish Flat Y. P. S. C. E.	3 00
New Sweden, Sw. ch.	15 00		Waterford, O. M. Shaw, for		South Acworth, M. Bascom	3 00
East Dixfield ch.	2 00		the debt.	10 00	Newton, 1st ch.	11 61
Yarmouthville ch.	13 00		Castine, Wm. H. Sargent	10 00	Laconia, Arthur S. Ladd	4 00
Monson Y. P. S. C. E.	2 76		Augusta, 1st ch.	13 13	Chesham ch.	14 16
" ch.	8 38		Bowdoinham ch.	3 00	New Boston ch.	15 00
Milo, Mrs. J. A. Renrick	1 00		South Berwick ch.	82 00	" " S. S.	5 00
North Penobscot Local Union			Rumford Falls, 1st ch.	14 38	" " Y. P. S. C. E.	1 45
of C. E.	3 60		Dexter ch.	10 00	Keene, 1st ch. (of which \$2.00	
South Thomaston ch.	10 00		Bar Harbor ch.	10 00	is from Woman's Mission	
North Sidney ch.	6 00		" Y. P. S. C. E.	2 00	Circle for the debt)	32 86
Nobleboro, 1st S. S., for nat.			Ellsworth S. S.	6 00	Keene, 1st Y. P. S. C. E., tow.	
pr. Pa Hah, care Dr. Bunker,	7 00		Thomaston ch.	15 54	sup. of Dala, care Rev. E.	
Nobleboro ch.	4 07		North Vassalboro ch.	8 50	G. Phillips, Tura, Assam	15 00
Oakland ch.	8 03		" Y. P. S. C. E.	2 00	Franklin Falls, 1st ch. (of wh.	
Head Tide, J. Francis Carlton,	6 00		Cape Neddick ch.	2 82	\$25 is an Easter offering)	44 09
South Paris ch.	22 90		" Y. P. S. C. E.	77	West Swansey ch.	13 00
Camden, Chestnut-st. ch.	20 00		Paris, 1st ch., in memory of		Claremont, 1st ch. (of which	
Bath, 1st ch.	3 82		Mrs. Miranda P. King	20 00	\$15 is from a member)	35 62
" Elm-st. ch.	4 56		Mechanics' Falls ch.	6 77	Plaistow ch.	5 00
Clark's Island, St. George ch.,	2 00		Gardiner, 1st ch.	10 00	Sanbornton, 2d ch.	5 31
A friend, wheel collection	1 00		Bluehill Y. P. S. C. E.	2 61	North Conway ch.	3 00
Cornville, E. E. Whittier	5 35		Calais, 2d ch., add'l.	10 00	Hampton Falls ch. (of which	
Springvale ch.	46 35		Damariscotta ch.	120 00	\$12.10 is toward the debt)	23 72
" Y. P. S. C. E.	4 17		" S. S.	12 00	Concord, Pleasant-st. ch.	65 00
South Auburn ch., per Eben-			" Mills ch.	2 00	" 1st ch.	56 17
ezer Jordan	5 00		Freeport ch.	7 80	Meredith, 1st ch.	4 50
Sanford ch.	38 25		" Y. P. S. C. E.	1 50	" S. S.	3 50
" Y. P. S. C. E.	5 00		Litchfield ch.	4 00	Nashua, Crown Hill ch.	18 00
" Y. P. S. C. E.	33 00		Biddeford, 1st ch.	7 41	" 1st ch.	137 46
East Auburn ch.	3 25		Huckfield ch.	3 25	Antrim ch.	20 00
" " S. S., for For-			Belfast, 1st ch. (of which \$2.00		" H. J. Goodell	3 00
ward Movement	1 00		is from Mr. and Mrs. J. F.		North Sutton ch. (of wh. \$10 is	
Harrington Y. P. S. C. E.	1 30		Tilton)	4 87	from Rev. Roy F. Griffin)	12 75
Bangor, 1st ch.	60 00		Belfast Y. P. S. C. E.	8 13	Rumney ch.	7 00
" 2d B. Y. P. U.	15 00		Tenants' Harbor ch.	14 22	Bradford ch.	16 70
" Mr. Harry Taylor	2 00		Amity Y. P. S. C. E.	1 30	" S. S.	3 30
Auburn, Court-st. Y. P. S.			Canton ch.	18 00	Suncook, Geo. F. Batchelder	20 87
C. E.	7 00		Brewer, 1st ch.	7 25	Campton Village, 1st ch.	24 00
Auburn, Court-st. ch.	22 00		Waldoboro ch.	5 00	Peterboro ch.	10 00
Turner ch.	12 50		Manset ch.	5 83	Brentwood Corner ch.	4 82
Penobscot Asso., per A. G.			South Waterboro ch., Easter		" mite-box	
Ray, Treas.: Brewer 1st S.			offering	22 50	offerings of the children	4 18
\$6.91; West Hampden B.			Charleston, Milton Bicknell		Troy, a friend of missions	25 00
Y. P. U., \$3.00; Howland			Hunt	1 50	" ch.	17 00
Y. P. S. C. E., 90c.; Great			Charleston Free Temple ch.	5 00	" Y. P. S. C. E.	2 00
Works ch., \$1.27; Bradley			Brunswick, Berean Wom. F.		" a friend of missions	1 00
ch., 86c.; Oldtown ch.,			M. Soc., Easter offering	4 10	Berlin, Alfred S. Stowell	1 60
\$13; Lincoln Center ch.,			Livermore Falls ch.	12 81	New Ipswich ch.	4 00
\$8c.; Charleston ch., \$1.20;			Houlton, 1st ch.	21 14	Lakeport ch.	5 00
Levant ch., \$1.50; Passa-			North Palermo ch.	1 00	South Lyndeboro ch.	15 00
dumkeag ch., 84c.; East					Milford, 1st ch.	194 79
Cornith ch., \$1.28; Second					Penacook ch.	10 00
Bangor ch., \$24.90	58 04				Hudson Center ch.	5 00
					New London ch.	73 00

NEW HAMPSHIRE, \$1,612 55.

ndon, 1st ch. Easter
g \$9 60
impton ch. 13 00
special offering 5 00
ch. 10 35
Amanda H. Kemp-
aster offering 1 00
rey ch., W.B.F.M.S. 4 00
ech., Easter offering 3 05
ith, Mrs. Lewis Sta-
aster offering 1 00
d ch. 1 00
od ch. 5 90
Y. P. S. C. E. 1 50
on ch. 15 26
are ch. 1 17
nter, Rev. E. P. Mer-
..... 10 12

ERMONT, \$1,503.93.

l, Rev. I. P. Kellogg. 1 00
ch. 3 00
indham ch. 5 00
bury ch. 5 80
ry ch (of which \$15 is
ly on salary of Miss
Converse) 33 00
ry B. Y. P. U. 2 00
ch., tow. salary of
C. A. Converse for
..... 20 00
olly B. Y. P. U. 5 15
Mrs. Lillian Lyons,
zalla Chapel Fund,
rev. John Dussman,
..... 5 00
ch. 2 34
h. 16 00
roy S. S. 1 00
" ch. 5 00
" Y. P. S. 5 00
rdwick, Mrs. D. B. 25 00
rdwick B. Y. P. U. 2 00
arlotte ch. (of which
s from four individu-
d \$5 from the pastor)
rilotte Y. P. S. C. E.,
e ch. 6 00
ch. 4 65
ham ch. 18 80
leboro ch. 10 00
Plain ch. 18 00
ch. (of which \$2.00 is
ter offering from the
' Mission Circle).... 81 84
oro, Mary E. Smith.. 10 00
1st ch. 173 34
S. S., Easter offer-
..... 11 79
oro, 1st Y. P. S. C. E. 10 00
ier, 1st ch. 22 20
h ch., S. S., and Y.
C. E. (of which \$9.00
Rev. D. W. Lyman) 54 00
ch. 5 45
ton ch. 316 50
Y. P. S. (of which
s per Prudence Dun-
..... 45 00
ton S. S. 10 00
ch. 40 00
ch. 2 25
ille, L. Kinney 2 00
Falls, 1st ch. 14 31
" Farther Lights
offering 5 00
nery Center Y. P. S.
..... 5 00
ch. 5 00
S. S. 5 00
B. Y. P. U. 5 00
on, 1st S. S. Class No.
sup. of Rev. Pothe-
Henry, care Rev. W.
aley, India. 14 39
on, 1st ch. 29 47

Ludlow ch. \$93 10
Newport ch. 52 54
Randolph, 1st ch. 10 00
Middletown ch. 3 25
Sharon ch. 20 00
East Bethel ch. 2 06
North Springfield ch. 8 60
Essex Junction ch. 2 00
East Hubbardston ch. 6 00
Barre, 1st ch. 22 51
Derby ch. 10 50
North Bennington ch. 35 00
Passumpsc Y. P. S. C. E. 10 00
ch. 9 00
Johnson S. S. 21 14
Wilmington ch. 13 00
Manchester Center, Rev. J.
A. Swart and wife, tow. sal.
of Marayama, care Rev. J.
L. Dearing, Japan 30 00
St. Albans, 1st ch. 26 94
Manchester ch., tow. sal. of
Miss Clara A. Converse for
1898 15 00
Newfane, Mr. and Mrs. C.
W. Stebbins 2 00
Saxton's River ch. 3 00
Middletown Springs ch. 5 00
Townshend ch. 10 00
Middletown ch. 17 91

MASSACHUSETTS, \$31,157.79.

Boston, Ruggles-st. ch. \$461 16
" S. S. (of
which 52 cents is from Miss
Wagner's class) 113 48
Boston, Ruggles-st. B.Y.P.U.,
" Harvard-st. Y. P. S.
C. E., for sup. of Wan Bye,
care of Rev. W. F. Thomas, 6 25
Boston, Lower Mills, Y. P. S.
C. E. 5 00
Boston, Lower Mills ch. 16 00
" Mrs. Eliza A. Bach-
eller, deceased 2,725 35
Boston, contributed 2,000 00
" a friend 50 00
" a friend tow. the debt
of 1898 100 00
Boston, a friend, an Easter
offering 10 00
Boston, a friend 10 00
" Mrs. Lucy M. Water-
bury 10 00
Boston, Tremont Temple ch. 106 50
" do. Miss Josephine
Hammond, for the Forward
Movement 1 00
Boston, Tremont Temple ch.,
Mrs. F. Crompton, for do. 1 00
Boston, Tremont Temple ch.,
Miss A. McCarthney, for
do. 1 00
Boston, Tremont Temple ch.,
per T. C. Evans, for do. 3 00
Boston, Tremont Temple ch.,
Nancy Noble, for do. 1 00
Boston, Tremont Temple ch.,
F. M. Kimball 5 00
Boston, Tremont Temple, Y.
P. S. C. E., for the Harper
Fund 395 00
Boston, Warren-ave. ch., (of
which \$30 is from Miss
Susan E. Parker) 170 00
Boston, 1st ch. 683 88
Brown 1,500 00
Boston, 1st ch. S. S. 4 26
" Center-st. ch. 20 00
" Stoughton-st. ch. 80 00
" 1st Sw. ch. 134 00
" South ch., H. P. Han-
son 10 00
Boston, Clarendon-st. ch., Geo.
S. Dexter 1,000 00
Boston, Dudley-st. ch. 533 09

Boston, Clarendon-st. ch. (of
which \$25 is for Rev. Joseph
Clark and \$25 for Rev. A.
Sims, M.D., of the Congo
mission) \$2,000 00
Boston, Clarendon-st. Y. P. S.
C. E. (of which \$125 is tow.
salary of Thomas Hill and
wife) 287 00
Cambridge, C. W. Kingsley,
special contribution 400 00
Cambridge, J. S. Paine 200 00
" G. L. Paine 25 00
" Broadway Jr. Y.
P. S. C. E. 5 00
Cambridge, 1st ch. 921 48
" Mrs. G. H.
Pierce 1 00
Cambridge, 2d ch. 16 65
" Imman-ae. ch. 15 00
" Old Cambridge
ch. 729 15
Cambridge, Old Cambridge,
Jr. Y. P. S. C. E. 10 00
Cambridge, North-ave. ch. (of
which \$80.50 is for China
mission; \$50 from Mrs.
Henry R. Glover for work
under Mrs. M. B. Ingalls
and \$10 from the Volunteer
Mission Band) 690 80
Lanesboro, 1st ch. 2 00
Belchertown ch. 12 00
North Leverett ch. 16 00
Norwell, Lucy Turner 12 25
Southbridge, Central ch. 120 00
" Robt. H. Cole..
" friends, an Eas-
ter offering 12 00
Holyoke, 2d ch. (of which \$16
is an Easter offering) 225 94
Holyoke, 1st ch. 100 00
Dorchester, 1st ch. 32 23
" Temple ch. 144 50
" S. S. 10 19
C. E., for work of J. S.
Grant, M.D. 44 25
Dorchester, a friend 5 00
" Immanuel, Y. P.
S. C. E. 6 95
Dorchester, Immanuel ch. 6 35
" a friend, for Sung-
iah, care Rev. D. Downie,
D.D., Nellore, India 20 00
Everett, Glendale ch. 16 59
" 1st ch. 67 06
" B. Y. P. U., for
the Forward Movement... 45 00
Everett, Home School, Easter
offering 2 00
Bridgewater, 1st ch. 6 00
Hampden, 1st ch. 22 54
Rochdale, Greenville ch. 2 00
Springfield, George Billings,
for work of Rev. J. Mc-
Guire, Burma 10 00
Springfield, State-st. ch. 112 00
" B. Y. P.
U., tow. sup. India Katiah,
care Rev. C. R. Marsh,
India 15 00
Springfield, Mrs. M. S. Leon-
ard 4 00
Springfield, 1st ch. (of which
\$54 is for the debt) 90 49
Springfield, Highland ch. 70 00
" S. S. 15 00
" Young
Woman's Miss. Soc. 5 00
Springfield, Highland Y. P. S.
C. E. 10 07
Bolton ch. 20 39
" Deacon A. R. Powers. 500 00
Wakefield, 1st ch. 23 05
" S. S. 25 00
" B. Y. P. U. 8 10
Woodville ch. 5 00

Charlestown, 1st S. S.	\$45 00	Dighton B. Y. P. U.	\$6 32	West Newton ch. (of which	
" ch. (of which		Attleboro, 1st ch.	7 75	\$1.00 is from Mrs. H. H.	
\$1.00 is from Mrs. S. P. Hill,	40 62	West Acton ch. (of which \$50		Hunt).....	\$110 43
Charlestown, 1st Y. P. S.		is a special contribution from		W. Newton, Rev. H. Morrow,	10 00
C. E.	3 25	Mrs. Emeline Hall).....	97 00	Marshallfield, 1st ch. (of which	
Charlestown, F. O. Reed	200 00	West Acton S. S.	25 00	\$4.00 is from Rev. D. B.	
" G. D. Edmonds		Newton Center, a friend	7 50	Ford).....	11 00
tow. debt of 1898.....	200 00	" per Rev. Don-		Winter Hill ch.	61 50
Charlestown, Bunker Hill ch.	38 05	ald McLean, for the Forward		Cambridgeport, Broadway ch.	26 43
Westford, Mrs. L. Sweetser ..	1 00	Movement	11 00	Waltham, Beth Eden ch.	50 00
Chicopee, Central ch.	18 00	Newton Center Y. M. C. A. of		Malden, 1st ch.	34 34
" S. S.	10 00	Newton Theo. Sem.	37 50	Shelburne Falls, 1st ch.	26 00
Middleboro, Central ch.	61 50	Newton Center, Miss Lillian		Greenfield B. Y. P. U.	5 00
" B. Y. P. U.	12 50	V. Wagner	1 50	Huntington ch.	16 00
Clinton ch., tow. sup. of Rev.		Newton Center, Miss Emily		North Scituate, 1st ch.	21 00
Solomon Vencutiah, care		Hanna, an Easter offering ..	1 00	" ch., East'r off.,	9 50
Rev. J. E. Clough, India ..	52 55	Newton Center, an Easter		Needham, 1st ch.	135 50
Clinton Y. P. S. C. E.	15 20	offering from a lady	5 00	" Y. P. S. C. E.,	
Pittsfield Morningside ch.	33 00	Newton Center, an Easter		tow. sup. of nat. pr., care	
" Y. P. S. C. E.	10 00	offering from Mrs. E. Y.		Rev. C. L. Davenport.....	15 00
Sheldonville Y. P. S. C. E.	3 25	Mullins	10 00	Needham, B.	10 00
" ch.	6 75	Newton Center ch. (of which		Amesbury ch.	22 00
Quincy, Sw. ch. Kings'		\$5.00 is from Mrs. Geo. Rice		Oxford, Mrs. Eliza Newton ..	25 00
Daughters.....	10 00	Hovey).....	990 90	Roslindale Y. P. S. C. E.	25 00
Quincy ch.	2 05	North Easton, 1st ch.	3 00	" ch.	193 03
Hudson, Geo. H. Cass and		" Y. P. B. U.	1 50	Chicopee Falls ch.	106 00
wife (of which \$6.00 is for		Lowell, Wigginvill Mission,		Fitchburg, 1st ch. (of which \$35	
sup. of Sah Kler, care Dr.		tow. sup. of Mu Kree Law,		is from Wom. For. Miss.	
Bunker and \$6.00 is for sup.		care Dr. Bunker	25 00	Soc. as an Easter offering) ..	160 00
of Kanariah, care Rev. W.		Lowell, H. L. Tibbetts	500 00	Fitchburg, 1st S. S., tow. help-	
S. Davis).....	12 00	" Mrs. H. L. Tibbetts,		ing repair school in Japan ..	10 00
Hudson, Miss May Leavis,		special offering	5 00	Fitchburg, 1st ch., Mrs. Mar-	
Pres. of Y. P. S. C. E. for		Lowell, Worthen-st. ch.	21 11	garet Snow	1 00
the Forward Movement	1 00	" 1st ch.	133 03	Fitchburg, Beth Eden Y. P. S.	
Hudson, 1st ch.	77 80	" Mary L. Libby,		" Jr.	3 50
South Framingham, Park-st		an Easter offering	1 00	" W. T. Wilson.....	5 00
ch.	13 10	Lowell, Branch-st. S. S.	31 81	" Highland ch.	27 64
West Sutton S. S., Missionary		Sharon Y. P. S. C. E.	5 00	" Mrs. L. Jewett.....	5 00
Concert collection	3 00	" Rev. E. F. Merriam	75 00	East Milton, 1st ch.	36 70
West Sutton ch.	8 50	" 1st ch.	2 49	Lynn, 1st ch.	55 71
Rowley S. S., Children's Day		North Attleboro, 1st ch.	16 92	" Washington-st. ch.	633 43
collection.....	1 38	" Y. P.		" Samuel W. Thompson ..	5 00
Fall River, Foster-st. S. S.		S. C. E.	12 50	E. Orleans, a friend of missions,	3 00
Kindergarten class	2 60	Haverhill, 2d ch.	5 00	Carver ch., Mission Circle.....	8 00
Fall River ch. tow. sup. of Bu-		Haverhill, 1st ch.	37 65	Bellingham ch.	3 00
tha, care Rev. D. A. W.		" 1st ch.		Brookville S. S.	4 00
Smith, D.D.	27 00	" S. S. from	7 00	Lawrence, 1st ch.	42 08
Fall River, 1st ch.	328 25	Haverhill, Mt. Washington ch.,		" S. S., tow. sup.	
" Ladies' Soc.,		of which \$5.00 is from Wom.		of Mount Kyaw, care Rev.	
Easter offering	42 30	Circle, tow. debt.....	13 00	C. L. Davenport.....	25 00
Worcester, a friend	20 00	Haverhill, Mt. Washington ch.,		Lawrence, 2d ch. (of wh. \$307.81	
" Chas. F. Rugg	10 00	B. Y. P. U.	3 16	is tow. sup. of Rev. Thomas	
" Wm. H. Newton	50 00	Haverhill, Portland-st. ch.	2 00	Adams and \$5.00 is from	
" a friend	1 00	" Easter offering from		Light Bearers for work, care	
" Harlem-st. Sw. ch.	12 50	friends	24 00	Rev. J. E. Cummings)	302 81
" Pleasant-st. ch.	37 62	Salem, Mrs. Stephen H. Phil-		South Hanson ch.	7 72
" French Mission	2 50	lips	5 00	Amherst, 1st ch.	18 08
" Adams-sq. Y. P.		Salem, Central ch.	56 89	" Y. P. S. C. E.	4 00
Missionary Society	6 60	" Calvary ch.	16 23	" Market-st. Y. P. S.	
Worcester South ch. and S. S.		" North End Chapel,		C. E.	25 00
(of which \$25 is from Y. P.		Missionary Conference coll.	8 00	Amherst, Market-st. S. S.	3 50
S. C. E.).....	121 65	Salem, 1st ch.	200 00	Watertown, 1st B. Y. P. U.	50 25
Worcester, Lincoln-sq. ch.	90 18	" Society special		" ch.	400 00
" Main-st. ch.	189 21	offering	10 00	Weymouth S. S.	4 22
" Chinese		Charlton, Albert and Roe		" 1st ch.	171 58
S. S. for Chinese work	32 21	Spencer	1 00	Norwood, 1st ch.	10 51
Maplewood ch.	20 78	Petersham Y. P. S. C. E.	1 72	" Junior Society,	50
Winchester, 1st ch.	20 00	Arlington ch.	30 36	Canton ch.	12 00
" B. Y. P. U.	10 00	Middlefield, Lucy S. Newton,		North Hanover ch.	76 00
" a friend	2 00	" ch.	1 50	Somerville, 1st ch.	47 00
Chelsea, Cary-ave. ch.	140 00	Brookline ch. (of which \$50 is		" Perkins-st. ch.	45 26
" Y. P. S. C. E.	5 00	from Rev. S. W. Duncan,		" a friend (of which	
" 1st ch.	268 23	D.D., and \$360.62 is a quar-		\$50 is to apply on support of	
" B. Y. P. U. (of		terly collection).....	436 89	Ting Sin Sang, care Rev. C.	
which \$100 is tow. sup. Rev.		Framingham Y. P. S. C. E.	7 00	F. Viking, China, and \$8.00	
E. Grigg, Burma, and Rev.		" 1st ch.	62 35	is for sup. of boy, care Rev.	
J. M. Carvell, Assam).....	105 86	" S. S.	10 00	J. R. Goddard).....	58 00
Marblehead, 1st ch.	20 00	Holliston ch.	5 00	North Bellingham ch.	4 25
Taunton, Winthrop-st. ch.	368 88	Westwood ch.	9 62	Still River ch.	25 50
" S. S.	21 86	South Boston, Fourth-st. ch.	10 00	Waverly S. S. (of wh. \$2.00 is	
East Somerville ch.	44 50	" Y. P. S.		birthd'y off. for sch. in Jap'n),	8 70
" B. Y. P. U.	17 27	C. E.	5 44	Revere, 1st ch.	6 88
Melrose, 1st ch.	288 12	Granville ch.	7 50	Montville ch.	5 00
" S. S.	18 50	" S. S.	5 00	Tyringham ch.	8 00
" Fell's ch.	20 00	Orange, 1st Y. P. S. C. E.	4 50	North Swansea ch.	2 00
West Townsend ch.	5 00	" 1st ch. (of which \$17.60		North Adams B. Y. P. U.	25 00
Dighton, 1st ch.	12 80	is an Easter offering)	23 10	" Phebe S. Bu-	
" S. S.	3 50	West Newton Y. P. S. C. E.	7 00	lingame, for the debt.....	15 00

North Adams, 1st ch. (of wh. \$100 is for sup. of Sam. Tarre).....	\$200 00
North Adams, Cynthia E. Durnville, for the debt.....	10 00
North Grafton ch.....	45 00
Athol, 1st Y. P. S. C. E.....	4 61
" 1st S. S., classes in Jun-ior Department.....	7 70
Athol, 1st ch.....	20 32
Athol S. S.....	10 00
Dalton, 1st ch.....	15 95
Foxboro, 1st ch.....	33 26
" " S. S.....	25 35
" " Y. P. S. C. E.....	7 70
Andover ch.....	25 00
Dedham, 2d ch.....	58 85
" " S. S.....	10 00
Westminster ch., S. S. and B. Y. P. U.....	50 00
East Boston, Central-sq. ch.....	105 00
" " Y. P. S. C. E.....	10 54
East Boston, Central-sq. Bible school.....	5 56
Woburn, 1st ch.....	115 00
Brookton, Warren-ave ch.....	5 09
" Sw. ch., quarterly appro. for sup. of Mah Lay, Sandoway, Burma, care Rev. C. L. Davenport.....	12 50
Brookton, North ch.....	10 96
" 1st ch. (of which \$2.00 is from Ladies' Miss'y Soc. as an Easter offering).....	87 00
Rockland, 1st ch.....	40 30
" " Y. P. S. C. E.....	2 00
Natick, 1st ch.....	64 98
Fayville ch.....	3 50
East Brookfield ch.....	7 03
Marlboro ch.....	15 00
" " Y. P. S. C. E.....	7 00
Gloucester, 1st ch. Wom's F. M. Circle (of which \$30 is tow. sup. of nat. teacher Rebecca at Cumbum, and \$37 is an Easter offering).....	67 00
Gloucester, 1st ch., Junior Band Easter offering.....	3 00
Gloucester, Chapel-st. ch.....	24 77
" " a friend.....	300 00
North Uxbridge Y. P. S. C. E.....	5 00
Methuen, 1st ch.....	66 07
Rock, 3d ch. Mission Circle.....	4 00
Kingston, Burditt Miss. Circle.....	10 00
Westfield, Central ch.....	27 59
Somerset, 1st ch.....	11 00
Russell ch., a friend.....	5 00
" " S. S.....	5 00
Cummingtown ch. and friends, Fairfield Y. P. S. C. E. (branch of Russell ch.).....	10 00
Baldwinville ch.....	17 00
New Marlboro ch.....	13 00
Lee ch.....	7 00
Edgartown, 1st Y. P. S. C. E.....	4 78
Ianversport ch.....	1 00
Charlemont ch.....	10 00
Ayer, 1st ch.....	99 55
Wollaston Heights, 1st ch.....	73 67
Hyde Park, 1st ch.....	14 00
" " Jr. Union.....	2 00
" " A. W. Caul.....	1 00
" " Mrs. Morse.....	1 00
New Bedford, 1st ch.....	60 71
" " North ch.....	50 12
Westboro, 1st ch.....	109 39
Grafton, 1st ch.....	10 00
Milford, Pine-st. ch.....	12 22
" " B. Y. P. U.....	5 00
Plymouth, 1st ch.....	1 41
Sterling ch.....	3 00
" " Y. P. S. C. E.....	2 00
Becket ch.....	25 00
Danversport, Mrs. Annie B. Holbrook, in memory of Carl E. Holbrook.....	50 00
Jamaica Plain Y. P. S. C. E.....	80 00

Jamaica Plain ch. (of which \$50 is from C. E. Jackson, tow. sup. nat. pr. M. Pitchiah care Rev. G. H. Brock, Nellore).....	\$23 35
Northampton, 1st ch.....	79 32
Medfield, 1st ch.....	36 70
Agawam, 1st ch.....	75 05
" " S. S.....	3 13
Cottage City ch.....	4 00
Raynham ch.....	13 00
" " S. S.....	22 23
Shutesbury ch.....	3 50
Holden ch.....	28 83
" " Y. P. S. C. E., for work of Rev. S. W. Hamblen, Japan.....	22 03
A friend.....	25 00
Roxbury, Bethany ch.....	192 23
" " S. S.....	35 65
Winthrop, 1st ch., tow. sup. of Rev. M. E. Fletcher, China.....	25 00
Medford, 1st ch.....	43 23
" " Y. P. S. C. E.....	12 00
Wollaston ch., H. B. Bailey.....	100 00
West Somerville ch. (of which \$25 is from W. L. Teele, for sup. of Augustine, care Rev. I. S. Hanks).....	57 70
Wenham B. Y. P. U. (of which \$12 is for the Congo mission).....	14 00
Brewster, 1st ch.....	6 50
Hancock, 1st ch.....	6 00
Winchendon ch.....	25 00
A friend, an Easter offering.....	300 00
Franklin Y. P. S. C. E.....	1 00
" " ch.....	10 00
Allston, Brighton-ave ch., Miss M. Jones.....	1 00
Chelmsford, Central ch.....	10 00
Reading, 1st ch.....	7 50
North Billerica ch.....	40 00
Mendon ch. (of which \$175 is from Deacon C. H. Robinson and wife).....	181 00
Weston ch.....	18 60
Beverly, 1st ch.....	30 27
Melrose Highlands, Wom. Circle, Easter offering.....	1 00
Manchester S. S. (for the debt).....	10 00
North Reading ch.....	5 00
Newton Immanuel ch. (of which \$15.70 is from Ladies' Missionary Soc. and \$10 is from Y. W. M. C.).....	28 20
A friend, an Easter offering.....	5 00
Billerica, 1st ch. (of which \$2.76 is from Woman's Missionary Soc. and \$6.00 per T. F. Evans).....	22 84
North Abington, 1st ch. (of which \$5.00 is an Easter offering from the Wom. Miss. Circle and \$10 is from two members of ch.).....	15 00
Randolph, friends.....	2 00
Shirley ch.....	5 00
" " S. S.....	1 00
" " Y. P. S. C. E.....	4 00
	\$31,257 79
Less amount overpaid in Jan. by Baptist ch. Arlington.....	100 00
	\$31,157 79

RHODE ISLAND, \$2,851.08.

Providence, Cranston-st. S. S. for Moug See Dee, care Rev. A. Bunker, D.D.....	\$18 75
Providence, Cranston-st. ch. (of which \$50 is from L. B. Teft, M.D.).....	273 81
Providence, Misses Susie and Emily Manton.....	10 00

Providence, Cranston-st. Y. P. S. C. E. (of which \$10 is tow. sup. of San Koo Keh, care C. H. Heptonstall, Burma).....	\$20 00
Providence, Broadway ch. (of which \$28 is tow. sup. of Aung Baw, care Rev. W. F. Thomas, Burma, and \$40 is tow. sup. of nat. pr. care C. H. Heptonstall, Toun-goo, Burma, from Mr. and Mrs. W. L. Clarke).....	162 67
Providence, Broadway S. S., class 13.....	3 60
Providence, Roger Williams Y. P. S. C. E.....	2 03
Providence, Roger Williams ch.....	4 63
Providence, Jefferson-st. ch.....	34 50
" " Ebenezer Y. P. S. C. E.....	6 80
Providence, South ch.....	12 68
" 1st ch. (of which \$12.66 is a concert coll.).....	661 15
Providence, 1st Y. P. S. C. E. (of which \$10 is special for work of Rev. J. N. Cushing, D.D.).....	35 00
Providence, Union ch. in part Central ch. (of which \$16 is from a con. coll. of the Farther Lights).....	112 13
Providence, Calvary ch. (of which \$25 is an Easter offering from a member).....	83 74
Providence, Hattie V. Lackey, Easter offering.....	5 00
Providence, voluntary Easter offering of Wom. Miss. Soc.....	31 00
Providence, 4th ch.....	25 00
" " Stewart-st. ch.....	60 00
" " a friend.....	5 00
Phenix Y. P. S. C. E.....	2 66
" " S. S.....	9 25
" " Mr. and Mrs. Horace F. Brown and Grace, an Easter thank offering.....	3 00
North Kingston, 1st ch., 1st quarterly collection.....	3 52
Pawtucket, 1st ch.....	158 62
" " Woodlawn S. S.....	35 15
" " ch.....	21 00
" " B. Y. P. U.....	5 00
" " A friend, for Forward Movement.....	25 00
" " Pleasant View ch.....	17 00
Jamestown, R. C.....	5 00
" " Y. P. S. C. E. (of which \$7.50 is tow. sup. of Modinath Momin, care Rev. E. G. Phillips, Tura, Assam, and \$3.50 C. E. Day off.).....	11 00
Jamestown ch.....	8 00
Warwick, a friend.....	5 00
" " Shawonet ch.....	2 55
Bristol, 1st ch.....	12 27
Point Judith ch.....	31 35
Exeter, 1st ch.....	6 00
Rockville, Thos. A. Hall.....	5 00
Charlestown, 1st ch.....	6 00
Lonsdale, 1st ch.....	15 00
Wickford, 1st ch. (of which \$20 is an Easter offering for the debt).....	54 33
Wickford B. Y. P. U.....	5 00
" " S. S.....	15 00
" " a friend for the Congo mission.....	20 00
Wickford, a friend.....	15 00
Warren ch. (of which \$20 is tow. sup. of nat. pr. care Rev. A. Bunker, and \$5.00 is from a friend for the debt).....	158 83
Richmond, 2d ch.....	6 44
" " Y. P. S. C. E.....	3 56
Harrisville, Berean ch.....	10 00

Newport, Central ch.....	\$77 47
" 1st S. S., quar. col.,	6 85
" 1st ch.....	24 26
" 2d ch.....	23 00
" 3d Y. P. S. C. E.....	5 00
East Providence, 1st ch. to	
constitute Alfred Lindroth,	
H. L. M. by letter of A. N.	
Medbery of March 21, 1898,	105 00
East Providence, 1st Y. P. S.	
C. E.....	5 00
East Providence, 2d ch.....	9 40
East Greenwich, 1st ch.....	4 21
Vernon ch., Rev. I. Chese-	
brough.....	5 00
Perryville ch.....	8 00
Allenton B. Y. P. U.....	5 00
Oak Lawn ch.....	15 00
Usquepaugh Y. P. S. C. E.....	5 00
Tiverton, Central ch.....	28 50
Central Falls, Broad-st. ch.....	55 68
South Ferry, Narragansett ch.,	
Hope Valley Y. P. S. C. E.....	10 00
Woonsocket ch.....	46 01
" S. S.....	5 28
Lakewood ch.....	5 40
Natick ch.....	12 00
" B. Y. P. U.....	10 00

CONNECTICUT, \$4,788.22.

Wallingford, 1st ch.....	\$35 31
Montville, Union ch.....	8 83
Waterford, 2d ch.....	7 88
" B. Y. P. U.....	3 79
South Woodstock ch.....	10 00
New Haven, German Y. P. S.,	
" Calvary ch. (of	5 00
wh. \$300 is from Mrs. Phelps	
to constitute Miss Annabel	
Phelps and Miss Celeste	
Phelps H. L. members)....	590 46
New Haven, Calvary S. S.....	165 05
" Y. P. S.....	
C. E.....	108 35
New Haven, Olivet ch.....	22 82
" 1st ch.....	100 00
" Mrs. M. W. R.	
Wayland.....	500 00
Rowayton ch.....	1 30
" S. S.....	5 00
" Jr. Y. P. S. C. E.,	
tow. sup. of Rev. F. P.	
Haggard, Assam.....	6 00
Stamford, 1st ch.....	42 87
" Susan E. Hoyt.....	25 00
Voluntown ch.....	5 50
South Norwalk ch.....	56 24
" Y. P. S. C. E.....	85
Noank ch.....	50 00
Danielson ch.....	18 70
Norwich, 3d ch.....	1 82
" Central ch. (of wh.	
\$33 is from the Extra-cent-a-	
day Band for the debt).....	133 00
North Lyme Y. P. S. C. E. for	
debt.....	3 50
Hartford, Olivet Y. P. S. C. E.,	
" Asylum-ave. ch.....	142 17
" Y. P. S.....	
C. E.....	10 00
Hartford, Memorial ch.....	9 00
" 1st Y. P. A. for	
work of Rev. J. S. Timpany,	
India.....	221 00
Hartford, G. N. Clark, a thank	
off. to reduce the debt.....	25 00
Hartford, Mrs. C. J. Merriman,	
special offering.....	20 00
Hartford, Miss Braddock.....	1 00
" Baptist Union Fast-	
Day service.....	42 00
Meriden, Main-st. S. S., for	
sup. of nat. pr., Ongole,	
Newton White.....	50 00
Meriden, Main-st. ch.....	10 00
" Y. P. S. C. E.....	15 00
" 1st ch.....	230 02

Groton, 1st ch.....	\$44 00
" S. S.....	6 00
" Heights ch.....	1 00
Bridgeport, 1st Sw. ch.....	9 28
" ch.....	170 92
" E. W. ave. ch.....	34 45
Plainfield, Union ch.....	17 00
" S. S.....	10 00
Chester ch.....	20 41
Southington, 1st ch.....	125 00
" S. S.....	20 00
Andover ch.....	14 50
Brookllyn, Rev. E. Bennett... 3 00	
So. Willington Y. P. S. C. E.....	5 00
Moodus, East Haddam ch.....	12 00
Sterling Hill ch.....	4 00
Bristol ch.....	115 00
" Y. P. S. C. E.....	25 00
Jewett City ch.....	50 09
" Y. P. S. C. E.....	16 00
" S. S.....	10 00
Easton ch.....	6 50
Cornwall, Hollow ch.....	2 00
Norwalk, 1st B. Y. P. U.....	11 00
" Mrs. Lydia A. Miller, 5 00	
" Miss Sarah A. Miller, 5 00	
Putnam ch.....	132 75
" S. S.....	20 00
" Boys' Mission Band.....	20 75
" B. Y. P. U.....	10 90
Stratfield S. S.....	9 10
Essex, 1st ch.....	54 61
" Y. B. C. E.....	5 20
Branford ch.....	12 00
Moosup, Plainfield Union ch.....	1 00
Mystic, Union ch.....	207 03
New London, 1st ch.....	92 74
" Huntington-st. ch., 38 28	
" S. S.....	10 00
New London, Huntington-st.	
Y. P. S. C. E. balance.....	11 18
New London, Ruth Darrow,	
Easter offering.....	1 00
West Suffield, Wm. S. Pome-	
roy (of which \$25 is for edu-	
cation of student at Insein,	
care Rev. W. F. Thomas)....	55 00
North Ashford, Asa Randlett,	
Cromwell ch.....	2 50
" S. S.....	30 33
Borrah ch.....	5 67
Preston ch.....	15 00
Stafford ch.....	12 72
" Y. P. S. C. E.....	13 50
Montwese ch.....	2 50
" S. S.....	17 80
Poquonoc Bridge B. Y. P. U.,	
Plantville ch.....	27 20
Suffield, 1st ch.....	4 12
" ad ch.....	19 00
Willimantic, 1st ch.....	31 67
New Britain, 1st Y. P. S. C. E.,	
" ch.....	93 04
" N. Ward for nat.	
pr. care Dr. Bunker... 41 21	
Waterbury, 1st Y. P. S. C. E.,	
" ch. a friend.....	13 00
Central Thompson ch.....	20 00
Quaker Hill, Rev. J. C. Hyde	
Ansonia ch.....	11 15
".....	100 00
".....	100 00

NEW YORK, \$21,457.04.

Alps, Mrs. T. E. Saxby.....	2 00
Ballston Spa ch.....	38 00
" S. S.....	12 50
" Mrs. Julia S.	
Garrett (a thank offering)...	4 00
L.....	10 00
Nunda, 1st ch.....	10 01
" S. S.....	5 29
" B. Y. P. U.....	2 00
Albany, Mrs. Elnathan Sweet,	
Easter offering.....	5 00
Albany, M. I. Greenwood.....	10 00
Hoosick Falls, 1st ch.....	28 64
" Y. P. S. C. E.....	3 07

Albany, Emmanuel ch. (of	
which \$50 is from Mrs. A.	
M. Van Huesen to be sent	
to Rev. J. Heinrichs, Ra-	
mapatan, India.....	\$616 08
Reeds Corners, Gorham ch... 19 50	
" S. S., 2 50	
Panama, Harmony, 1st ch.....	10 14
" Y. P.	
S. C. E.....	55
Perry, Mrs. Louisa P. Chapin	
in memory of Mr. Samuel	
Chapin, for Telugu Mission	
work.....	300 00
Perry, 1st Y. P. S. C. E., C. E.	
Day offering.....	3 00
Southwest Oswego ch.....	3 58
" Y. P. S. C. E.....	3 40
Brockport, 1st ch.....	32 00
Jamestown, Miss Amy Cook...	5 00
Pitcairn, 1st ch.....	5 00
Woodhull, C. E. Day offering...	4 42
Himrod, Mrs. M. A. Dakin... 10 00	
Fiskill Plains, a friend.....	1 00
Franklin ch.....	8 00
Copenhagen ch.....	3 00
Treadwell ch.....	13 25
" S. S.....	2 00
" Y. P. S. C. E.....	2 00
Waterford ch.....	31 20
St. Johnstown, 1st ch. Wom.	
Miss Circle, tow. work of	
Miss Z. A. Bunn, Burma... 5 00	
Harpersfield ch.....	5 00
Binghamton, A. H. Bush... 1 00	
" 1st ch.....	27 00
West Winfield ch.....	10 00
York, F. B. Pomeroy.....	5 00
" Mrs. Henrietta P. Lyon,	
for the debt.....	2 00
Parishville ch.....	19 00
" Willing Workers.....	3 00
Bedford, Mrs. J. C. Holmes,	
for Telugu mission.....	1 00
Schenectady, 1st ch.....	35 50
" Emmanuel S. S., 10 00	
Greenwich ch. Ladies' Aid	
Soc., tow. supplies for Rev.	
L. W. Cronkrite's school,	
Bassett, Burma.....	25 00
Greenwich, Botskill ch.....	190 04
Spencerport, Eber Shearman,	
Hoosick, 1st ch.....	25 00
" 4 20	
Andover ch.....	26 50
" 1st S. S.....	4 00
Owego, 1st ch.....	144 00
" S. S.....	10 00
Yonkers, Warburton-ave. ch.	
add.....	30 50
Yonkers, Warburton-ave. S. S.,	
Albion, 1st ch.....	11 24
" a friend.....	175 18
Gorham, Belheo S. S.....	5 00
" Bethel ch., Sarah H.	
Pickett.....	3 00
" 5 00	
Port Byron ch.....	17 33
Watertown ch.....	55 10
Keeseville, Rev. W. E. Mil-	
lington, for girls' school	
fund, care Rev. L. W.	
Cronkrite, Burma.....	15 00
Stockton ch.....	4 00
Big Flats Y. P. S. C. E.....	13 24
Fulton ch.....	13 50
" S. S.....	5 00
" Mason Springsted.....	20 00
Fredonia ch.....	1 00
" P. C. West.....	25 00
" from sale of part of	
Eli Davis farm.....	250 00
Brockton, 1st Portland Y. P.	
S. C. E.....	1 23
Pitcher ch.....	11 00
Cincinnati ch.....	2 00
Syracuse, 1st ch.....	85 05
" S. S., boys and	
girls of primary department,	
Syracuse, a friend.....	5 60
" 1 00	

Syracuse, Howard L. Teall, Easter offering.....	\$1 00
Syracuse, Delaware-st. Y. P. S. C. E., tow. sup. of Rev. Cochrane.....	41 00
Lima S. S.....	8 00
Sidney, 1st ch.....	7 00
Sloansville ch.....	7 62
Appleton, R. W. Noble.....	50 00
North Brookfield, S. S.....	2 35
Portlandville, Martha Wilbur, Candor, 1st ch.....	1 00
Kent and Fishkill ch.....	2 25
" B. Y. P. U., 1st ch.....	18 00
" B. Y. P. U., ch.....	2 00
" ch.....	31 50
" 2d ch.....	4 50
" S. S.....	5 80
" B. Y. P. U.....	28 75
" Cliffs, Rev. Merritt Mil- ler.....	5 85
South Livonia ch.....	76
" Y. P. S. C. E., " Mission Band.....	10 00
North Tonawanda, 1st ch.....	9 38
Milford ch.....	1 06
Middlebury ch.....	2 26
Elmira, friends.....	11 00
Ovid, Joseph Dunlap, Jr.....	10 25
Parma, 2d ch.....	20 00
Adams Centre, 1st Adams ch., Little Falls B. Y. P. U.....	9 00
Smyrna S. S.....	10 00
Granville ch.....	12 00
Hamilton, 1st Y. P. S. C. E., (of which \$25 is for the debt and \$13.40 tow. sup. nat. pr. Che Ka).....	5 50
Hamilton, students of Colgate University.....	21 00
Hamilton, S. S., Prim. Dep't, " N. E. Duesler.....	2 00
Manlius ch.....	35 25
Hancock S. S.....	38 40
Dysinger, Royalton ch.....	133 50
Bath, a friend for Japanese work.....	12 00
Jay ch.....	25 00
" Mrs. J. S. Boynton.....	5 00
Bayonne, Bergen Point ch.....	5 00
Fairport B. Y. P. U.....	5 00
Palmyra ch.....	5 00
Corning ch.....	5 00
Marathon ch.....	5 00
" S. S.....	5 00
" Y. P. S. C. E.....	5 00
Ripley ch.....	2 57
Morris, 1st ch.....	2 80
Troy, 1st S. S. (\$25 is for Miss Susie Haswell, for sup. of a boy in her school; \$50 is for Mrs. J. H. Vinton, for sup. of two boys under her care; the balance to aid Miss Haswell in maintaining her work).....	14 02
Troy, 1st ch. (of which \$71 is an Easter offering).....	258 50
Troy, W. W. Whitman.....	104 50
" Rev. W. J. Quincy.....	25 00
" Sixth-ave. ch.....	11 00
" Fifth-ave ch., Easter of- fering.....	19 60
Troy, Mrs. Lewis E. Gurley, Easter offering.....	36 00
Troy, A. J. Whitman, apply to debt.....	100 00
Afton, 1st ch.....	2 00
Redwood ch.....	25 00
Halfmoon ch.....	10 00
Mt. Upton ch.....	8 15
" S. S.....	9 14
" Y. P. S. C. E.....	96
Chittenango, 1st ch.....	1 50
" S. S.....	13 03
Ludingtonville, Rev. S. H. White.....	1 00

Barrington ch.....	\$13 00
Poughkeepsie ch.....	37 26
Petersburg ch.....	6 00
Walworth, 2d ch.....	3 50
Ihous ch.....	5 00
Leeds, E. D. Greene.....	5 00
Castorland, Rev. B. Persons.....	1 00
Sand Lake ch.....	5 65
Oswego, West ch.....	88 15
Bradford ch.....	5 00
Newport, 1st ch.....	26 00
Morrisonville, N. C. Hobart.....	1 00
Savona ch.....	5 00
Elbridge Y. P. S. C. E.....	18 70
Jasper, Mrs. C. Wyckoff to apply to deficit.....	5 00
Jasper ch.....	2 00
Saratoga Springs, 1st ch.....	35 00
Gloversville, 1st ch.....	49 75
Cold Springs ch.....	2 00
Spring Valley, M. Evalene Osgood, towards the debt.....	2 00
Ogdensburg ch., Easter off.....	3 00
Auburn, 1st ch.....	42 00
Killawog ch.....	1 00
Cherry Creek, 1st S. S.....	3 23
" Mrs. Phila Rob- ertson.....	1 00
Durhamville ch., Easter off.....	2 80
" S. S.....	2 20
" Y. P. S. C. E.....	5 00
Easter offering.....	38 00
Cortland, 1st ch.....	2 00
Waterville, a friend.....	7 70
Gilbertsville ch.....	12 00
New Berlin ch.....	5 00
Cooperstown, 1st Y. P. S. C. E., Rushville, Rev. N. H. Savage and family.....	5 00
Springville, Julia M. Post, towards debt.....	1 00
Mecklenburg ch.....	2 00
Canandaigua ch.....	2 00
Brooklyn, Hanson Place ch., D. M. Stearns' Bible class for Katataye, care Rev. J. L. Dearing, Japan.....	33 00
Brooklyn, Hanson Pl. ch.....	25 00
" Central ch.....	57 04
" Joseph Mabbett.....	2 00
" Miss Kate L. Ger- mond, an Easter offering.....	10 00
Brooklyn, Mrs. M. F. Cole, an Easter offering.....	10 00
Brooklyn, Miss M. E. Chap- man, Easter offering.....	250 00
Brooklyn friends.....	5 00
" Sixth-ave. ch.....	9 50
" Mrs. Mary R. Rich- ardson.....	1 00
New York City, Rev. Dwight Spencer, D. D.....	25 00
New York City, Madison-ave. ch., add'l.....	71 00
New York City, DeWitt C. Cordrey.....	5 00
New York City, P. T. G., special work, care Rev. A. V. B. Crumb, Toungoo, Burma, A friend.....	6 00
New York City, Morningside ch.....	7 37
New York City, Fifth-ave. ch., " Tabernacle ch., 241 76	1082 38
" " F. T. Gates.....	50 00
" " Jas. B. Colgate.....	1000 00
" " Catharine Hays, Easter offering.....	10 00
Rochester, 1st ch., add'l.....	51 00
" Judson Miss. Soc. of Theo. Sem. (of which \$50 is tow. sup. of Rev. Thos. Moody).....	84 50
Rochester, 2d ch. (of which \$104 is from Wom. Miss. Soc.).....	294 98
Rochester, Bronson-ave. ch.....	8 00
" Parselles-ave. ch.....	3 43

Rochester, 2d ch. Y. P. S. C. E., tow. sup. of Rev. Thos. Moody.....	\$20 70
" Park-ave. ch.....	51 57
Rochester, Mr. J. H. Lauer " 2d Ger. ch. extra Easter offering.....	10 00
Rochester, a friend (for Rev. Henry Richards).....	5 00
Rochester, Rev. F. L. Ander- son (for Rev. Thos. Moody) Rochester, Monroe Asso. per A. H. Cole, Treas. Mum- ford ch. \$3.25; Chili ch. \$12.72; do. Y. P. S. C. E. tow. sup. Rev. Thos. Moody, \$10; Rochester, Meigs-st. Y. P. S. C. E. for do. \$1; Meigs-st. ch. \$13; 1st ch. B. Y. P. U. tow. sup. Rev. Thos. Moody \$52.46; Uni- versity-ave. ch. \$11.53; Park-ave. Y. P. S. C. E. tow. sup. Rev. Thos. Moody \$24; Brockport Y. P. S. C. E. for do. \$13.63; Ogdenville P. S. C. E. for do. \$10; Churchville, Y. P. S. C. E. for do. \$5.00; Clifton Y. P. S. C. E. for do. \$15.....	175 59
Buffalo, Bethel Y. P. S. for Bethel Mission at Kityang, Swatow, China, care Rev. J. Speicher.....	35 00
Buffalo, Delaware-ave. ch.....	163 15
" Junior Society.....	5 00
" 1st ch.....	130 53
" Y. P. S. C. E. tow. sup. of J. Levi, care Rev. A. Friesen.....	60 00
Buffalo, Prospect-ave. S. S.....	25 00
New York, Amity ch.....	9 50
" Ascension Y. P. S. C. E., a share in the work and field of Rev. J. S. Adams, Hang Yang, China.....	25 00
New York, Calvary ch.....	746 85
" Central ch.....	407 30
" Epiphany ch.....	86 35
" 1st Sw. ch. for nat. pr., care Rev. J. New- comb, India.....	33 35
New York, Hope ch.....	3 43
" Lexington-ave. ch.....	77 11
" " S. S.....	54 91
" Y. P. S. C. E. for nat. pr. India.....	38 10
New York, H. H. Holden and family for nat. helper, care Rev. J. McLaurin, India.....	25 00
Mt. Morris ch.....	42 00
New York, 2d German ch.....	112 36
" West 33d-st. ch.....	38 72
Mt. Vernon, 1st ch.....	103 90
" a friend.....	15 00
Port Chester ch.....	5 28
" Y. P. S. C. E.....	4 00
Port Richmond ch.....	14 35
" Y. P. S. C. E.....	9 05
West Farms ch.....	1 92
White Plains ch.....	24 15
Tottenville ch.....	16 00
Yonkers, Nepperhan-ave. ch., Individual to go to the Telugu field, Kanigiri.....	74 08
Yonkers, Nepperhan-ave. Y. P. S. C. E. for do.....	13 00
Brooklyn, Central ch.....	30 00
" Individual.....	100 00
E. Brooklyn, East-ave. ch.....	12 00
" Y. P. S. C. E.....	4 55
E. Brooklyn, Fourth-ave. ch., " 1st East N. Y. Young Ladies' Miss. Union for sup. of nat. pr.....	17 03
E. Brooklyn, 1st East District	7 60

E. Brooklyn ch.....	\$493 90	Three Mile Bay ch.....	\$8 00	Cortland, 1st ch.....	\$145 34
" " Greenwood B. Y.		Maine ch.....	26 30	" " S. S.....	25 00
P. U. tow. sup. of nat. pr.		" " Miss Mary W. Ross	5 00	" " Y. P. S. C. E.,	
Eh Hwah, care Rev. T.		Union ch.....	13 00	tow. sup. Sara Timothy, care	
Johnson, Tongoo.....	50 00	Conklin ch.....	3 00	Rev. E. W. Kelly.....	6 35
E. Brooklyn, Greenwood B. Y.		" " Rev. J. F. Dayton.....	2 00	McGraw ch. and B. Y. P. U.,	11 05
P. U. for Rev. H. Richards,		" " S. S.....	2 50	" " S. S.....	3 00
Banza Manteke.....	50 00	" " Y. P. S. C. E.....	2 50	Solon ch.....	4 00
E. Brooklyn, Greenwood B.		Binghampton, 1st ch.....	102 82	McLean ch.....	2 90
Y. P. U. for free bed in Dr.		" " Y. P. S. C. E.,	12 80	Homer ch.....	95 40
J. S. Grant's hospital,		" " Park-ave. ch.....	15 66	Virgil ch., add'l.....	1 00
Ningpo.....	25 00	" " Y. P. S.....	14 00	Lake Ridge ch.....	2 50
E. Brooklyn, Greenwood ch..	29 53	C. E.....	5 85	Blodgett Mills ch.....	10 00
" " Hanson-pl. ch.....	88 00	Binghampton, Main-st. ch.....	17 58	" " S. S.....	2 00
for work in Japan.....	472 30	" " Y. P. S. C. E.,	2 80	Groton, Mrs. E. A. Buck.....	1 00
E. Brooklyn, Marcy-ave. ch..	31 58	" " Calvary Y. P.....	1 00	Mary E. Armstrong.....	1 50
" " Pilgrim ch.....	594 00	S. C. E.....	195 70	Milan S. S., add'l.....	5 00
" " Strong-pl. ch.....	886 06	Alden, a friend.....	11 00	Cortland, Merrill Miss. Band,	33 00
" " Washington-ave.		Buffalo, Prospect-ave. ch.....	10 00	Hancock ch., add'l.....	2 20
E. Brooklyn, Washington-ave.		East Aurora ch.....	10 00	Harpersville ch.....	1 00
S. S.....	50 00	Yorkshire Center ch.....	7 61	" " Rev. J. A. Ward,	12 25
E. Marion ch.....	48 30	Woodhall ch.....	10 00	East Branch ch.....	4 00
" " S. S. for nat. stud.		Franklinville ch.....	10 00	" " Y. P. S. C. E.,	2 00
Gabriel.....	25 00	" " S. S.....	10 00	" " S. S.....	2 00
Flatbush ch.....	80 00	Olean Y. P. S. C. E.....	2 00	Rock Rift S. S.....	41 50
Greenport ch.....	10 00	Freedom Bethel ch.....	1 00	Deposit ch.....	1 83
Huntington ch.....	15 00	" " S. S.....	5 00	Buckingham ch.....	2 00
Lefferts ch.....	8 50	Farmersville S. S.....	2 00	West Colesville ch.....	1 30
Patchong ch.....	18 00	" " Station, Rev. R.	15 00	Keesville ch.....	19 70
" " S. S.....	43 00	R. Prentice.....	1 45	West Plattsburg ch.....	3 00
Richmond Hills ch.....	5 00	Salamanca ch.....	10 45	Westport ch.....	5 00
" " S. S.....	5 00	Fleming S. S.....	20 10	S. S.....	2 50
Woodside Jr. Y. P. S. C. E.....	5 00	Throopville ch., additional.....	5 61	Adirondack ch., Lake Placid,	5 50
Cold Spring ch.....	65 00	Jordan ch.....	2 00	Essex Village ch.....	2 95
Kingston ch.....	18 94	Union Springs ch.....	36 62	Sidney S. S.....	3 50
Matteawan ch.....	18 00	Weedsport ch., additional.....	9 00	" " Y. P. S. C. E.....	8 45
Nyack ch.....	80 00	Auburn, 2d S. S.....	6 00	Meredith ch.....	6 00
Newburg, 1st ch.....	10 70	West Portad ch., tow. sup.	7 00	Walton ch.....	2 00
" " B. Y. P. U., tow.		of Rev. Henry Richards and		Franklin Y. P. S. C. E.....	29 30
support of Dr. Speicher.....	20 53	Rev. Robert Wellwood, both		Unadilla ch., S. S. and Y. P.	130 34
Newburg, Memorial ch.....	17 50	of China.....	6 00	S. C. E.....	14 20
" " Sr. Y. P.....	5 00	Sherman ch., add'l, for do.....	7 00	Oneonta ch.....	8 17
S. C. E.....	5 00	Cassadaga ch., for do.....	3 00	Delhi ch.....	1 37
Newburg, Memorial Jr., Y. P.		Forestville ch., tow. sup. of		Sidney, Centre ch.....	23 28
S. C. E.....	5 00	Rev. Henry Richards and		" " S. S.....	
Peekskill ch.....	30 74	Rev. Robt. Wellwood, both		Warsaw ch.....	
Rondout ch.....	151 00	of China.....		" " Y. P. S. C. E., tow.	
" " Y. P. S. C. E., tow.		Forestville Y. P. S. C. E., for		sup. of V. Jacob, care Prof.	
sup. of Dr. Speicher.....	37 50	do.....		L. E. Martin.....	1 80
Warwick ch.....	90 54	Fredonia Y. P. S. C. E., for do.,		Warsaw, Mrs. O. R. McKay,	
Sing Sing ch.....	90 42	Frewsburg ch., for do.....		prize money for Prof. L. E.	
" " S. S.....	2 64	Kennedy Y. P. S. C. E., for do.,		Martin, Ongole.....	5 00
Armenia Y. P. S. C. E.....	5 00	Busti B. Y. P. U., for do.....		Le Roy Y. P. S. C. E.....	4 00
Dover Plain, 2d Dover ch.....	10 00	Adison ch.....		" " S. S.....	5 00
Bedford ch.....	5 00	" " S. S.....		Wyoming ch.....	20 00
Brewster ch.....	10 17	" " Y. P. S. C. E.....		" " S. S.....	5 00
Dykeman's, 1st ch.....	17 50	Canisteo B. Y. P. U.....		" " B. Y. P. U.....	5 00
Hudson River Central Y. P. U.,		Athens (Pennsylvania) ch.....		Pike ch.....	12 50
Daniel Dodge.....	10 00	Campbell and Irwin ch.....		" " S. S.....	1 00
New York, 1st Sw. ch., for		C. E.....		" " Y. P. S. C. E.....	1 50
work in Spain.....	20 05	Painted Post ch., S. S. and Y.		Portageville ch.....	2 25
New York, Memorial ch., Mrs.		P. S. C. E.....		Castile ch.....	22 25
Harris.....	200 00	Waverly ch.....		" " Y. P. S. C. E.....	5 00
New York, Mt. Morris ch.....	33 37	" " Y. P. S. C. E.....		Elba ch.....	17 50
" " Sixteenth S. S.....	25 00	Elmira, 1st ch.....		" " S. S.....	4 00
Port Chester ch.....	6 25	" " S. S.....		" " Y. P. S. C. E.....	1 50
White Plains ch.....	3 00	" " Y. P. S. C. E.....		Middlebury ch., add'l.....	2 00
Brooklyn, Central Y. P. S. C. E.,		Millport, Rev. A. Martin.....		La Grange Y. P. S. C. E.,	
" " Greenwood ch.....	5 00	Chemung ch.....		special offering.....	4 00
" " Hanson-pl. ch., for		South New Berlin Y. P. S. C. E.,		Attica Y. P. S. C. E., tow. sal.	
Japan.....	648 00	Oxford, Mrs. S. Turner.....		Rev. M. C. Mason, Tura,	
Brooklyn, Strong-pl. ch.....	10 00	" " ch.....		Assam.....	10 78
Kingston, 1st Y. P. S. C. E.....	14 25	" " Y. P. S. C. E.....		Batavia ch.....	70 71
Newburg, Memorial S. S.....	12 50	" " S. S., tow. sup. Karen		" " Y. P. S. C. E.....	2 00
Pawling ch.....	10 04	nat. pr.....		East Pembroke, Y. P. S. C. E.,	3 00
Angelica ch.....	29 30	Sherburne Y. P. S. C. E.....		Hudson River, North B. Y. P.	
" " S. S.....	6 00	South Otselic S. S.....		Ass'n Union, tow. salary of	
Hume ch.....	12 20	Brisbin ch., tow. sal. of native		Rev. A. F. Groesbeck, Ung	
Friendship ch., additional.....	2 25	evangelist.....		Kung, China.....	200 00
" " Y. P. S. C. E.....	5 00	Plymouth Y. P. S. C. E.....		Albany, Mem'l ch.....	75 99
Cuba S. S.....	5 00	Norwich, Calvary ch.....		Cohoes ch.....	124 33
Lowville ch.....	65 54	" " Y. P. S. C. E.,		Troy, South ch.....	11 02
Belleville ch.....	36 00	" " Jr.....		Schenectady, 1st S. S.....	15 00
" " Y. P. S. C. E.....	5 00	" " S. S.....		East Chatham ch.....	2 00
Clayton ch.....	1 25	Triangle ch.....		Schenectady, Villa Road ch.....	5 00
" " S. S.....	2 00				
Philadelphia ch.....	2 00				

Minerva ch.	\$2 50	Syracuse, Delaware-st. ch.	\$73 63	Burnt Hills ch.	\$14 00
Warrensburg ch.	12 00	Baldwinsville ch.	31 21	Halfmoon, 2d ch.	8 00
Dalton ch.	10 00	Fayetteville ch.	64 50	Malone ch.	71 44
" Y. P. S. C. E.	2 00	Elbridge ch., additional	3 72	" Y. P. S. C. E.	10 00
" S. S.	1 30	Plank Road Y. P. S. C. E.	2 00	Ogdensburg ch., add'l	25 00
Livonia Station ch.	50 00	Camillus ch.	50 00	Parishville Y. P. S. C. E.	2 00
Rev. C. E.		Camillus S. S.	9 39	Gouverneur ch.	21 50
Burr, with other offerings to		Marcellus ch.	5 50	Potsdam ch.	68 11
constitute Rev. C. E. Burr,		Apulia ch.	1 00	Canton ch.	3 52
H. L. M.	10 00	Manchester Y. P. S. C. E.	2 75	Herkon ch.	4 00
Genesee ch.	76 15	Geneva ch., additional	70 00	" S. S.	2 00
York Y. P. S. C. E.	6 95	" S. S.	5 00	" Y. P. S. C. E.	1 50
Portage ch.	2 25	" Y. P. S. C. E.	5 00	Whitehall ch.	23 75
Delphi ch.	85	Bethel, Gorham ch.	36 00	" Y. P. S. C. E.	8 50
Eaton ch.	35 50	Clifton Springs ch.	19 00	Fort Ann Village ch.	39 98
" S. S.	10 00	Phelps, 2d ch.	2 00	Glens Falls ch.	120 70
South Hamilton ch.	8 30	Holley ch.	11 70	" Y. P. S. C. E. tow.	
Cazenovia Village ch.	22 56	" S. S.	3 33	sup. R. Sangaviah and C.	
" S. S.	3 00	Shelby ch.	5 20	Peter, care Rev. W. A. Stan-	
" Y. P. S. C. E.	4 44	" S. S.	1 21	ton, Kurnool, India.	10 00
Randallville ch.	26 33	" Y. P. S. C. E.	1 00	Sandy Hill ch. (of wh. \$150 is	
Madison ch.	13 00	Yates ch.	36 00	for wk. of Rev. L. W. Cronk-	
Canastota ch.	6 00	Medina ch.	56 11	hite, Basecin, Burma)	237 10
Erleville ch.	1 00	" Y. P. Missionary Soc.,	3 05	Sandy Hill S. S.	15 00
Georgetown ch.	3 75	Knowlesville ch., additional	3 25	North Granville ch.	13 59
Little Falls S. S., tow. sup.		Gaines and Murray ch.	8 35	" S. S.	2 41
K. Isaac, nat. pr., care Rev.		Burlington ch.	2 27	White Creek ch.	26 30
W. A. Stanton, Kurnool.	10 00	" S. S.	1 25	Fort Edward ch.	63 41
Little Falls B. Y. P. U.	5 00	Edmeston ch.	10 00	Wolcott ch.	5 00
" ch., Easter offer-		Mt. Vision ch.	5 00	" Y. P. S. C. E.	3 00
ing	30 00	" Y. P. S. C. E.	2 00	Palmyra ch., add'l	1 00
Fort Plain ch.	6 00	Morris Y. P. S. C. E.	1 50	" S. S., tow. work of	
" S. S.	2 00	Duanesburg and Florida ch.	5 00	Rev. A. V. B. Crumb.	5 00
" B. Y. P. U.	2 00	" Y. P.		Jefferson and Gilboa Y. P. S.	
Salisbury ch.	4 05	" S. C. E.	1 00	C. E.	1 03
" S. S.	1 45	Grosvenor's Corners ch.	1 00	Cobleskill ch.	10 75
Iilon ch.	19 04	Farmer Y. P. S. C. E.	15 00	East Worcester ch.	3 12
" Y. P. S. C. E.	5 00	Waterloo ch.	13 38	" Y. P. S. C. E.	2 00
Herkimer ch.	3 00	Bennettsburg ch.	18 75	Cherry Valley ch.	4 07
Mohawk ch.	2 00	" Y. P. S. C. E.	2 00	Richmondville ch.	2 50
West Henrietta ch.	37 51	Rennulus ch., additional	14 10	Seward Valley ch.	2 50
Hilton, 1st ch.	20 00	" Y. P. S. C. E., add'l		Westville ch.	4 55
Rochester, South ch.	6 00	tow. sup. Garo nat. pr., care		" S. S.	3 32
" S. S. Wm.		Rev. E. G. Phillips, Tura,	7 09	" Y. P. S. C. E.	1 00
Schalbee's class.	1 50	Assam	7 09	Summit, 1st ch.	1 50
Rochester, Alexander-st. ch.	5 00	Newfield ch.	6 13	Westford ch.	8 00
Perinton, Fairport ch. (of		North Hector ch.	25 00	" Y. P. S. C. E.	1 00
which \$10 is from Women's		Covert Y. P. S. C. E.	1 00	" S. S.	50
Circle)	104 50	Enfield ch.	8 75	Worcester, 2d ch. (of wh. \$2.00	
Perinton, Fairport S. S. (of		Ovid Center ch., add'l	4 50	is from th. Y. P. S. C. E.)	15 50
which \$15 is an Easter offer-		Watkins ch.	6 00	Cherry Valley, Miss A. C. Burch,	
ing in memory of Rev. H. H.		Ithaca, 1st ch., additional	53 75	Penn Yan ch.	38 48
Hunt	25 00	" S. S.	31 00	Second Mile ch.	20 50
Pittsford ch., extra offering.	3 65	" Y. P. S. C. E., tow.		" Y. P. S. C. E.	1 05
Royalton Y. P. S. C. E.	2 00	sup. ministerial student, care		Lake Keuka ch.	37 07
Akron ch.	7 00	Prof. L. E. Martin, (ongo e.	25 00	Crosby, Mr. and Mrs. H. Bul-	
" Y. P. S. C. E.	5 00	Flatbrook ch. and S. S.	3 00	lock.	75 00
" Jr. Y. P. S. C. E.	50	Berlin ch.	8 00	South Pulteney ch.	6 50
West Somerset Y. P. S. C. E.,	59	Petersburg S. S.	2 00		
Niagara Falls ch. and S. S.	45 00	Wayne Village ch.	2 00		
Ransomville ch., S. S., and		Dundee ch.	36 03		
Y. P. S. C. E.	9 12	Towlesville, Rev. J. C. Swack-			
Lockport ch.	22 00	hammer	1 00		
Waterville ch.	16 40	Bath ch.	7 95		
" S. S.	2 47	" S. S.	6 63		
" Y. P. S. C. E.	12 00	" B. Y. P. U.	4 85		
Utica, Tabernacle Y. P. S. C. E.,	35 35	Howard ch.	3 74		
Park ch.	75 82	" S. S.	1 89		
Oneida, 1st ch.	34 90	Townsend S. S.	1 00		
Remsen, 1st ch.	10 80	Wayne Village ch.	28 00		
" Y. P. S. C. E.	8 36	" S. S.	3 00		
Bardwell, 2d Remsen ch.	2 70	" Y. P. S. C. E.,	6 00		
New Hartford ch.	5 93	Avoca ch.	20 00		
Boonville ch.	2 50	" Y. P. S. C. E.	7 00		
" S. S.	10 00	Gloversville ch., add'l	185 00		
" Y. P. S. C. E.	5 00	" S. S.	35 00		
Syracuse, Central ch.	62 01	Saratoga Sp'nga, Regent-st. ch.,	32 00		
" Y. P. S. C. E., tow.		" S. S.	3 00		
sup. of S. Seno, care Rev.		Broadalbin ch.	20 00		
G. W. Hill, Chofu, Japan,	47 46	Greenfield ch.	2 00		
Syracuse, Central S. S., for		" Y. P. S. C. E.	1 50		
general work of Rev. I. S.		Wilton ch.	1 35		
Hankins, Atmakur, India.	55 70	Johnstown ch. add'l.	30 01		
Memphis Y. P. S. C. E.	2 00	" S. S.	4 00		
Syracuse, Immanuel Y. P. S.		Scotia ch.	25 53		
C. E.	3 00	" B. Y. P. U.	3 47		
Tally Y. P. S. C. E.	2 00	South Glens Falls ch.	3 00		
Syracuse, 1st Y. P. S. C. E.	10 00	Galway Y. P. S. C. E.	3 00		

Montclair, 1st B. Y. P. U....	\$9 80	Phillipsburg, Farther Lights		Dalton ch.....	\$7 51
Jersey City, Summit-ave. ch..	56 86	for Gurzalla Chapel Fund..	\$5 00	Muncy H. Y. P. U.....	6 00
Verona, Wm. Condit.....	14 71	Somerville, 1st ch.....	35 86	Freeland, Rev. E. C. Murphy,	1 00
Elizabeth, Central ch. (for sup.		Port Murray, Mansfield ch...	27 91	California ch.....	5 00
of De Ko Bau, \$25).....	26 05	Flemington ch.....	140 00	Factoryville ch., Wom. Miss.	
Elizabeth, Mrs. Elizabeth J.		Holmdel Y. P. S. C. E., for		Union, Easter offering.....	3 00
Dimock, an Easter offering,	25 00	Gurzalla Chapel Fund.....	10 00	Waverly, Abington ch., Easter	
Summit, Mrs. Mabel B. Bailey,		Holmdel ch.....	126 25	offering.....	14 00
Easter off.....	1 00	Easton ch.....	4 00	Stokesdale, Sarah J. Jackson.	5 00
North Orange ch., Mrs. John		Trenton, Olivet ch.....	5 66	Gillette, South Creek ch.....	1 00
J. Jones, Easter offering...	50 00	Middletown Y. P. S. C. E. for		Fassett ch.....	1 00
Matawan, Friends Easter off.,	15 00	Gurzalla Chapel Fund.....	5 00	Philadelphia, 1st ch., L. B. M.,	5 00
Dividing Creek ch., Wom.		Hightstown ch.....	88 40	Dr. G. D.	
Miss Soc.....	4 25	Wom. Miss. Soc.,		Boardman.....	50 00
Elizabeth, 1st ch.....	86 49	special.....	2 00	Philadelphia, 1st ch., Friends,	75 00
Sr. Y. P. S. C. E.,		Keyport ch., P. V. B. Mem'l.	10 00	1st ch.....	366 00
1st. quar. tow. sup. nat. pr.,		Holmdel ch., special.....	5 00	" 5th ch., Dr. Spratt,	10 00
A. Jacob, care Rev. W. A.		West Vineland ch.....	5 50	" Miss Dodge.....	5 00
Stanton, Kurnool, India.....	6 25	Cape May, Calvary ch.....	17 05	" Epiphany ch., Dr.	
Glenwood ch.....	56 00	North Woodbury ch.....	27 84	A. J. Renland, additional...	15 00
Harrison S. S. and Y. P. S. C. E.	10 00	Bridgeton, 1st Y. P. S. C. E.,	3 00	Philadelphia, Chestnut Hill	
Jersey City, Bergen ch.....	163 26	Berean.....		ch., additional.....	23 75
Y. P. S. C. E.....	12 00	for Gurzalla Chapel Fund..	5 00	Philadelphia, 2d ch., Mr. J. C.	
Lyons Farms ch.....	25 00	Millville, 1st ch.....	15 05	McCurdy, evangelistic work,	
Mt. Bethel ch.....	16 75	" and S. S. for		care Dr. A. Bunker.....	26 00
Newark, Emmanuel ch.....	46 21	Gurzalla Chapel Fund.....	10 00	Philadelphia, Gethsemane ch.	116 97
" North ch.....	31 84	Pedrickton ch.....	7 50	special.....	20 00
" 1st Peddie Mem'l ch.	85 00	Cohansey ch.....	5 29	Philadelphia, Gethsemane S.S.,	36 61
New Market ch.....	34 76	Cedarville ch.....	9 00	Rev. and Mrs.	
Piscataway ch.....	5 00	Woodbury, Central ch.....	8 00	R. M. Hunsicker, special...	15 00
Plainfield, Park-ave. ch.....	69 08	Cape May, Court House, B.		Philadelphia 2d Germantown	
Roselle ch.....	16 00	Y. P. U. for Ko Hmwa,		ch., Mr. and Misses S., spe'l,	20 00
" Y. P. S. C. E.....	5 00	Kalay, care Rev. C. L. Dav-		Philadelphia, 10th ch.....	14 58
" S. S.....	5 00	enport.....	6 54	Lehigh-ave. ch.,	
Westfield ch.....	115 26	North Millville ch.....	2 76	in part.....	17 68
Y. P. S. C. E.....	10 20	for Gur-		Philadelphia, Lehigh-ave. Y.	
Newark, Clinton-ave. ch.....	104 57	zalla Chapel Fund.....	5 00	P. S. C. E., to be added to	
Bloomingsdale ch.....	10 00	North Millville ch., for Sam-		appropriation work of Rev.	
Bayonne, 1st ch.....	20 54	uel, care Rev. J. Dussman.	10 25	L. W. Cronkhite.....	21 00
" S. S.....	1 60	Canton ch.....	2 28	Philadelphia, Pilgrim ch.....	9 11
" Y. P. S. C. E.....	2 00	Salem, Memorial ch.....	31 29	" S. S.....	10 41
Deckertown, 1st Wantage ch.,	19 55	Bloomfield, 1st ch.....	200 00	" Y. P. S.	
Hoboken, 1st ch.....	10 40	Morristown ch.....	11 02	C. E.....	31 76
Hackensack, 1st ch.....	13 74	North Orange ch.....	62 05	Philadelphia, 2d ch., Germ'tn	
Jersey City, Parly Mem'l ch.,	100 00	Newark, North ch. C. E. S.....	30 00	" Tioga ch.....	37 77
Paterson, 1st ch.....	230 00	Piscataway ch.....	6 00	" S. S.....	25 00
" Y. P. S. C. E.....	5 75	Newark, South ch.....	106 06	Philadelphia, Baptist Chil-	
" Miss VanGiesen's		Paterson, 4th ch., Rev. W. H.		dren's Orphanage.....	3 30
S. S. class for A. Kahn,		Wines.....	5 00	Philadelphia, 2d ch., " Lord's Day	125 00
Chinese Bible worker, last		Paterson, 4th ch.....	60 00	Schools.....	25 00
quarter 1897.....	4 50	" 6th ch.....	5 00	Philadelphia, Temple ch.....	20 00
Paterson, Park-ave. ch.....	55 65	Ridgefield, Park ch.....	2 00	" Bethlehem ch.,	
" Union-ave. S. S.....	14 61	Ridgewood, 1st ch.....	20 00	additional.....	28 01
" Bethany S. S.....	12 22			Philadelphia, Bethlehem ch.,	
Rutherford S. S.....	10 00			for hospital asst. and nat. pr.,	
Ridgewood S. S.....	5 25			care Dr. M. B. Kirkpatrick.....	120 00
Bloomfield ch.....	187 11			Philadelphia, Memorial ch.....	118 57
" S. S.....	160 00			" Rob't H. Crozer, 2500 00	
Millington ch.....	55 36			" Grace ch.....	105 43
" S. S.....	6 39			for Roxborough ch.,	
" Y. P. S. C. E.....	11 89			for Darla Joseph, care Dr.	
Milburn ch.....	10 00			Downie.....	31 00
Mount Olive ch.....	13 60			Philadelphia, Roxborough S.	
North Orange ch.....	800 00			S., for do.....	70 00
Orange, Washington-st. ch.,	10 00			Philadelphia, Roxborough S.	
" B. Y.				S., G. W. Blake's class, for	
P. U. for Chapel building,				do.....	65 00
care Rev. John Dussman,				Philadelphia, a steward.....	200 00
Gurzalla, India.....	7 02			" Messiah ch., Wil-	
Beverly ch.....	5 55			liam Homer.....	5 00
Marlton ch.....	4 00			Philadelphia, 14th st ch.....	15 00
Atlantic City ch., add'l.....	50 00			" Broad-st ch.,	
Burlington, 1st ch., monthly				tow. salary of Rev. and Mrs.	
coll.....	30 02			W. F. Heaman.....	56 50
Burlington, 1st ch.....	78 37			Philadelphia, Broad-st. Y. P.	
" S. S., Mrs.				S. C. E. for do.....	70 00
Wright's class for nat. pr.,				Philadelphia, Chester-ave. ch.,	39 06
care Rev. W. R. Manley.....	12 50			" Blockley ch.....	36 00
Burlington, 1st S. S., Mrs.				" New Tabernacle	
Hall's class for nat. pr. care				ch., add'l.....	124 24
A. H. Henderson, M. D.....	12 60			Philadelphia, Immanuel Miss.,	
Haddonfield ch.....	113 60			Y. P. Societies of C. E., for	
" Y. P. S. C. E. for				Sontay, care Rev. L. W.	
Tokyo Academy Building..	25 00			Cronkhite.....	42 26
Florence ch.....	34 54			Upland, Dr. J. M. Stifer, spe-	
Mt. Ephraim ch.....	12 40			cial additional.....	20 00
Camden, North ch.....	118 00				
1st ch., additional.....	85 00				

PENNSYLVANIA, \$9,103.94.

Williamsport, B. Y. P. U., 1st	
Ger. church.....	\$8 52
Allentown, William Roth.....	5 00
Allegheny, Nixon-st. ch.....	42 28
Pittsburg, Shady-ave. Y. P. S.	
C. E., tow. sup. of Robert	
Harper, M. D.....	10 00
Pittsburg, F. T. Lusk.....	200 00
Hillsville, Zoar ch.....	30 00
Upland, D. L. Woods.....	2 00
Scrant'n, The Green Ridge ch.,	44 00
" 1st Welsh ch.....	75 00
North East, Emma Griffin...	1 00
" Jane M. Colby.....	1 00
" Stella M. Griffin.....	5 00
Philadelphia, Grace Y. P. S.	
C. E., Section F.....	5 46
Philadelphia Y. P. S. of Let-	
tish Bap. Soc. of Sisters for	
Heathen Miss., for sup. of	
M. W. Roger, care Prof. L.	
E. Martin.....	100 00
Germantown, Philadelphia,	
Mrs. M. M. Wynn.....	1 00
Industry ch.....	3 66
Dorrancton ch.....	3 22
Sherman, Ellen M. Lowe, for	
the debt.....	1 00

ia, Immanuel Miss.
S. C. E., for Elem
school, care Rev.
onkhte. \$8 75
Lower Merion ch., 185 01
Lower Merion
141 70
ia, Passyunk Help-
ls. 4 00
ia, Passyunk Y. P.
1st Sw. ch. 10 00
ia, Wischickon
r nat. pr., care Dr.
ongo. 12 50
ia, Germantown, Y.
E. 15 43
ia, Wom.B.F. Miss.
hiladelphia Asso.,
ffering. 120 00
ia, Tenth ch., Yoke
Band (of which \$15
ial of Harry Wisler),
ia, Mantua S. S.,
pr., care Rev. J. R.
Ningpo, China. 50 00
ia, New Tabernacle
13 00
ia, Manayunk ch. 24 70
ia, North Frank-
29 45
ia, Nicetown ch. 61 00
1st Germantown
C. E. 5 00
ia, Holmesburg ch.,
3d Germantown
11 04
ia, South Broad W.
26 47
t ch. 12 00
t Paul's ch. 5 00
n B. Y. P. U. 2 64
ch. 16 05
S. S. 3 41
e, Bethany ch. 8 50
P. S. C. E. 10 00
g, in part. 22 82
g, Tabernacle ch. 19 82
ch. 12 72
t Y.P.S.C.E. (of wh.
for the Gurzalla
Fund). 6 00
B. F. Miss. Soc.,
Philadelphia Asso. 2 00
1st ch. 8 06
Green Ridge Willing
s, tow. sup. nat. pr.,
v. W. A. Stanton. 9 00
1st ch. S. S. 8 56
enn-ave. ch. 92 74
" S. S. 135 08
ty ch. 16 50
h. 6 00
ch. 11 00
lle ch. 50 00
gany ch. 8 00
h. 13 00
ch. 4 00
ort ch. 7 08
additional, for Telugu
s, care Rev. W. K.
5 00
alls ch. 5 50
le ch. 15 43
ld ch. 4 00
l ch. 25 00
enter ch. 3 00
ake ch. 3 50
" S. S. 75
Bolles. 10 00
ch. 44 70
meal ch. 6 50
ton ch. 6 85
rd ch. 14 55
ox ch. 3 25
ster, 1st ch. 70 00

Goshen ch. \$15 68
Mill Creek ch. 10 00
Altoona, Mem'l B.Y. P. U., for
student at Rangoon Theo.
Sem. 15 00
Altoona, 1st ch. 1 00
" Calvary ch. 30 00
Lewistown ch. 18 41
Lynne ch. 12 50
Hollidaysburg ch. 70 00
Homewood ch. 3 00
Brookville ch. 22 00
Reynoldsville ch. 92 50
Brockwayville ch. 2 00
Ridley-pk. ch. 50 00
South Chester ch. 4 00
" S. S. 17 33
Village Green ch., S. S. and
C. E. and Aston Mills S. S.,
Chester, 1st ch. 37 07
Meadville ch. 38 53
Transfer ch. 21 65
Springfield ch. 3 71
Carmel ch. 7 35
Ambrose ch. 2 25
Crombeck Creek ch. 2 25
Indiana ch. 7 00
" B. Y. P. U. 2 00
Great Bethel ch. 22 01
Dunbar ch. 7 00
Flatwoods ch. 4 42
New Geneva ch. 3 05
Scottdale ch. 5 40
" S. S. 5 00
" B. Y. P. U. 1 25
Greensboro ch. 4 15
Oak Hill ch. 7 00
Brownsville ch. 2 00
Erie, 1st B. Y. P. U. 3 40
Bradford ch. 22 00
Warren ch. 13 40
White Deer Y. P. S. C. E. 3 14
Moreland ch. 6 30
Bloomsburg B. Y. P. U., for
Mr. Cash, care Rev. G. L.
Mason. 15 00
Lewisburg ch., additional. 21 00
Williamsport, 1st ch. 80 46
Rush ch. 2 00
Clinton ch. 2 00
Winfield Y. P. S. C. E. 2 00
Bloomsburg ch. 35 50
Jeannette ch. 24 14
" Jr. B. Y. P. U. 1 00
Wilkesburg ch. 61 08
Sewickley ch. 5 00
" Mrs. Clark, for
nat. pr. in China, care Rev.
J. S. Adams. 30 00
Oakland, P'g ch. 55 51
Homestead ch. 70 00
Oakmont ch. 10 00
" B. Y. P. U. 3 00
New Kensington ch., for China,
Rochester, 1st ch., in part. 32 63
West Newton ch. 12 65
Wylie-ave. Branch Bible sch.,
Maple-ave. P'g ch. 21 00
Allegheny, Emmanuel S. S. 3 00
Monongahela ch., in part. 1 65
" S. S. 3 35
" B. Y. P. U. 2 00
" S. Seemann. 6 50
Greensburg ch. 11 80
Saltsburg B. Y. P. U. 10 00
Apollo ch. 125 00
Freeport ch. 2 37
Allegheny, Sandusky-st. ch.,
Miss A. W. 5 00
Derry Station ch. 1 56
Miss K. L. Markle. 5 00
Fourth-ave. ch. P'g from Jan.
1 to April 10, 1898. 345 80
Fourth-ave. ch., special for
debt. 25 00
Nesquehoning ch. 2 14
St. Clair ch. 18 15
" B. Y. P. U. 15 00

Reading, 1st ch. \$80 75
" S. S. 7 03
Pottsville, 1st S. S. 3 00
Reading, Berean ch. 5 30
Beulah ch. 20 30
Mansfield ch. 25 00
Harrison Valley ch. 13 30
" Y. P. S. C. E. 3 00
Antrim ch. 2 25
Marsh Creek ch. 1 00
Wellaboro ch. 48 75
Covington ch. 7 58
" S. S. 11 00
Cherry Flats ch. 4 38
Willaboro ch., special. 33 00
Hollisterville ch. 3 00
Eaton ch. 15 35
Nanticoke ch. 3 00
Pittston Luzerne-ave. ch. 73 25
Centermoreland ch. 2 50
Lehman ch. 3 75
Nanticoke, Welsh ch. 6 30
St. Clair, " " 2 25
Parsons, " " 13 05
Pittston, " " 15 00
Wiconisco, " " 3 00
Lindsey, " " 17 50
First Providence, Welsh ch. 13 00
Rev. A. B. Still. 20 00
A. J. Still, additional. 2 00
A friend. 5 00
Wm. and Mrs. Jane Hartcroft,
Camptown Union, Y.P.S.C.E., 2 00
Achor ch. 5 00

DELAWARE, \$178.30.

Wilmington, Bethany S. S. 15 00
" ad ch. 155 00
Harrington, Zion ch. 6 00
Dover, 1st ch. 2 30

DISTRICT COLUMBIA, \$1,161.44.

Washington (of which \$100 is
from friends), Calvary ch. \$600 00
Washington, Calvary Y. P. S.
C. E., tow. sal. of Rev. G.
T. Leeds, M.D. 66 00
Washington, East-st. Y. P. S.
C. E. 60 00
Washington, Metropolitan ch. 53 95
East Washington H'ghts ch. 15 92
" S. S.
Miss W. L. Fountain's class, 3 13
East Washington H'ghts, Y.P.
S. C. E. 5 00
Washington, 1st Y. P. S. C. E.,
add'l. 50 00
Washington, Grace ch. 38 96
" East-st. ch. 50 00
" J. H. Larcombe,
special. 15 00
Washington, 1st ch., Immanuel
Circle. 32 00
Queenstown ch. 65 00
Kendall, Br. Calvary ch. 43 48
Washington, Maryland-ave.
ch. 37 37
Washington, Maryland Y. P.
S. C. E. 5 63
Anacostia ch. 16 67
" S. S. 3 33

WEST VIRGINIA, \$248.88.

Harrisville ch. \$9 05
Stillwell ch. 5 30
Breckenridge ch. 3 27
Crany ch. 2 11
Pine Grove ch. 3 87
Surveyor ch. 1 75
Morgantown, 1st ch. 18 12
Amwell B. Y. P. U. 55
Greenbrier ch. of Alderson (of
which \$10 is for medical in-
struments for Dr J. S.
Grant) 36 77
Little Sewall ch. 1 50

Bethesda ch.....	\$5 50
Olive Branch ch.....	9 50
West Warren ch.....	11 97
Charlestown, 1st ch.....	26 23
Elkins ch.....	6 00
Fairmount ch.....	23 73
Hepzibah ch.....	2 50
Lenox, C. W. Forman.....	1 00
Lookout ch.....	11 72
Charlestown, Virginia-ave. ch.....	1 25
Parkersburg, 1st ch.....	67 10

OHIO, \$9,295.92.

Cheviot, Bethel ch.....	10 69
" Flower Com. of the B. Y. P. U.....	5 15
Dayton, 1st Regular ch. W. D. Champerlin, to pay one-half of Rev. I. E. Munger's salary for 1897-98.....	400 00
Dayton, Sunshine Band of Linden Mission, Station A., for Rev. Wm. Upcraft's work.....	2 00
Dayton, Linden-av. ch., Cheer- ful Workers' Band, for do., Dayton, Linden-ave. Woman's Soc. (of which \$32.30 is for work in the Congo and \$16.10 for sup. of Bible woman for Mrs. A. K. Scott's work, Swatow, China).....	56 40
Dayton, 1st S. S.....	125 00
" Mrs. Maria P. King.....	5 00
Salem ch.....	31 56
Savannah, Rev. S. O. Chris- tian, bal. income on real estate.....	32 53
Evansburg, G. P. Kime.....	10 00
Granville, Jr. B. Y. P. U., tow. sup. of girl in school, care Miss H. L. Corbin, China.....	25 00
Granville, H. Thomas.....	50
Bronson ch.....	1 00
Troy Wm. Shilling.....	5 00
" A mother's memorial," and to constitute Rev. Robert Kerr Eccles, M. D., Bowling Green, Ohio, an H. L. M.....	100 00
Cleveland, Rev. A. P. Buel.....	5 00
" Miss Rockefeller, for school building, Tokyo, Japan.....	1 00
Cleveland, Miss Hattie Scho- field, for do.....	1 00
Cleveland, Miss Laura Rudd, for do.....	1 00
Cleveland, Miss Helen Wat- terson, for do.....	1 00
Cleveland, Miss Georgie Bra- deen, for do.....	1 00
Cleveland, Miss Margaret Ap- plegarth, for do.....	1 00
Cleveland, Miss Etta E. Judd, for do.....	1 00
Cleveland, Miss Jean Osborn, for do.....	2 00
Cleveland, 1st ch., little girls' sewing-class, for Miss Sarah Kelly's school, Ongole.....	2 50
Cleveland, 1st Sw. ch., King's Army, for nat. teacher. care Rev. Ola Hanson, Burma.....	30 00
Elyria, Lucy B. Hale, for work of Rev. G. H. Brock.....	40 00
Toledo, Second ch.....	6 10
" Florence K. Cooper.....	5 00
Kingsville ch.....	22 70
Springfield, 1st ch.....	60 44
Columbia, John Cole.....	5 00
Medina, L. S. Murray.....	1 00
Cincinnati, Columbia ch.....	18 13
" Walnut Hills ch.....	150 49
" R. A. Holden.....	50 00
New London, N. S. Chapman.....	1 00
Seville, Abel A. Bostwick.....	20 00

Madison, Mr. and Mrs. Chas. Bates, toward the debt.....	\$5 00
Kenton ch.....	11 50
Lima ch.....	30 00
Pleasant View ch.....	4 25
Cleveland, Calvary ch.....	34 75
" East End. Y. P. S. C. E., tow. sup. Sau Ka Da, care Dr. A. Bunker.....	10 65
Central College and Wester- ville ch.....	18 50
Wolf Creek ch.....	3 00
Dayton, Central ch.....	16 32
" 1st ch.....	675 12
Greenville ch.....	13 23
" S. S.....	2 52
St. Paris ch.....	8 19
Norwalk, J. W. Baker.....	5 00
Wellston ch.....	7 14
Little Muskingum ch.....	3 25
New Harmony ch.....	2 50
King's Mills ch.....	10 00
Lebanon, East ch.....	186 18
Owl Creek B. Y. P. U.....	41 00
Ironton S. S., birthday off.....	18 41
Pataaskala, Mrs. C. E. Phil- brook.....	2 00
Fostoria ch.....	4 00
" S. S.....	1 00
Toledo, Riverside ch.....	27 00
Canton, Misses Flora and Lily Kaufman.....	15 00
Ashtabula, 1st ch.....	19 66
" S. S.....	4 00
" B. Y. P. U.....	1 43
Jefferson, B. J. Loomis, Esq., Madison ch.....	16 67
" S. S.....	12 00
Perry ch.....	10 25
Richmond Center ch.....	2 95
Blanchard Valley ch.....	1 76
Harrison ch.....	6 00
Lima, First ch., balance.....	3 00
Van Wert ch.....	23 22
Clear Fork ch.....	11 39
Centerville ch.....	2 00
Lindale, Mrs. K. A. Coombs.....	5 00
Newtonville ch.....	7 00
Cleveland, Calvary ch.....	15 25
" Cedar-ave. ch.....	34 54
" East End ch.....	28 20
" Euclid-ave. ch.....	69 70
" Y. P. S. C. E.....	100 00
Cleveland, 1st ch.....	693 14
" Olivet ch.....	50 00
" 1st Sw. ch.....	10 00
" Trinity ch.....	42 00
" Painsville 1st ch.....	28 21
" Seville ch.....	24 00
Hillsboro ch.....	10 00
Columbus, 1st ch.....	31 20
Granville, Mrs. Frank Adkins, 1st ch. (of wh. \$26.05 is from Den. Y. M. C. A.).....	202 95
Dayton, Central ch.....	130 00
" Linden-ave ch.....	91 25
" Memorial ch.....	25 00
" Third ch.....	21 50
King's Creek ch.....	9 55
Piqua, Calvary ch.....	4 45
" B. Y. P. U.....	7 77
" S. S.....	1 28
" 1st ch.....	6 50
Sydney, 1st ch.....	15 40
" B. Y. P. U.....	1 50
" Jr.....	3 10
Sinking Creek ch.....	14 79
Troy, 1st ch.....	6 50
" S. S.....	12 00
" B. Y. P. U.....	7 75
" Rev. T. P. Childs.....	10 00
Urbana, 1st ch.....	46 48
Norwalk, B. Y. P. U., for Rev. W. K. McKibben, Swatow, China.....	5 15
Sandusky, 1st ch.....	8 91
Vigo, Rev. B. L. Neff, special,	5 00

Jackson, 1st ch.....	\$5 00
Camden, Rev. F. N. Phelps.....	1 00
Elyria, 1st ch.....	166 60
" S. S.....	3 85
De Graff ch.....	16 50
Myrtle Tree ch.....	8 00
Richwood ch.....	7 73
Spring Dale ch.....	22 02
Bucyrus, 1st ch.....	50 00
Marietta, 1st ch.....	201 00
" S. S.....	15 00
" Y. P. S. C. E.....	5 00
Cincinnati, Lincoln Park ch.....	25 00
" Ninth-st. ch.....	152 88
Delhi, George Bascom, Esq.....	5 00
Lebanon, East S. S.....	16 26
Norwood ch.....	6 00
Wyoming ch. (of wh. \$125 is from J. H. and Fannie Tangeman tow. support of Karen preacher).....	131 00
Owl Creek B. Y. P. U.....	30
Radnor ch.....	22 50
Antioch ch.....	1 00
Ambrose ch.....	2 50
Stryker ch.....	7 00
Toledo, Ashland-ave. ch.....	53 65
" Air Line ch., Mrs. S. A. Hovey.....	1 00
Toledo, Oliver Place ch.....	45 00
Moscow ch.....	4 00
Canton, 1st ch.....	120 03
" S. S.....	14 21
" B. Y. P. U.....	12 00
" Jr.....	6 46
Washington, T'p ch.....	8 00
Janesville, Market-st. ch.....	37 51
Perry S. S.....	7 00
Ashtabula, C. D. Bishop and wife.....	5 00
Ashtabula S. S., bal.....	60
Conneaut ch.....	35 00
Geneva ch.....	68 90
St. Mary's ch.....	9 25
Gallia ch.....	2 00
Cleveland, 1st ch., bal.....	179 10
Seville ch.....	13 75
Granville, 1st ch. (of which \$10 is from Dennison Y. M. C. A., and \$32.50 is from Shepherdson College for Women.....	52 50
Dayton, 1st ch., guar. coll.....	670 22
" Dr. H. F. Colby.....	200 00
" F. P. Beaver, Esq.....	2,500 00
Lisbon ch.....	8 20
Urbana, 1st ch., bal.....	5 00
Evergreen ch.....	2 00
Elyria S. S.....	4 69
" B. Y. P. U.....	12 50
Litchfield ch.....	1 10
Oberlin, 1st ch.....	51 70
Liberty ch.....	1 00
Middleport, Mrs. E. A. Allen, Cincinnati, Ninth-st. ch.....	50 00
Edison ch.....	2 00
Mt. Gilead ch.....	21 00
Garrettsville ch.....	7 00
Niles, 1st ch.....	23 61

INDIANA, \$1,765.04.

South Bend ch.....	30 00
" Mrs. J. W. Tiel, for sup. of Samuel and Premana, nat. teachers, care Rev. W. A. Stanton, Kur- nool.....	52 00
Russiaville ch.....	1 55
Lebanon, Center ch.....	2 50
Shelbyville, 1st ch.....	31 96
Flora ch.....	2 25
Valparaiso, Miss Kate Com- merford.....	1 00
Mishawaka.....	5 60
Bedford ch.....	55 00
" B. Y. P. U., for Har- per Fund.....	10 00

Indianapolis, River-ave. ch...	\$5 77
" " S. S.	2 64
" 1st S. S.	39 31
Terre Haute, Shining Star Mission Band, tow. sup. of Jessie Waggoner, care Rev. S. A. Perrine, Assam...	25 00
Terre Haute, 1st S. S. class, No. 6	3 50
Bakers Creek ch.	2 30
Shelbyville, Mrs. John W. Dame	5 00
Warsaw, Rev. E. J. Brownson, Dana, Rev. J. H. Ruamisaal and family	2 00
Browns Valley ch.	3 00
Freedom ch.	11 05
Rockville ch.	6 45
Union ch.	2 50
Waveland ch.	4 00
Bloomington ch.	3 00
New Hope ch.	8 75
Dover ch.	1 50
Elizaville ch.	1 00
Elwood S. S. for Sau Lee fund.	5 50
Frankfort ch.	5 00
" S. S.	11 95
" B. Y. P. U.	1 08
Kokomo ch.	3 00
" B. Y. P. U.	32 00
Michigan town B. Y. P. U.	4 00
" C. A. Marshall, L. M.	3 50
Michigan town, Mrs. Marshall, L. M.	20 00
Sharon ch.	20 00
" S. S.	5 40
Young America ch.	5 10
" S. S. Sau Lee fund.	5 30
Young America Wom. Circle.	2 00
Bethlehem ch.	1 00
Fulton ch.	3 15
Kewanna ch.	2 60
Miami ch.	12 00
Paliatine ch.	30 00
Nicomax ch.	60
Rochester ch.	3 00
Royal Center ch.	21 16
Bethel ch.	7 20
Madison ch.	2 00
Beaver City ch.	25 30
Burnettsville ch.	4 33
Goodland ch.	6 00
" B. Y. P. U.	22 00
" Rev. J. L. Matthews	15 00
Liberty Township ch.	5 00
Mt. Ayr ch.	3 75
Mt. Zion ch.	2 00
Milroy Township ch.	2 10
" S. S.	2 00
Prairie Vine	60
Rensselaer ch.	4 00
Wolcott ch.	1 60
" B. Y. P. U.	9 38
Georgetown Mission S. S.	4 45
Miss Ophelia Edgecomb	1 35
Bango Branch	5 00
Elkhart ch.	2 27
" Sr. Soc.	8 50
Goshen ch.	50
" S. S.	25 89
" B. Y. P. U.	2 00
Kingsbury ch.	3 35
La Porte Sw. ch.	24 00
" 1st ch.	24 00
So. Bend ch.	5 00
Mitchell ch. additional	24 83
Paoli ch.	5 25
Brookston Jr. Union	1 25
Delphi ch.	3 00
Hopewell ch.	10 87
Lafayette ch.	10 00
" Young Men's Bible class tow. sup. of G. Peter, care Rev. F. H. Levering, Ongole	51 81
	25 00

Waynetown ch.	\$33 00
Bethel ch.	8 64
" "	2 42
Clayton ch.	2 51
Concord ch.	1 00
Greencastle ch.	8 30
New Winchester ch.	7 25
Indianapolis, 1st ch.	500 00
" South-st. ch.	38 00
" Woodruff-pl. ch.	23 93
Friendly Grove ch.	3 20
Martinsville ch.	6 20
New Salem ch.	1 40
Elwood ch.	16 40
Galveston ch.	25 54
" S. S. tow. sup. Sau Lee	5 00
Galveston B. Y. P. U.	76
Michigantown S. S. tow. sup. Sau Lee	10 00
Woodside Mission ch.	1 59
Antioch ch.	3 65
Jordan ch.	1 77
Logansport ch.	16 36
Marion ch.	35 60
Peru ch.	55 00
Madison, Rev. J. O. Burroughs tow. sup. A. He, care Rev. J. W. Carlin, China	12 50
La Porte, additional	5 50
Hammond ch.	13 34
Valparaiso ch.	8 75
Brookston ch.	5 00
West Lafayette ch.	13 50
Maria Creek ch.	16 02
Vincennes ch.	13 55
Stilesville ch.	2 81
ILLINOIS, \$7,356.12.	
Georgetown, Mrs. C. A. Hawes	1 00
Bloomington, Wm. Taggart Wilson	210 00
Normal, Edwin C. Hewitt	10 00
Sparland, Jr. B. Y. P. U.	1 00
" B. Y. P. U.	1 00
Rockland, Mrs. P. E. Sinnett	25 00
Fairmount, Rev. W. H. Beeby	20 00
Griggsville, L. Eastman	1 00
Joliet, Eastern-ave. ch., Junior Union for educating native girl, care Mrs. Mary M. Rose, Rangoon	25 00
La Prairie Center, Robert Burnett	1 00
Chicago, La Salle-ave. ch.	10 00
Alton, 1st ch.	101 79
" S. S.	11 04
" Cherry-st. A. M. S. S.	2 61
" Hunterstown M'n S. S.	5 90
" Pastor's birthday book	3 52
Bunker Hill Y. P.	1 95
Nokomis ch.	6 15
" S. S.	5 00
" Y. P.	2 50
Upper Alton, Grace Cole	50 00
" Nathan Cole	10 00
" ch.	69 95
Aurora, 1st ch.	54 71
" Park-place ch.	67 05
Big Rock ch.	12 00
Hinckley ch.	7 50
Joliet, Eastern-ave. ch.	45 00
" 1st ch.	15 00
Kaneville, D. Hanchett, to apply on note	161 33
Morris ch.	32 15
Newark ch.	13 35
" Mrs. S. Sleezer	15 00
" Mrs. Woodruff	1 00
Pavilion ch.	8 40
Plainfield, F. J. Robins	10 00
Plano ch.	7 50
Sandwich ch.	56
" Y. P.	1 34
Waterman ch.	8 00
Wilton Center ch.	7 53
Yorkville S. S.	5 00

Atlanta ch.	\$23 20
Bloomington ch.	98 70
Cornell ch.	65
Danvers ch.	17 00
Deer Creek ch.	30 00
El Paso ch.	31 05
Esmen ch.	50
Fairburg ch.	30 76
Graymont ch.	12 41
Hudson ch.	50 74
" Y. P.	5 00
Lexington ch.	16 20
" S. S. (of which \$3.50 is a birthday gift)	6 50
McLean ch.	3 50
Pontiac ch.	24 70
Roanoke, Rev. J. T. Sparks and wife	32 00
Champaign ch.	25 24
" S. S.	8 86
Danville ch.	2 50
Gifford ch.	26 10
Mattoon, 3d ch.	3 80
Paris ch.	5 00
Penfield ch.	13 00
Urbana ch.	15 00
Bluffdale ch.	1 55
Centralia ch.	46 35
Smith Grove, Mrs. M. C. Smith	4 20
Wisetown ch.	3 00
Clark's Chapel ch.	5 50
Austin ch.	149 38
" S. S.	100 00
Chicago, Lawn ch.	3 50
" Bethany ch.	25 22
" Bethel ch., Miss Carrie Tucker	10 00
Chicago, Calvary ch.	61 50
" Y. P. tow. sup. Po San, Swatow	19 00
Chicago, Centennial ch.	174 00
" S. S.	87 50
" Central ch., Miss Burdette	2 50
Chicago, Covenant ch.	66 75
" Y. P.	8 85
" Englewood ch.	205 29
" on the Hill ch.	12 11
Chicago, 1st ch.	337 39
" 4th ch.	199 21
" Galilee ch.	4 40
" Grace ch.	17 50
" Hyde Park ch.	90 01
" Dr.	
Northrup	25 00
Chicago, Hyde Park ch., Dr. Hewett	5 00
Chicago, Immanuel ch.	131 20
" S. S.	200 00
" Irving-park ch.	39 25
" Memorial ch.	295 74
" Messiah ch.	5 18
" Millard-ave. ch.	20 00
" Pilgrim Temple ch.	40 00
" Pullman ch.	3 92
" Rogers' Park Y. P.	
Harper Fund	5 00
Chicago, Second S. S.	12 38
" A friend	54 75
" Western-ave. ch.	289 86
" Windsor-park ch.	14 30
" Woodlawn-park ch.	13 70
Elgin, 1st ch.	200 00
" S. S.	16 69
" Y. P., tow. sup. nat. preacher, Ningpo	30 00
Evanston ch.	187 85
Evergreen Park, Mrs. E. O. Campbell	1 00
Harvey ch.	12 00
Hebron ch.	18 95
Highland-park ch.	21 00
La Grange S. S.	3 00
Maywood ch.	4 75
Morgan-park ch.	57 40
" Wm. Brayton	5 00
Wasco ch.	6 50

Oak-park ch.	\$94 40
" " Thos. and Edith	
Patterson	18 10
Wheaton Y. P., tow. sup. of	
Unkliah, care Dr. Clough	5 00
Wheaton ch.	48 60
Woodstock S. S., tow. sup. of	
Pariah, care Dr. Clough	18 60
Woodstock, Miss J. E. Sondericker	1 00
Freeport ch.	65 70
" Y. P.	5 00
Morrison ch.	12 21
" S. S.	2 79
" Y. P.	5 00
Mt. Carroll ch.	50 00
" S. S.	10 00
" Y. P.	15 00
Savanna ch.	10 00
Sterling ch.	40 00
Chatsworth ch.	22 00
Gilman ch.	8 00
Hoopeston ch.	17 45
" S. S.	2 07
Loda ch.	16 51
" E. M. Hungerford	140 00
Melvin, Chas. Bucholz	10 00
Baxton S. S.	1 50
Carbondale ch.	24 70
" Y. P.	2 40
Duquoin ch.	40 94
Nine Mile ch.	1 50
Amboy, Miss A. Fisher, in memory of her mother	5 00
Bradford ch.	8 50
La Salle ch.	13 50
Lostant ch.	84
Marseilles ch.	4 25
" S. S., tow. sup. of	
Ongole student	6 25
Mendota ch.	36 60
" S. S.	3 80
Ottawa ch.	223 50
Pawpaw ch.	23 93
Sublette ch.	6 47
Tiskilwa ch.	5 25
Tonica ch.	14 25
Walnut Y. P., for Chinese	80
Hutsonville ch.	5 00
Mt. Olive ch.	7 23
Canton ch.	45 55
Galesburg ch.	106 78
" S. S.	50 00
" Y. P.	6 00
Galva ch.	9 00
" Y. P.	5 00
Glasford ch.	2 10
Monmouth ch.	57 60
Clayton ch.	2 00
Payson S. S.	5 00
Quincy, 1st ch.	10 00
Alpha ch.	16 13
Mt. Pleasant ch.	9 92
" Warner's	
Branch	8 37
Mt. Pleasant ch., a friend	10 00
Rock Island ch.	14 57
Belvidere, 1st ch.	31 00
" South ch.	34 17
De Kalb Y. P.	5 00
Marengo ch.	98 05
" S. S.	44 11
Rockford, 1st ch.	15 00
" State-st. ch.	121 48
" S. S.	5 00
" V. P.	5 00
" Munson H. Ford	20 00
Rockton ch.	3 00
Stillman Valley ch.	30 00
" S. S.	5 00
Winnebago, Rev. W. I. Coburn	4 00
Carman ch.	5 50
Macomb ch.	8 08
" Y. P.	5 00
Rozetta ch.	35 00
Sciota ch.	4 00
Stronghurst ch.	11 50

Harrisburg ch.	\$10 00
Union Grove ch.	2 50
Berlin, Thos. G. Mendenhall,	50 00
Decatur ch.	50 00
Diamond Grove, Rev. D. D. Holmes and family	5 00
Jacksonville ch.	65 54
Oreana ch.	4 84
" Y. P.	1 50
Pana ch.	4 09
Springfield ch.	82 55
" Fred Brooks, tow. sup. of Ongole student	12 50
Casey ch.	3 09
Clarksburg ch.	10 95
Martinsville S. S.	1 00
Chicago, 1st Swd. ch. for Spain	7 02
Chicago, Mrs. Olson	10 00
" Miss Alma Peterson,	5 00
" J. E. Peterson	1 50
" 2d Sw. Y. P. (of which \$31.90 is for Spain)	46 90
De Kalb, Sw. ch.	6 34
Evanston, "	26 11
Lake View, Sw. ch. for Spain,	35 00
Moline, Sw. Ladies' Soc., tow. sup. of Chinese pr.	50 00
Moline, Sw. Y. P., for Telugu pr.	25 00
Morris, Sw. ch., Mrs. Knutson	1 00
Oak Park, Sw. ch., Ella Swanson	3 00
Princeton, Sw. ch.	4 04
Rockford, Sw. Y. P., tow. sup. Daniel, Ongole	20 00
Swd. chs., per <i>Weekly Mail</i>	58 35
Oak Park, German ch., Mrs. P. Miller	1 00
Kankakee, Dan. ch., Nelson fund, Africa	4 15

IOWA, \$1,408.76.

Mapleton, E. M. Perrin	5 00
Waterloo, 1st ch.	150 00
Mechanicsville, John H. Burleigh	2 50
Campbell, Samuel Brainard	5 00
Pella ch. (of which \$300 is from L. A. Garrison)	30 53
Bancroft, Lila and Cecil Morehouse, for school in Japan	1 00
Bellwood ch.	2 07
Corydon, G. W. Shelton, tow. sup. Rev. J. E. Clough, D.D.	50 00
Competine ch.	10 75
Denmark ch.	5 40
Sioux Rapids ch.	5 00
Jefferson, Mrs. M. E. Adamson	2 50
Des Moines, A. P. Mason	3 00
Burlington, C. A. and Mrs. Hartmann	10 00
Paullina, John E. Bloodgood, Toledo, Julia A. Barnett, Easter offering	5 00
Council Bluffs, 1st ch.	30 00
Audubon ch.	3 00
Knoxville ch.	30 00
Monroe ch.	43 00
" Jr. B. Y. P. U.	2 00
Fairmont ch.	7 75
Rockwell ch.	15 35
Waterloo, Walnut-st. ch.	20 27
" 1st ch., for deficit	35 92
Mason City S. S.	3 04
Hudson ch.	11 25
Decatur City, W. H. Hamilton	1 50
Hampton ch.	11 00
Fredricksburg ch.	23 28
Jacksonville ch.	13 01
Riceville ch.	17 90
Harlin ch., for Africa	4 00
Oakfield ch.	8 00

Cedar Falls ch., for Africa	\$35 00
Des Moines ch.	16 10
Village Creek ch.	10 00
Forest City, Y. P. S., for Ella Abbiah, care Rev. W. R. Manley, Udayagiri	30 00
Friends	29 50
Gowrie, Lottie Peterson	25 00
Ottumwa, 1st ch.	154 89
Oskaloosa ch.	11 00
Blakesburg ch.	4 60
West Union ch.	3 00
Waukon ch.	4 00
Cresco ch.	10 00
Burt ch.	2 75
Estherville ch.	12 00
Superior ch.	2 80
Eagle Grove ch.	15 87
Missouri Valley ch.	7 50
Fort Madison B. Y. P. U.	2 77
Harrisburg ch.	5 00
Unionville B. Y. P. U. for Ahboda, care Dr. A. Bunker, Udell and Unionville ch.	5 00
Guthrie Centre ch.	4 25
Freedom ch.	15 00
East Branch ch.	6 40
Eldora ch.	1 95
Anomosa ch.	4 75
Leon ch. for Goorah Viola Gurna Poody, Boodicoraopod, Ind.	8 30
Chariton ch.	9 70
Hedrich ch.	27 45
Delta ch.	2 05
Le Claire ch., A. C. Collins	5 00
Clinton ch.	3 00
Camanche ch. for deficit	21 65
De Witt ch. for deficit	25 25
Millford ch.	2 00
N. B. Raiden	3 40
Pioneer Welsh ch.	10 00
Rockwell ch., E. W. Burch	12 00
Boone ch.	5 00
Fort Dodge B. Y. P. U.	12 00
Dubuque ch.	81
Manchester ch.	16 00
Burlington, Walnut-st. ch.	14 50
" B.Y.P.U.	1 75
" 1st ch.	1 15
" B. Y. P. U.	21 80
Mt. Pleasant ch.	3 00
Villisca ch.	18 00
Clarinda ch.	26 81
Silver City ch.	7 70
Glenwood ch.	8 00
Emerson ch.	80 00
" S. S.	14 30
Washington ch.	2 10
" S. S. for M. Katiah, care Rev. W. H. Beeby	9 15
Oscola ch.	10 00
" Mrs. E. Reed	10 15
Bedford ch.	2 50
" S. S.	29 26
Chequest Union	3 04
Bloomfield ch.	2 42
	45

MICHIGAN, \$4,039.41.

Kalamazoo, Miss E. C. Reynolds	2 00
Bonney, 3d Rome ch.	6 00
Detroit, Woodward-ave. ch. (of which \$30 is for Rev. W. Ashmore, D.D., tow. sup. of nat. teacher in China)	1,250 00
East Tawas ch.	3 00
Harrisville ch.	1 00
Oscoda S. S.	1 00
Reno ch.	1 30
Tawas City ch.	7 50
" Rev. A. Waterbury and wife	3 00
Charleston ch.	12 63
Detroit, 1st ch.	117 26
" S. S.	43 49

Detroit, 2d ch.	\$10 00	Ceresco ch.	\$5 00	York S. S.	\$2 00
" Clinton-ave. ch.	8 36	Climax ch.	5 00	Ypsilanti, 1st ch.	85 54
" Scotten-ave. ch.	9 22	Galesburg ch.	7 20	Commerce ch.	4 75
" North ch.	39 06	Ganges ch.	5 00	Fowlerville ch.	8 50
" Warren-ave. ch.	57 56	Hickory Corners ch.	5 01	Highland ch.	14 55
" Immanuel ch.	12 00	Kalamazoo, 1st ch.	165 88	" S. S.	5 00
Goodells ch.	1 50	" B.Y.P.U. tow.		Holly ch.	6 00
" S. S.	75	sup. Moug Pe So, Sando- way, Burma	14 50	Kensington ch.	18 00
Macomb ch.	6 00	Kalamazoo, 1st S. S.	6 00	Milford ch.	8 70
Mt. Clemens ch.	2 00	" Bethel, B.Y.P.U.		Plymouth ch.	7 75
" B. Y. P. U.	1 25	tow. sup. Moug Pe So, Sando- way, Burma	7 50	" Minority	14 00
Mt. Vernon, Rev. H. B. Taft nat. teacher, Po Yait, care Rev. B. A. Baldwin, Burma	17 50	Kalamazoo, Portage B.Y.P.U.		Salem ch.	14 75
Pontiac B. Y. P. U. tow. sup. nat. teacher, Po Yait, care Rev. B. A. Baldwin, Burma	77 57	tow. sup. of do.	3 00	South Lyon ch.	4 00
Port Huron ch.	18 23	Lawton ch.	3 00	Walled Lake ch.	6 70
Romeo ch.	5 41	Otsego ch.	11 27	Wayne ch.	35 00
" B. Y. P. U.	2 36	" B. Y. P. U.	2 50	" S. S.	4 00
" S. S.	1 00	" Rev. J.V. Fradenburg, Orangeville ch.	5 00	Ashland Center ch.	4 00
St. Clair ch.	2 53	" S. S.	1 10	Muskegon, 1st ch.	22 05
Waterford ch.	1 10	Paw Paw ch.	55	" Jacob Memorial .	2 00
Wadham's mission	22 75	Prairieville ch.	14 35	Pentwater ch.	20 00
Flushing ch.	2 50	Plainwell ch.	6 16	" B. Y. P. U.	5 00
" B. Y. P. U.	25	Wakeshma ch.	1 00	Scottville ch.	2 00
Ada ch.	1 75	Adrian ch.	50 00	Adrian, 2d S. S.	1 48
Cedar Springs ch.	11 00	Morewic ch.	12 10	Chain Lake ch.	2 00
" S. S.	4 00	Tecumseh ch.	17 00	" S. S.	1 00
Ensley ch.	3 70	" S. S.	3 00	Kalamazoo, 2d ch.	1 79
Burchville ch.	1 75	Gladstone ch.	9 75	Benton Harbor ch.	23 00
Englishville ch.	2 25	Iron Mountain W. C.	2 00	Dowagiac ch. and per.	10 00
Grand Rapids, Calvary ch.	22 44	Ishpeming ch.	12 50	" B. Y. P. U.	2 00
" 2d ch.	30 50	Menominee ch.	4 20	" S. S.	50
" S. S.	2 50	Sault Sainte Marie Tabernacle, Luther ch.	10 00	" Stella Bond Fund, tow. sup. of evangelical worker, care Rev. A. Bunker, Tougoo, Burma ..	6 00
Grand Rapids, 2d Jr. B. Y. P. U. tow. sup. Bible wom. in India	5 00	Reed City ch.	1 75	Hartford ch.	11 50
Grand Rapids, Wealthy-ave. ch.	25 17	" Jr. Union	75	" S. S.	60
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. Bible wom. in India	3 35	Alma ch.	41 14	Lawrence ch.	3 34
Hastings ch.	1 71	Bay City, 1st ch.	5 00	" B. Y. P. U.	71
Middleville ch.	6 27	" South ch.	1 11	" S. S.	12
Nashville ch.	10 00	" S. S.	77	Dagget, East Gyllenstod ch., Mrs. Forsberg	1 00
Paris ch.	9 00	" Y. P. S. C. E.	43	Haynes ch.	1 00
" B. Y. P. U.	2 05	Chippewa ch.	3 00	Judson ch.	3 00
Edmore Dan ch., tow. sup. of worker in Africa	4 77	Kawkawlin ch.	2 00	Birmingham ch.	5 06
Greenville ch.	30 82	Saginaw, Mack-st. ch.	5 00	Detroit, Fourteenth-ave. ch.	4 73
" B. Y. P. U.	44	" Y. P. S. C. E.,	5 00	Mt. Vernon ch.	3 46
Ionia ch.	5 30	" S. S.	1 00	North-st. ch.	2 67
Charlevoix ch.	4 25	St. Louis ch.	15 52	Royal Oak ch.	1 75
Gaylord ch.	5 50	" B. Y. P. U.	2 79	Atlas ch.	7 45
Kingsley ch.	1 70	West Bay city add'l.	1 00	Flint ch.	44 50
South Boardman ch.	1 55	Tuscola ch.	2 65	Grand Rapids, Fountain-st. ch.	50 20
Traverse City ch.	27 00	Laingsburg ch.	12 09	Grand Rapids, Fountain-st. S. S.	15 63
Allen ch.	1 55	" S. S.	1 95	Grand Rapids, 2d ch.	6 38
Girard ch.	2 00	" B. Y. P. U.	1 51	Wealthy-ave. B. Y. P. U., tow. sup. B. W. in India	3 35
North Adams ch.	5 30	Lansing ch.	37 95	Douglas ch.	1 00
" B. Y. P. U.	3 00	Okemos ch.	5 15	Lake Odessa ch.	1 25
Tekonsha ch.	7 60	Ovid ch.	30 46	Eastport ch.	2 26
Bad Axe ch.	8 10	Owosso ch.	43 75	Kalkaska ch.	5 31
" B. Y. P. U.	75	Vernon ch.	8 25	" S. S.	2 84
Deckerville ch.	4 00	Webberville ch.	8 10	Applegate ch.	1 25
Marion ch.	4 00	Williamston ch.	21 00	Eaton Rapids ch.	5 00
Sand Beach, 1st ch.	20 00	Berrien Springs ch.	5 27	Jackson, Butterfield mission ..	7 55
Unionville ch.	4 00	Baldwins, Prairie ch.	2 10	Kalamazoo, 1st ch., add'l.	5 00
" B. Y. P. U.	1 00	" S. S.	1 50	" Portage-st. ch.	4 00
" S. S.	50	" B. Y. P. U.,	1 00	" S. S.	1 38
Verona Mills	1 72	Colon ch.	7 00	Schoolcraft ch.	4 35
Albion ch.	22 91	Marcellus ch. and S. S.	5 00	Marquette B. Y. P. U.	2 00
Aurelius ch.	14 65	Newburg ch.	7 29	Bay City, 1st ch.	45 00
Charlotte ch.	11 40	Hermansville ch.	5 00	" Broadway ch.	10 45
" B. Y. P. U.	1 00	Ishpeming ch.	14 00	" Patterson Mem'l.	5 00
" S. S.	1 23	" Sewing Circle.	30 00	Ithaca ch.	20 00
Grass Lake ch.	13 00	" Ellerth Johnson,	7 72	Durand ch.	2 50
Jackson 1st ch.	14 40	Manistique ch.	11 52	Owosso ch.	5 55
Napoleon ch.	6 37	Norway ch.	5 70	Niles ch.	11 00
Onondaga ch.	1 00	" W. C.	3 94	Three Oaks ch.	3 00
Springport ch.	9 93	Cadillac ch.	45 84	Hermansville Miss. Circle.	6 00
" Y. P. S. C. E.	6 25	Dalton ch.	1 06	Chelsea B. Y. P. U.	2 90
Stockbridge ch.	8 76	Ludington ch.	5 00	Milan ch.	7 50
Tompkins ch.	2 30	Tustin ch.	2 00	Brighton ch.	6 86
Allegan ch.	5 25	Whitehall ch.	1 00	" S. S.	1 41
Battle Creek ch.	50 85	Ann Arbor, 1st ch.	101 24	MINNESOTA, \$3,765.50.	
Bloomington ch.	4 35	" B. Y. P. U., for Kelly Memorial Fund	100 00	Mantorville, S. H. Hillman..	5 00
" Rev. S. D. Ross,	5 00	Chelsea ch.	3 50	Bird Island, Mrs. N. C. Little,	1 00
		Gregory ch.	9 00		
		Mooreville ch.	2 00		
		Saline ch.	7 15		
		York ch.	7 50		

Duluth, 2d S. S., to put roof on school care Prof. E. W. Clement	\$3 50	St. Paul, a friend, for do.	\$100 00	Brown County ch. for do.	\$5 00
Minneapolis, Chicago-ave. ch., 1st ch.	670 00	" " Hebron Young Men, for do.	9 00	St. Paul ch. for do.	3 35
" " S. S. for Rungiah, care Rev. A. H. Curtis, Perambore	50 00	St. Paul, 1st ch. for do.	9 70	" " S. S. for do.	2 05
Minneapolis, 1st ch. Young Men, for West China	90 50	" " Miss Bunnell, for do.	2 50	Rosebud ch. for do.	4 00
Minneapolis, Calvary ch. H. W. Jones for do.	5 00	Duluth, 2d B. Y. P. U. for do.	3 00	St. Peter, C. C. Apostoli, for do.	1 20
Minneapolis, Calvary ch. Young Men, for do.	32 92	St. Paul Burr-st.	6 50	Westbrook ch. for do.	22 26
Minneapolis, Tabernacle ch. for do.	5 00	Red Wing ch.	15 00	Albert Lea, Danish ch. for do.,	45 72
Minneapolis, 4th ch. Young Men, for do.	100 00	" " Rev. and Mrs. J. Cheda, care Rev. W. R. Manley	15 00	Kasson ch. for do.	15 00
Minneapolis, Olivet ch. Young Men, for do.	3 75	St. Paul, 1st Sw. ch.	3 25	WISCONSIN, \$2,790.49.	
Minneapolis, Calvary ch.	25 00	Brooktown Park ch.	50	Clinton ch.	30 00
" " Olivet ch.	47 06	Henning ch.	50	Lake Geneva ch.	6 56
" " " for de-ficit	4 60	St. Peter ch.	2 50	Millard ch.	16 00
Northfield ch.	40 65	Grove City B. Y. P. U.	25 00	Trempealeau, Mrs. H. M. S. Truesdell	2 00
" " Tabernacle ch.	31 00	Carlisle, P. Carlson	15 00	Manawa ch.	2 50
Anoka ch.	21 45	Leenthrop ch.	19 50	Omro ch.	20 25
Brooklyn Center, for W. China, Minneapolis, Central ch.	202 65	" " Y. P. S.	5 50	Tradelake, Mrs. J. Nelson	11 00
Brainard ch.	2 00	Fergus Falls, P. Thor.	50 00	" " a friend	4 00
Staples ch.	7 00	Grass Lake ch.	5 00	Ashland, C. Erickson	1 00
Philbrook ch.	2 00	Lincoln ch.	47 75	" " Society	11 00
Carman ch.	7 00	Rush City ch.	15 00	Grantsburg ch. for Finland	2 30
Crookston ch.	47 00	White Rock ch.	10 00	Merrill ch.	22 15
Long Prairie Y. P. S. C. E. for West China	5 00	Worthington Y. P. S.	5 52	Ogdensburg ch.	10 57
Cheney ch.	50 00	Red Wing S. S.	3 00	Stevens Point ch.	8 00
" " S. S.	21 79	Lincoln S. S.	2 20	Wausau ch.	9 10
" " Mrs. J. G. Briggs	100 00	Minneapolis, 1st Sw. G. B.	30 00	Baraboo ch.	3 55
Owatonna ch.	50 00	" " Y. P. S. for W. China	25 00	Beaver Dam ch.	97 00
Faribault B. Y. P. U.	2 00	Evansville, J. Flink	3 65	" " S. S.	3 00
Kenyon ch.	20 00	Rush Point S. S.	1 20	" " Y. P.	4 00
Waseca S. S.	1 05	Eggleston ch.	5 00	Columbus ch.	16 50
Austin ch.	75 00	Delano ch. Kelso	4 00	Fox Lake ch.	39 32
Lake Crystal ch.	19 05	Mora ch.	1 50	Fall River ch.	2 50
" " S. S.	1 25	Leenthrop ch.	1 50	Otsego ch.	5 00
Adrian ch.	4 57	Friends	11 02	Reedsburg ch.	6 00
Good Thunder ch.	2 75	Isanti, N. ch.	20 00	Augusta ch.	14 30
Worthington ch.	17 63	Grove City, a friend	20 00	Eau Claire ch.	61 50
" " Y. P. S.	1 82	Carlisle ch.	5 00	" " Washington and Bethel chapels	29 00
" " S. S.	1 55	Kandiyohi ch.	3 00	Rush ch.	1 61
St. James ch.	12 00	St. Paul, 1st ch. for Rev. E. Lund, Spain	15 73	Afton ch.	11 75
Windom ch.	11 00	Springvale ch. for do.	15 00	" " S. S.	2 25
Luverne ch.	8 00	Dalboch. for do.	8 38	Albany ch.	4 00
Mankato ch.	7 20	Cokato ch. for do.	9 00	Beloit ch.	44 08
Lesueur ch.	2 31	W. Duluth ch. for do.	12 00	" " S. S.	4 26
Lake Benton ch.	16 50	Walbo ch. for do.	8 58	" " Y. P.	3 70
" " B. Y. P. U. for W. China	3 50	Fish Lake ch. for do.	31 57	" " Jr. Y. P.	3 00
Pipestone ch.	22 00	Alexandria ch. for do.	5 00	" " Boys' and Girls' Brigades	3 00
Fairhaven ch. for W. China, Granite Falls ch.	13 50	Stanchfield ch. for do.	5 25	Broadhead ch.	2 50
" " S. S.	1 25	Willmar ch. for do.	5 50	Evansville ch.	25 00
Balaton ch.	1 00	Grove City ch. for do.	14 05	Janesville ch.	183 10
Montevideo ch.	13 62	Duluth, Bethel ch. for do.	4 35	Juda ch.	8 78
Minneota ch.	12 34	Minneapolis, 1st Sw. ch. for do.	3 55	Monticello, Prairie ch.	3 41
Byron ch.	4 50	St. Cloud ch. for do.	4 90	Union ch.	13 75
Le Roy ch.	19 42	Cambridge ch. for do.	75	La Crosse, 1st ch.	75 63
W. Concord ch.	26 16	Leenthrop ch. for do.	24 00	" " Tabernacle ch.	1 50
" " Y. P. S.	4 15	Fergus Falls ch. for do.	12 20	Tomah ch.	8 19
Winona ch.	90 62	Lincoln ch. for do.	12 00	Trempealeau, Rev. J. Squire, Sparta ch.	2 50
Minnesota City ch.	1 50	Worthington ch. for do.	32 60	" " S. S.	34 50
" " S. S.	2 50	Kandiyohi ch.	8 00	" " Rev. J. W. Priest	1 06
Money Creek ch.	15 00	Willmar ch. for J. Nazzaga, care Rev. W. C. Owen, Bapatia, India	6 50	Warrens S. S.	5 78
Rochester ch.	60 00	No. Lindohl ch. for Shway Tike, care Rev. C. L. Dav-enport, Burma	40 00	" " W. A. Barber	100 00
" " Y. P. S. C. E. for W. China	5 00	No. Lindohl ch.	10 00	" " F. G. Warren	50 00
Hastings S. S.	50	Scandia ch.	10 00	Whitehall, Rev. N. F. Sweet, Bloomington ch.	2 00
Duluth, 1st ch.	34 72	" " Y. P. S.	1 50	Darlington ch.	26 20
Woodland Park S. S.	12 62	St. Paul, 2d ch.	10 00	Mt. Hope ch.	34 15
" " ch.	2 00	Houston ch.	1 00	Mt. Ida ch.	7 63
St. Paul, 1st ch.	28 70	Cambridge ch. one-quarter share to O. Hanson	35 00	Fairfield ch.	10 00
" " Hebron ch.	8 00	St. Paul, 1st ch. to Africa	50 00	Lodi ch.	3 03
Philadelphia ch.	8 19	Eagle Point, A. Bjorklund, Clear Lake ch.	20 00	Sun Prairie ch.	7 50
Lake City ch.	31 10	Willmar ch. for V. Thomas and P. Rungruh, care Rev. W. A. Stanton, Kurnool	10 00	Milwaukee, 1st ch.	242 61
St. Paul, 1st ch. for deficit	5 00	Clark's Grove ch. for Africa	273 75	" " Garfield-ave. ch.	21 00
Woodland Park Y. P. S. for W. China	42 72	" " S. S. for do.	16 75	" " South ch.	408 32
		Bloomington ch. for do.	31 15	" " Tabernacle ch.	106 46
		Minneapolis, Dan. Nor. ch. for do.	10 00	" " Y. P.	8 00
				" " Boys' Farther Lights	1 50
				Pewaukee ch.	7 00
				Racine Y. P.	14 00
				Sheboygan Falls ch.	8 00
				Waukesha ch.	74 52
				" " S. S.	20 00
				Wanawata ch.	97 50

h.	\$31 35
ock ch. W. G.	1 04
rior ch.	13 21
Y. P.	3 00
a ch.	21 77
h.	274 99
ch.	12 00
tr ch.	5 53
.....	1 25
ch	31 75
.....	29 00
ac ch.	12 86
y ch.	43 12
S. S.	1 22
ch.	10 25
ad ch.	5 00
.....	29 65
i. ch., Nelson Fund,	12 00
..... Dan. ch., do.	10 00
son, Dan. ch., do.	11 81
ove Wom. Circle, do.	27 60
Sw. S. S., do.	3 55
i. Sw. ch.	21 95
ch.	23 86
Sw. ch., Louis Skog- ....	.....
Sw. ch., C. Johnson,	5 50
..... Chas. Erick-	1 00
India	2 00
rg, Sw. ch., for Fin- ....	.....
Sw. ch., Carl Soder-	4 71
.....	50
Bethel Sw., Victor ....	.....
rg.	5 00
Sw., a friend	1 00
Sw., Andrew Nelson,	2 25
.....	243 42
Home and Foreign ....	.....
is	161 17
I. B. Young.	25 00
s, Mrs. Frances Allen,	10 00
e, Mrs. I. H. Denton,	1 00
i ch.	5 50
nbers ch.	4 00
h., for Cheda.	25 00
h.	10 00
A. Peterson.	1 75
KANSAS, \$1,473.97.	
Ladies' Miss. Soc.	2 00
ch.	14 50
r ch.	35 15
l ch.	2 85
.....	9 50
n ch.	3 30
.....	2 25
S.	2 40
ek ch.	8 00
.....	2 00
ch.	1 50
le ch.	7 50
i.	5 00
ids.	5 10
ch	2 00
ton ch.	10 45
City ch.	3 72
h.	19 01
h.	35 58
on ch.	21 34
S. S.	10 43
ch.	7 50
S. S.	63
ch.	29 20
Y. P. S.	3 92
aven ch.	14 50
r, John Lehman and ....	.....
ch.	1 00
ch.	3 00
Rev. W. G. Carey.	1 50
.....	50
.....	1 47
h.	1 61
ch.	2 50
h.	7 50
ck ch.	3 10

Wamego, Lois Coffey.	\$1 00
Auburn ch.	3 00
Burlingame ch.	2 75
..... Rev. W. P. Hillyer,	5 00
Mission Point ch.	5 27
Ekridge ch.	8 00
Topeka, North ch.	22 42
..... S. S.	8 17
..... Y. P. S.	3 07
..... 1st ch.	66 14
Silver Lake ch.	1 00
Lawrence ch.	78 91
..... Mrs. Grovenor.	5 00
Manhattan ch.	10 65
..... Y. P. S.	2 58
Ottawa, 1st ch.	85 03
..... A friend.	3 50
Lyndon ch.	2 00
Louisburg ch.	12 28
Osawatimie ch.	5 25
Greenwood ch.	5 20
Queenemo ch.	5 00
Appanoose ch.	5 00
..... Y. P. S.	1 80
Paola ch.	5 65
Aubry ch.	1 50
McLouth ch.	10 80
Argentine ch.	9 95
Easton ch.	6 00
Hebron ch.	9 92
Kickapoo ch.	1 00
Leavenworth ch.	24 29
..... W. C.	10 00
Kansas City, 1st ch.	16 25
..... Y. P. S. tow. ....	.....
sup. nat. preacher	12 50
Kansas City, 3d ch.	13 51
..... Edgertown-pl. ch.	35 90
Armourdale ch.	6 11
..... S. S.	1 22
Kincaid ch.	2 25
Lacygne ch.	2 82
..... Y. P. S.	1 50
..... Jr. Y. P. S.	85
Iola Y. P. S.	1 00
Reading ch.	4 08
Lebo ch.	4 28
Emporia ch.	20 00
Hopewell ch.	3 20
Kingman ch.	9 11
Goddard ch.	4 32
Perseverance ch.	1 00
Hiawatha ch.	23 90
Delaware ch.	30 00
Morrill ch.	8 60
Baileyville ch.	16 48
Woodlawn ch.	5 00
Corning ch.	2 55
Hamlin ch.	7 70
Jordan Creek ch.	5 00
Sabetha ch.	10 20
..... Rev. S. J. Miner, ....	.....
tow. I. membership	10 00
Bethel ch.	20 00
Wathena ch.	2 00
Dresden ch.	3 35
Oberlin ch.	11 00
..... S. S.	1 22
Phillipsburg ch.	28 77
Norton ch.	4 75
Kackley ch.	80
Junction City	75
Green, Rev. W. H. Brown.	5 00
Concordia ch.	4 00
Belleville ch.	10 20
Lincoln S. S.	1 13
Solomon City ch.	1 25
Beverly ch.	4 25
..... S. S.	32
Elmira ch.	1 00
Beloit ch.	30 39
Asherville ch.	7 25
Abilene ch.	16 76
..... S. S.	1 64
..... Y. P. S.	2 00
Ada ch.	8 50
Minneapolis ch.	2 75
..... Y. P. S.	1 00

Elm Grove ch.	\$2 50
St. John, Gen. Joe. Cooper.	5 00
Altamont ch.	3 68
Kingston ch.	2 25
Independence ch.	11 00
Thayer ch.	1 50
Cherryvale ch.	19 43
Chanute ch.	2 16
Oswego S. S.	2 50
Enterprise ch.	6 00
Formosa ch.	5 00
Chanute ch.	33 30
..... P. Johnson.	2 50
Axtell ch.	18 00
Kansas City ch.	5 25
Concordia ch.	27 55
Bethel ch.	2 00
Pleasant View ch.	59 50
Wichita, West Side ch.	50
El Dorado Y. P. S.	8 00
..... Jr. Y. P. S.	8 00
Arkansas City ch.	1 50
Udall ch.	2 25
Winfield ch.	100 00
Pleasant Valley ch.	2 50
Leland ch.	1 55
Hackney ch.	2 50

NEBRASKA, \$551.21.

Haastings, B. Y. P. U. tow. ....	.....
sup. nat. preacher	15 00
Kearney ch.	16 35
Oakland, Mrs. Ola Hanson.	5 00
Chadron, 1st ch.	15 80
Tecumseh, Mount Zion ch.	1 60
Tekamah, J. Jacobson and ....	.....
wife.	5 00
Tekamah, P. C. Peterson.	1 00
Diller ch.	1 00
Fairburg ch.	8 25
Hebron ch.	1 50
Taylor ch.	1 25
Lincoln, J. H. Davis.	5 00
Nebraska City ch.	35 94
Antelope Center ch.	2 52
Laclede ch.	20 00
Grand Island, Alice Boomer.	5 00
Albion ch.	8 10
..... S. S.	2 80
Plainview ch.	15 25
..... Y. P. S.	2 00
Tilden ch.	3 30
Falls City ch.	4 35
Pawnee City ch.	24 45
Peru ch.	23 52
Brock ch.	5 35
..... S. S.	1 75
Stella ch.	5 04
Atkinson ch.	5 00
Randolph ch.	7 00
Wayne ch.	27 60
Silver Creek ch.	5 00
Omaha, 1st ch. Rev. N. B. ....	.....
Bairden and wife	10 00
Jamestown ch. des. to Miss ....	.....
Buzzell.	5 00
Blair ch.	21 00
Bancroft ch.	4 50
Tekamah ch.	11 00
Superior ch.	2 87
South Central Asso. collection.	1 60
Oakland ch. des. to Spain.	32 87
..... S. S. for do.	3 03
..... Y. P. S. tow. sup. of ....	.....
student, Bhomo, Upper ....	.....
Burma.	15 00
Oakland Y. P. S. des. to Africa	11 21
..... Swan Olson.	9 00
Belwood ch.	50
Upland ch.	3 50
Mead W. C.	10 00
Weston S. S.	13 85
Holdrege ch.	3 00
Omaha ch. des. to Spain.	7 00
..... Y. P. S. tow. sup. nat. ....	.....
pr.	12 50
Valley ch.	1 00

Donations.

Valley, Mrs. A. Anderson....	\$5 00
" Mrs. J. Peterson, des.	
to Telugu field.....	2 00
Stromsburg ch.....	21 57
Wahoo ch.....	18 15
" Rev. A. Ahmquist.....	1 00
Gothenburg ch.....	3 50
" S. S.....	9 44
Fort Crook ch.....	3 50
Osceola ch.....	5 90
" J. W. Matson, des.	
to Finland.....	5 00
Stark ch.....	2 00
Ord ch.....	10 50
Hamilton ch.....	4 00
" P. Peterson.....	50

COLORADO, \$1,079.52.

New Windsor, Geo. E. Osterhout, for Rev. Wm. Upcraft's work.....	80 00
New Windsor, Willard Harding.....	7 50
Denver, Miss Rose J. Clarke, tow. sup. of nat. evangelist, care Rev. J. R. Goddard, China.....	10 00
Denver, Calvary ch.....	16 00
Delta ch.....	8 00
" S. S.....	5 00
" Mrs. A. H. Stockham.....	10 00
Colorado City ch.....	15 25
" S. S.....	2 29
" Y. P. S.....	1 00
Anaconda ch.....	5 00
Colorado Springs.....	210 01
Longmont ch.....	8 36
Denver, 1st ch.....	104 90
" Judson Memorial ch.....	16 40
" S. S.....	3 45
" Y. P. S.....	1 60
" Beth Eden ch.....	26 50
" Galilee ch.....	19 00
Greeley ch.....	121 96
Fort Collins ch.....	51 15
" S. S.....	8 38
Holyoke ch.....	5 00
Pueblo, Bessemer ch.....	13 33
" 1st ch.....	44 10
" S. S.....	6 31
" Mesa ch.....	25 00
La Veta ch.....	8 75
Trinidad ch.....	13 92
" S. S.....	4 89
" W. C.....	5 00
Cañon City ch.....	97 50
" S. S., Dr. Willingham's class, tow. sup. of nat. pr.....	6 25
Cañon City, Miss L. A. Hall, tow. sup. of Bible woman.....	25 00
Cañon City, Miss M. V. Sielye, for do.....	25 00
Cañon City, Miss M. V. Sielye, des. to Africa.....	5 00
La Junta ch.....	14 30
" S. S.....	5 59
" J. B. Sherman, to apply on sup. Abalama, care Rev. H. Richards, Congo.....	12 50
La Junta, Rev. F. W. Hart, to apply on sup. Tan Yong Sem, care Rev. W. H. McKibben.....	12 50
La Junta, R. Phillips and family tow. sup. Moung Shway Tike, care Rev. C. L. Davenport.....	12 50
La Junta, Misses Allen and Dunlap, tow. sup. of P. Kondamma, care Rev. G. H. Brock.....	3 75
Dillon ch.....	2 00

CALIFORNIA, \$3,550.66.

Redlands, Mrs. Bessie Harris for Dr. Bixby's house..	10 00
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Redlands ch., special for do., \$43 00	
" Wom. Miss'y Soc., for do.....	10 00
San Francisco, Rev. O. M. Briggs.....	15 00
Alameda B. Y. P. U.....	10 68
Berkley ch.....	75
Oakland, 1st ch.....	102 39
" Tenth ave. ch.....	128 25
" Y. P. S.....	1 60
" S. S.....	7 00
" 23d-ave. ch.....	55 00
" Swed. ch. tow. sup. nat. pr. Kan Giji, care Rev. Geo. J. Geis, Burma.....	21 00
Oakland, Swed. S. S.....	5 00
" North Danish ch.....	23 85
" S. S.....	4 00
San Francisco, 1st ch.....	128 15
" Y. P. S.....	12 00
San Francisco, 1st Y. P. S. C. E. tow. sup. nat. stud. Insein, Burma care Dr. D. A. W. Smith.....	6 25
San Francisco, Emmanuel ch.....	11 50
San Francisco, Emmanuel Y. P. S.....	5 00
San Francisco, Emmanuel Jun. Y. P. S.....	3 16
San Francisco, Hamilton Sq. ch.....	15 55
San Francisco, Swed. ch.....	26 00
" Y. P. S.....	15 75
San Francisco, Swed., A. J. Sanderlin.....	3 00
San Francisco, Chinese ch.....	32 10
San Pablo ch.....	4 20
Waterford ch.....	1 85
" Y. P. S.....	14 25
Ceres ch.....	5 00
" Y. P. S.....	3 00
Stockton, 1st Y. P. S.....	2 00
Towles ch.....	6 00
Sacramento, Calvary ch.....	31 20
" Y. P. S.....	2 10
" Emmanuel ch.....	45 00
Caspar ch.....	15 00
Eureka ch.....	15 75
" Y. P. S.....	1 75
Lakeport ch.....	5 00
" S. S.....	2 00
Mendocino ch.....	6 70
Willette ch.....	1 55
Covlo Y. P. S.....	1 00
" S. S.....	1 00
Kelseyville ch.....	1 00
Alhambra ch.....	11 20
" S. S.....	4 50
Azusa ch.....	30 00
Compton ch.....	16 80
Downey ch.....	25 76
Gardena ch.....	12 85
" Y. P. S.....	75
Long Beach ch.....	34 07
Los Angeles, 1st ch.....	357 71
" S. S.....	15 00
" Hugh R. Porter.....	3 65
Los Angeles, American Y. P. S.....	2 86
Los Angeles, Bethel ch.....	24 05
" Central ch.....	8 00
" East ch.....	5 35
" Y. P. S.....	8 00
" Mem'l ch.....	144 45
" Y. P. S.....	12 00
" Inter. Soc.....	3 50
" S. S.....	8 56
" Swed. ch.....	12 50
" Y. P. S., tow. sup. nat. pr. care Rev. O. L. Swanson N. Lak-himpur Association.....	15 00

Monrovia ch.....	\$44 85
" Y. P. S.....	13 70
" S. S.....	5 00
Ontario ch.....	16 38
" Y. P. S.....	4 55
" S. S.....	2 07
Passadena, 1st ch.....	64 30
" Y. P. S.....	15 00
Pomona ch.....	56 05
" S. S.....	7 50
" Y. P. S., tow. sup. nat. pr. Kandiah, care Rev. I. S. Hankine, Atmakur.....	12 50
Rivera ch.....	8 90
" Y. P. S.....	5 00
San Dumas S. S.....	2 00
So. Pasadena ch.....	3 20
" S. S.....	3 43
Dixon ch.....	22 70
Middletown ch.....	3 00
" Ruby Dearborn.....	1 00
Napa ch.....	7 00
Petaluma ch.....	5 00
" Y. P. S.....	4 00
Sacramento, 1st ch.....	32 85
" 1st S. S.....	5 02
Santa Rosa ch.....	19 90
St. Helena ch.....	4 00
" S. S.....	70
Woodlands ch.....	6 50
Anderson S. S.....	2 75
Chico ch.....	2 00
" S. S.....	3 00
Maxwell ch.....	2 70
" Rev. F. N. Baker.....	2 50
Orland ch.....	1 60
Red Bluff ch.....	11 00
Willows ch.....	100 00
" Y. P. S.....	6 30
" S. S.....	5 00
Inward ch.....	3 00
Escondido ch.....	2 45
" S. S.....	3 00
Fallsbrook ch.....	35 00
" Y. P. S., tow. sup. nat. pr. Markapur, care Rev. C. R. Marsh.....	7 50
Julian ch.....	2 00
National City ch.....	21 30
Oceansville ch.....	3 15
" S. S.....	3 00
Otay ch.....	42 40
" Y. P. S.....	6 05
" S. S.....	6 24
Passadena, 2d ch.....	3 75
Los Angeles, 2d ch.....	7 14
" Tabernacle ch.....	3 06
Exeter ch.....	7 70
" S. S.....	3 25
Fresno Y. P. S.....	3 00
Lindsay ch.....	4 30
Madera ch.....	35 85
" Y. P. S.....	15 85
" Jun. Soc.....	2 10
" S. S.....	6 45
Merced ch.....	1 20
Orosi ch.....	3 00
Selma ch.....	7 92
Tulare ch.....	3 50
" Jun. Soc.....	50
" S. S.....	1 00
Banning ch.....	17 00
Fullerton ch.....	11 60
" Y. P. S.....	2 00
Garden Grove ch.....	5 00
Redlands, Central ch.....	124 08
Riverside, 1st ch.....	200 00
" Y. P. S.....	25 00
" S. S.....	6 25
San Bernardino ch.....	80 00
Santa Ana, 1st ch.....	66 35
" Y. P. S.....	35 00
" S. S.....	22 47
" Emmanuel ch.....	20 90
" Y. P. S.....	10 00
" S. S.....	10 00
Corona ch.....	31 01
" Y. P. S.....	3 00

Pleasant Valley ch., Rev. T. J. Wood and wife.....	\$10 00
Santa Barbara ch.....	31 35
" " S. S.....	15 00
" " Y. P. S., tow.....	
sup. Rev. W. Wynd.....	4 00
Santa Paula ch.....	6 75
" " Y. P. S.....	2 00
Ventura, F. E. Griffin and wife.....	2 50
Aptos ch.....	3 00
" " Y. P. S.....	2 50
" " S. S.....	1 30
Gonzales ch.....	5 00
Imusdale S. S.....	2 20
Los Gatos ch.....	2 00
" " Y. P. S.....	4 00
Morgan Hill ch.....	2 50
" " S. S.....	2 76
Mountain View ch.....	5 00
" " S. S.....	2 50
Salinas ch.....	12 00
" " S. S.....	55
" " Y. P. S.....	1 75
San Jose, 1st ch.....	100 00
" " Emmanuel ch.....	11 50
Santa Clara Y. P. S.....	1 00
" " Cruz, 1st ch.....	20 31
" " Y. P. S.....	2 45
Watsonville, Scandinavian ch.....	12 15
Hollister.....	2 25
Parkfield ch.....	2 70
Palo Alto ch.....	7 00
Clear Water, G. Malson, for Finland.....	5 00
Passadena, Rev. H. C. Wood, D. D., and wife.....	25 00
Fresno, Dr. I. S. Eshelman, O. Neals, Elder B. Atherton and friends, tow. sup. nat. pr., care Rev. Henry Richards, Congo.....	10 00
Floreston, Miss Lillian Merrill.....	5 00
Floreston, Miss Merrill and Mrs. Smith, tow. sup. wom. tea. Ma Po, care Rev. B. A. Baldwin, Thayetmyo, Burma.....	5 00
California College, Y. W. C. A., \$6.25; and Y. M. C. A., \$4, tow. su. nat. pr. Hiram Shien Sheng care Rev. W. M. Upcraft, Yachau.....	10 25
Selma, Dan. Bapt.....	5 00
San Francisco, G. Tysig.....	1 00
San Jose, S. Johnson.....	10 00
Sonora ch.....	4 15
" " Y. P. S.....	2 20
Penryn Y. P. S.....	8 26
OREGON, \$771.30.	
The Dalles, Robert Lowe.....	5 00
Albany ch.....	20 60
" " Y. P. S.....	8 00
" " S. S.....	4 00
Carlton ch.....	45 00
" " Y. P. S.....	3 00
Chehahin ch.....	4 95
Holly ch.....	4 00
Harrisburg ch.....	5 00
Lebanon ch.....	6 00
McMinville ch.....	100 00
" " Y. P. S.....	25 35
" " S. S.....	15 00
North Palestine ch.....	4 18
Oak Creek ch.....	2 05
" " Jun. Y. P. S.....	4 30
Scio ch.....	4 00
Shiloh ch.....	2 00
Sheds ch.....	3 25
Eugene ch., Rev. R. Leslie.....	5 00
Elmira S. S.....	1 75
Looking Glass ch.....	4 05
Oakland ch.....	2 91
Roseburg ch.....	5 50
Springfield ch.....	7 60

Athena, Rev. C. H. McKee, \$5 00	
Helix ch.....	5 24
" " S. S.....	4 00
Lagrande ch.....	20 08
Pendleton ch.....	20 25
Medford ch.....	5 15
" " S. S.....	1 35
Merlin, Miss Coia Mitchell, Astoria ch.....	13 00
" " Y. P. S.....	5 00
" " S. S.....	2 00
Dayton ch.....	18 10
" " Jun. Soc.....	50
" " S. S.....	1 50
Forest Grove ch. (ladies).....	5 00
Mainville S. S.....	1 55
Monta Villa ch.....	2 25
Newberg ch.....	11 40
" " Y. P. S.....	2 00
" " S. S.....	1 01
Oregon City ch.....	72 00
" " Y. P. S.....	10 00
Portland, 1st ch.....	200 00
" " ad ch.....	39 42
" " 3d Y. P. S.....	2 30
" " Emmanuel ch.....	6 00
" " S. S.....	1 10
" " Sw. ch., G. Ander-son, for Finland.....	2 00
Salem Y. P. S.....	5 00
Gales Creek ch.....	2 10
Vespera, C. Sindall.....	1 00
Hood River ch., for work of Rev. W. M. Upcraft.....	3 00

NORTH DAKOTA, \$209.43.

Grafton ch.....	19 50
Crystal ch.....	4 00
Grand Forks ch.....	100 00
Glasston ch.....	8 00
Popular Grove ch.....	1 50
Tower City S. S.....	7 38
" " ch.....	5 00
Fargo, 1st ch.....	7 95
Ellendale ch.....	6 80
Minto ch.....	1 30
Page ch.....	3 00
Wahpeton ch.....	6 00
Bismarck, 1st ch.....	3 00
Fairmont ch.....	5 80
Fargo, Sw. Children's Band, Hillsboro ch.....	1 00
Mandan ch.....	10 70
Friends.....	2 50
Vang ch.....	5 00

SOUTH DAKOTA, \$567.16.

Bradley ch.....	1 00
Mitchell ch.....	2 75
Sioux Falls ch.....	18 53
Elk Point ch.....	11 70
Parker ch.....	1 00
Armour ch.....	4 25
" " S. S.....	2 75
Vermillion ch.....	85 65
Ipswich ch.....	3 25
" " S. S.....	1 11
" " B. Y. P. U.....	5 64
Aberdeen S. S.....	7 10
Hayte ch.....	5 46
Warner S. S.....	60
Pierpont ch.....	20 00
Friends.....	6 50
Elkton ch.....	1 40
Hot Springs ch.....	21 34
Rapid City ch.....	7 75
Bloomington ch.....	58 55
Sioux Falls, Swed. ch.....	9 25
Waconda ch.....	5 00
Viborg Y. L. S.....	5 00
Strandberg ch.....	3 50
" " S. S.....	1 50
Big Springs ch.....	143 61
" " Birthday Soc.....	14 47
Salem ch.....	3 00
Orleans ch.....	20 00

Turkey Valley ch., for Neil-son.....	\$21 00
Conde, for Nelson, Africa.....	40 00
Desmet ch.....	50
Bryant ch.....	4 00

WASHINGTON, \$771.79.

Burton, Mrs J. M. Foster.....	10 00
Pullman ch.....	2 07
Puyallup, 1st ch. (\$5 of wh. is fr. Rev. M. W. Miller).....	7 25
Ellensburg ch.....	6 50
Roslyn, ad ch.....	1 00
" " S. S.....	2 50
Waterville ch.....	6 30
Black Diamond ch.....	13 00
Everett ch.....	27 25
" " Y. P. S.....	5 15
" " S. S.....	3 10
Fremont S. S.....	16 50
Kent ch.....	20 61
Kirkland Y. P. S.....	1 10
" " S. S.....	5 00
La Conner (ladies).....	7 00
Mt. Vernon Y. P. S.....	1 70
New Whatcom Y. P. S.....	6 00
Port Angeles ch.....	3 00
Port Townsend ch.....	5 00
" " S. S.....	2 35
Seattle, 1st ch.....	64 07
" " Y. P. S.....	15 16
" " North ch.....	40 67
Snohomish ch.....	14 90
" " Y. P. S.....	4 75
" " Rev. Jas. Cairns & wife.....	10 00
Vashon ch.....	2 30
Sumas ch.....	5 00
Dayton Y. P. S.....	2 15
Pomeroy ch.....	16 20
" " Y. P. S.....	1 07
Walla Walla ch.....	30 55
Colfax ch.....	55 34
" " S. S.....	2 60
Garfield ch.....	13 15
" " S. S.....	1 12
Palouse ch.....	10 00
" " S. S.....	1 65
Burton ch.....	13 20
" " S. S.....	1 44
Camas ch.....	3 00
Shelton Y. P. S.....	3 58
Tacoma, 1st ch.....	20 50
" " Y. P. S.....	6 76
" " Emmanuel ch.....	6 45
" " S. S.....	1 00
Fern Hill ch.....	2 05
" " S. S.....	95
Vancouver Y. P. S.....	4 00
Winlock ch.....	5 15
Harrison ch.....	5 25
Spokane, 1st ch.....	23 35
" " North ch.....	35 55
" " Y. P. S.....	9 00
" " S. S.....	3 75
" " Swed ch.....	12 50
Tekoa ch.....	5 40
Cedarhome ch., for Spain.....	2 05
Delta S. S.....	2 00
New Whatcom ch.....	20 00
" " S. S.....	5 00
Pearson ch.....	6 75
Seattle ch.....	44 60
Preston S. S.....	3 09
Skagit City ch.....	13 90
" " S. S.....	1 45
West Ferndale ch.....	6 00
Tacoma ch.....	3 35
" " Y. P. S.....	2 50
" " S. S.....	85
Ballard ch.....	4 45
" " W. C.....	4 05
" " S. S.....	2 50
Rolling Bay ch.....	1 00
" " W. C.....	2 00
" " S. S.....	1 19
Tacoma ch.....	4 00
" " Y. P. S.....	3 00

Donations.

Tacoma, T. Bergmand..... \$10 00
Seattle ch..... 5 00
Arlington, A. Johnson, for
W. China..... 3 00

NEVADA, \$4.60.

Reno Y. P. S..... 4 60

IDAHO, \$22.

Grangeville ch..... 13 65
Nepce ch..... 1 35
Moscow ch..... 2 00

WYOMING, \$11.

Cheyenne ch..... 10 00
Pine Bluff ch..... 1 00

MONTANA, \$32.

Kalispel ch..... 16 00
Missoula ch..... 6 00
Great Falls, Swed. ch..... 10 00

ARIZONA, \$9.35.

Tucson Y. P. S..... 6 05
Scottsdale, Geo. Blount..... 3 30

NORTH CAROLINA, \$10.

Raleigh, Margaret Hamilton, 10 00

TENNESSEE, \$1.23.

Nashville, Bapt. S. S. Board, 1 23

TEXAS, \$10.

Marshall, Rev. E. K. Chandler, D. D..... 10 00

LOUISIANA, \$4.62.

New Orleans, Members of
Leland University..... 4 62

FLORIDA, \$2.

Tampa, Mrs. B. G. Lawrence..... 2 00

INDIAN TERRITORY, \$154.47.

A to ha ch..... 24 90
" Mrs. J. S. Murrow..... 2 50
Muscog, 1st ch..... 40 95
Bacone, Indian University..... 50 00
Muscog, colored ch..... 10 17
Eufaula ch..... 7 75
South McAlester ch..... 6 10
McAlester ch..... 1 00
Wagoner ch..... 1 00
" Rev. W. M. Hays..... 2 00
Poteau, Mrs. D. J. Austin..... 2 00
Wynwood ch..... 1 25
Krebs S. S..... 1 00
Ardmore ch..... 10 50
Duncan ch..... 13 35
Alderson ch., Rev. Paul
Pipegrass..... 5 00

OKLAHOMA, \$120.45.

Fort Sill, Miss I. M. Schofield..... 5 00
Bethel ch..... 2 54
El Reno ch..... 7 75
Oklahoma City ch..... 32 00
Fort Reno, W. L. Osborn..... 2 50
Yukon ch..... 4 25
" Rev. C. W. Morrison..... 2 50
Deer Creek ch..... 1 60
Norman ch..... 4 75
" C. T. Wilson & wife,
des., to India..... 2 00
Hennessey ch..... 3 86
" S. S..... 52 00
" Y. P. S..... 4 00
" Rev. F. L. King
& wife..... 5 00

Edmond ch..... \$3 00
Guthrie ch..... 14 25
Anadarko ch..... 1 00
Turkey Creek ch..... 1 06
Barrel Springs ch..... 2 80
Fairview ch..... 2 60
Marshall ch..... 2 00
Mt. Zion ch..... 7 50
Perry ch..... 3 00
Oakdale, H. H. Clouse..... 5 00

NEW MEXICO, \$3.00.

Perea, Mrs. S. R. La Bar ..\$ 2 00
Higginman ch..... 1 00

SWEDEN, \$779.37.

Denmark Bap. chs., of which
\$200 is for support of Rev.
C. Nelson, Kinjila, Congo, 505 55
Denmark, Children of Den-
mark Bap. chs..... 105 82
Stockholm, Rev. J. Bystrom,
acct. passage expenses of
Rev. E. V. Sjoblom, from
the Congo to Sweden..... 168 00

BURMA, \$419.14.

Thibaw, Rev. W. M. Young,
collected on the field,
per acct. Sept. 30, '97,
Rs. 1352.1-3,..... 419 14

INDIA, \$176.34.

Palmur, Rev. W. E. Hop-
kins, per acct. Sept. 30, '97,
rec'd on the field..... Rs. 463.64 139 02
Markapur, Rev. C. R.
Marsh, per acct. Sept. 30,
'97, rec'd on the field..... Rs. 124.5-9, 37 32

CHINA, \$102.39.

Kin Kiang, Mr. A. Copp... 13 94
Swatow, Miss J. M. Bixby,
per acct. Sept. 30, '97, coll.
on the field..... \$5.80 Mex., 4 47
Yachau, Rev. W. M. Up-
craft, per acct. Sept. 30,
'97, personal gift..... \$2.77 Mex., 41 74
Kiating, Mr. W. F. Bea-
man, per acct. Sept. 30,
'97, personal gift..... 68.77 Mex., 34 67
Suifu, Rev. C. A. Salquist,
per acct. Sept. 30, '97, local
coll..... \$15 Mex., 7 57

JAPAN, \$90.72.

Sendai, Rev. E. H. Jones,
per acct. Sept. 30, '97, local
coll..... \$100.4 Mex., 5 09
Misses Mead and Buzzell,
per acct. Sept. 30, '97, local
coll..... \$159 Mex., 50 63
Yokohama, Miss Mary A.
Hawley..... 5 00

MISCELLANEOUS, \$1,254.72.

German chs. of N. E., for
sup. at D. Abel in Rev. F.
Kurtz's field, Vinukonda,
India..... 50 00
General Miss'y Soc. of Ger.
Bap. chs. of N. A., of
which \$137.22 is for Kam-
eroon Mission and \$312.50
for salaries of mission-
aries, by J. A. Schulte,
treas..... 1,199 72
A friend..... 5 00

Total..... \$124,267 70

LEGACIES.

Mechanics Falls,
Me., Lucy
Chase McAllister..... \$50 00
Chelsea, Mass., J.
C. Peak..... 1,000 00
Ayer, Mass.,
Lucy S. Chick, 200 00
Prov., R.I., Cor-
nelia E. Green..... 1,000 00
Wethersfield,
Conn., estate
Merit Butler..... 10 55
Brooklyn, N.Y.,
Joseph Wild..... 2,575 00
New York, N.Y.,
Rev. John Sher-
idan..... 500 00
Rochester, N.Y.,
Jos. A. Sleeper, 300 00
Bayonne, N.J.,
Mary E. Serrell, 950 00
Urbana, Ohio,
estate Mrs. L.
C. Downer..... 975 00
Santa Ana, Cal.,
Rev. Dexter P.
Smith, D.D..... 727 00
\$5,267 55
\$132,555 25

Donations and legacies
from April 1, 1897, to
March 1, 1898..... 197,245 06

Donations and legacies
from April 1, 1897, to
April 1, 1898..... \$329,500 33

Donations received to
April 1, 1898:

Maine..... \$4,004 30
New Hampshire..... 2,664 18
Vermont..... 2,513 08
Massachusetts..... 40,500 04
Rhode Island..... 5,975 22
Connecticut..... 7,191 83
New York..... 78,979 14
New Jersey..... 12,144 87
Pennsylvania..... 25,314 98
Delaware..... 483 41
District of Columbia..... 1,403 83
Maryland..... 32 35
Virginia..... 159 50
West Virginia..... 1,613 09
Ohio..... 16,212 49
Indiana..... 2,658 24
Illinois..... 11,975 63
Iowa..... 3,509 50
Michigan..... 6,005 23
Minnesota..... 6,227 88
Wisconsin..... 3,776 44
Missouri..... 1,438 19
Kansas..... 3,232 40
Nebraska..... 1,725 82
Colorado..... 1,759 31
California..... 5,245 79
Oregon..... 1,104 66
North Dakota..... 454 38
South Dakota..... 1,151 19
Washington..... 982 46
Nevada..... 36 00
Idaho..... 164 40
Wyoming..... 67 00
Montana..... 152 65
Utah..... 2 00
Arizona..... 45 85
Arkansas..... 3 00
North Carolina..... 10 00
South Carolina..... 4 58
Kentucky..... 10 00
Tennessee..... 2 23
Texas..... 10 00
Louisiana..... 4 62
Georgia..... 14 82

Florida.....	\$27 00	Norway.....	\$69 91	China.....	\$1,202 79
Alabama.....	34 54	Denmark.....	79 58	Japan.....	292 86
Mississippi.....	5 00	Sweden.....	879 37	Congo.....	162 55
British Columbia.....	60 30	England.....	263 25	Russia.....	2,227 64
Indian Territory.....	386 19	Spain.....	19 63	Alaska.....	5 50
Oklahoma Territory.....	259 62	Germany.....	307 02	Miscellaneous.....	3,510 63
New Mexico.....	18 25	Burma.....	9,437 73		
Canada.....	14 30	Assam.....	739 31		\$257,355 09
Nova Scotia.....	30 00	India.....	6,554 94		

GOVERNMENT GRANTS

RECEIVED DURING THE YEAR ENDING SEPTEMBER 30, 1897.

BURMA.		Tura, per acct. Rev. E. G. Phillips.....	1000.	Henzada, Rev. N. D. Reid, school fees.....	148.0.0
Rangoon & Moulmein, per acct. '95-6.	Rs. 1190.0.2	TELUGU		Henzada, Rev. W. I. Price, school fees.....	319.9.6
Rangoon & Moulmein, per acct. Rev. J. N. Cushing.....	4926.7.6	Nellore, per acct. Miss K. Darmstadt.....	1202.12.0	Toungoo, Rev. W. A. Sharp, school fees.....	1394.4.9
Rangoon & Moulmein, per acct. Kemendine School.....	3557.6.3	Ongole, per acct. Rev. J. E. Clough, D.D.....	200.8.6	Shwegyin, Rev. H. W. Hale, school fees.....	388.4.0
Rangoon & Moulmein, per acct. Rev. E. W. Kelly, for Dalhousie-st. School.....	3227.6.0	Ongole, per acct. Miss A. E. Dessa.....	428.5.0	Zigon, Miss Z. A. Bunn, school fees.....	1659.5.0
Rangoon & Moulmein, per acct. for Lamadaw School.....	1250.10.0	Ongole, per acct. Mrs. Ellen M. Kelly.....	227.1.0	Mandalay, Rev. J. McGuire, Boys' School fees, Thayetmyo, Rev. B. A. Baldwin, from students' fees.....	2618.0.3
Moulmein, per acct. Rev. W. Bushell.....	1232.11.0	Ongole, per acct. Miss Sarah Kelly.....	1485.11.0	Myingyan, Rev. J. E. Case, school fees.....	108.4.0
Moulmein, per acct. Miss A. L. Ford.....	962.	Ongole, per acct. Prof. L. E. Martin.....	1504.6.8	Pegu, Miss E. H. Payne, fees and grants.....	703.5.0
Moulmein, per acct. Rev. W. A. Sharp.....	960.	Ramapatam, per acct. Rev. J. Heinrichs.....	158.0.0	Meiktila, Rev. J. Packer, school fees.....	301.
Moulmein, per acct. Miss M. Sheldon.....	3217.10.0	Kurnool, per acct. Rev. W. A. Stanton.....	339.9.1		
Bassein, per acct. Rev. B. P. Cross.....	3773.4.3	Kurnool, per acct. Rev. A. H. Curtis.....	388.5.10	ASSAM.	
Bassein, per acct. Miss L. E. Tschirch.....	1276.8.0	Kurnool, per acct. Miss M. M. Day.....	351.13.0	Nowgong, per acct. Miss A. Sumner, pupils' board,	Rs. 24.
Henzada, per acct. Rev. J. E. Cummings.....	551.	Kurnool, per acct. Miss S. I. Kurtz.....	234.		
Henzada, per acct. Rev. N. D. Reid.....	515.14.0	Vinukonda, per acct. Rev. F. Kurtz.....	243.4.4	INDIA.	
Henzada, per acct. Rev. W. I. Price.....	2130.10.4	Nursaravapetta, per acct. Rev. W. Powell.....	241.15.4	Nellore, Miss K. Darmstadt, school fees.....	Rs. 1769.8.1
Toungoo, per acct. Rev. E. B. Cross, D.D.....	1105.14.0	Bapatla, per acct. Rev. W. C. Owen.....	1664.4.0	Nellore, Mrs. Ida Faye Levering, medical fees, Ongole, Miss A. E. Dessa, school fees.....	200.0.9
Toungoo, per acct. Rev. C. H. Heptonstall.....	1222.12.0	Markapur, per acct. Rev. C. R. Marsh.....	498.7.0	Ongole, Mrs. E. M. Kelly, Girls' School fees.....	621.15.0
Toungoo, per acct. Rev. W. A. Sharp.....	532.8.0	FEES.		Ongole, Prof. L. E. Martin, fees.....	11.13.0
Shwegyin, per acct. Rev. H. W. Hale.....	268.11.3	<i>Per Accounts for the Year Ending September 30, 1897.</i>		Ramapatam, Rev. J. Heinrichs, school fees.....	2491.5.0
Zigon, per acct. Miss Z. A. Bunn.....	1003.12/6	BURMA.		Secunderabad, Miss R. E. Pinney, school fees.....	95.3.6
Mandalay, per acct. Rev. J. McGuire.....	1304.5.0	Rangoon, Rev. J. N. Cushing, D.D., Board and tuition fees.....	4266.6.9	Madras, Rev. A. H. Curtis, school fees.....	103.13.0
Thayetmyo, per acct. Rev. B. A. Baldwin.....	497.1.0	Rangoon, Kennedine School fees.....	1168.5.6	Madras, Miss M. M. Day, school and Zenana fees, Vinukonda, Rev. F. Kurtz, school fees.....	77.7.9
Myingyan, per acct. Rev. J. E. Case.....	199.4.0	Rangoon, Rev. E. W. Kelly, Dalhousie-st. School fees.....	2221.0.0	Nursaravapetta, Rev. W. Powell, school fees.....	398.10.8
Sandoway, per acct. Miss M. Carr.....	550.	Rangoon, Rev. D. A. W. Smith, D.D., Seminary fees.....	3442.8.0	Palmer, Rev. W. E. Hopkins, school and dispensary fees.....	77.9.6
Sandoway, per acct. Rev. C. L. Davenport.....	90.	Moulmein, Miss A. L. Ford, school fees.....	333.	Madras, Miss S. I. Kurtz, school grants and fees..	192.14.1
Meiktila, per acct. Rev. J. Packer, D.D.....	475.8.0	Moulmein, Rev. W. A. Sharp, Boys' School fees.....	3441.9.6		235.10.0
		Moulmein, Miss M. Sheldon, Morton Lane School fees.....	3071.10.8	CHINA.	
ASSAM.		Bassein, Rev. B. P. Cross, school fees and fines....	1916.8.3	Ningpo, Miss H. L. Corbin, tuition fees.....	Mex. \$61 00
Nowgong, per acct. Miss A. Sumner.....	Rs. 127.0.0	Henzada, Rev. J. E. Cummings, school fees.....	1803.2.0	Ningpo, Rev. J. R. Goddard, fees of boarding pupil....	132 00
Impur, per acct. Rev. F. P. Haggard.....	65.0.0			Swatow, Rev. W. Ashmore, Jr., school fees.....	270 68
Impur, per acct. Rev. S. A. Perrine.....	780.				
Tura, per acct. Rev. M. C. Mason.....	1566.10.8				

Swatow, Miss A. K. Scott,
M.D., medical fees \$430 69
Kinhwa, per acct. S. P.
Barchet, M.D., medical
fees and gifts 85 79
Kityang, Miss J. M. Bixby,
M.D., medical fees 19 00

JAPAN.

Yokohama, Miss M. A. Haw-
ley, tuitions and board \$249 40
Tokyo, Miss M. A. Whit-
man, tuitions 37 28

Sendai, Misses Mead and
Buzzell, school fees 715 00
Himeji, Miss Ella R. Church,
board and tuition 78 45
Osaka, Rev. J. H. Scott,
Boys' School fees 35 45

DONATIONS

RECEIVED IN APRIL, 1898.

MAINE, \$77.54.

Newcastle and Alna ch. 20 00
Smithfield ch. 2 10
Harrington ch. 3 20
Addison ch. 1 08
Dexter ch. 9 55
West Gardiner ch., tow. the
debt 5 00
Baring ch., an Easter off. 1 22
Milo ch. 3 01
Sebec ch. 2 40
Hartland ch. 2 20
Hodgdon Y. P. S. C. E. 1 00
Dover ch. 5 70
Cambridge ch. 1 70
Portland, 1st S. S. 18 38
Hallowell ch. 1 00

NEW HAMPSHIRE, \$17.08.

Hopkinton ch. 5 00
Milford, 1st ch. 5 25
East Jaffrey ch. 6 83

VERMONT, \$9.80.

Ludlow ch., for Japan 2 64
Rutland Y. P. S. C. E. 5 16
Bennington, 1st ch. 2 00

MASSACHUSETTS, \$663.80.

Lynn, East ch. 61 15
Holyoke, a friend 50
Belchertown, an Easter off.
from Rev. A. H. Manee and
wife 2 00
Boston, Tremont Temple ch.,
" " S. 71 00
S., per T. C. Evans 1 00
Boston, Tremont Temple S.,
per Miss Fannie Camp-
bell 1 00
Boston, Tabernacle B. Y. P.
U. 11 00
Boston, Clarendon-st. Y. P.
S. C. E. 1 00
Pittsfield, 1st ch. 92 45
A friend 1 00
Dedham, Second Y. P. S. C.
E. 90
Worcester, Lincoln-sq. ch.,
" Pleasant-st. ch.,
Miss E. Lawrence 5 00
Cambridge, Old Cambridge
ch., Opportunity Circle of
King's Daughters 3 00
Cambridge, Old Cambridge
ch., additional 11 00
Allston, Brighton-ave. Y. P.
S., per Miss M. Jones 1 00
Allston, Brighton-ave. ch.,
per do. 1 00
Roxbury, Elm Hill ch. 6 50
Wakefield, Miss L. H.
Mansfield 25 00
Lowell, Branch-st. ch. 120 75
Nantucket, People's S. S. 12 10
Franklin B. Y. P. U., for
Forward Movement 5 45
Fall River, 1st ch., Meh.
Shwayee Society, tow. sup.
of Miss S. E. Haswell's
school 160 00

Pocasset ch. 2 00
Winchester, Mrs. F. Schlie-
mann, tow. sup. work of
Rev. W. L. Ferguson,
India 15 00
Rowe ch. 1 00
Blackinton, Mary B. Palmer,
Quincy, Swed. ch., King's
Daughters 15 00
East Haverhill, ad Y. P. S.
C. E. 1 00
Framingham ch. (1st) 6 00
Melrose, 1st ch., a friend ... 1 00

RHODE ISLAND, \$69.04.

Providence, Jefferson-st. ch.,
addl. 2 60
Newport, Shiloh ch. 3 00
Newport Central ch., for the
debt 41 62
Newport Central ch.,
Y. P. S. C. E., tow. sup.
nat. pr. 12 50
Bristol 1st S. S. 3 92
Pawtucket, Woodlawn ch. ... 5 40

CONNECTICUT, \$183.25.

Hartford, Suffield-st. chapel
Y. P. S. C. E. 5 00
Hartford, South ch. 35 00
Torrington ch. 7 50
New Haven, Hope ch. 75 00
" " Swed. S. S. 2 00
" " Y. P. 3 00
Norwalk, 1st ch. 10 00
New Britain, 1st ch.
Mrs. Ellen M. Wooster,
an Easter off. in memory
of Ann Eliza Woodruff... 20 00
New Britain, Sw. Elim ch. ... 15 75
Branford, Rev. P. G. Wight-
man 10 00

NEW YORK, \$2,171.47.

Rochester, Bronson-ave. ch.
Miss'y Soc., an Easter
off. 4 00
Rochester, J. B. Moseley, for
Koetch nat. missy. among
the Karens in upper Bur-
ma, care of Rev. W. H.
Roberts 100 00
Oswego, 1st Y. P. S. C. E.,
for Ha-lo-ai, care of Dr.
A. Bunker 10 00
Halfmoon ch. 1 50
Lima ch., special off. 3 61
Broadalbin, Wom. Circle,
an Easter off. for the debt, 2 00
Walworth, 2d ch. 4 50
Redwood ch. 5 00
New York City, Alexander
ave. S. S., tow. sup. Ko
Shwe Min, care of Rev. E.
Grigg 50 00
New York City, Mem'l
Y. P. S. C. E., tow. sup.
of Ma Pa Thu, care of
Miss E. L. Chapman,
Kemmendine, Burmese
Girls' School, Rangoon... 10 00

Monroe Asso., per A. L.
Cole, Treas., Greece ch.,
\$20.37; do., Farther Lights
Soc., tow. sup. Rev. Thos.
Moody, \$16.42; Brockport
Y. P. S. C. E., for do.,
\$2; Rochester, Second
Y. P. S. C. E., for do.,
\$6.32; Rochester, Meigs-
st. Ladies' Soc., special
Easter off., \$2 47 11
Andover Y. P. S. C. E. 1 40
Springville, 1st ch. 24 09
Carlton, Mrs. H. L. Brown,
to help build the new
school in Japan, care of
Prof. E. W. Clement 1 00
A friend, for the debt 50 00
Troy, an Easter and thank
off. from Miss Anna E.
Deal, of 5th-ave. ch., addl. 5 00
Glen Falls, 1st ch., collected
by a little girl for school
in Japan 2 00
Newburg, People's ch.,
Chinese class, for sup. of
nat. pr. Nong Zo Yung,
care of Rev. J. R. God-
dard 25 00
Nunda ch. 5 50
West Hoosick ch. 7 25
Wayne, Mrs. E. K. Lamb
Cherry Creek, 1st ch. 10 50
Arcade ch., in part, of which
\$100 is from Dea. Milo
Welles 107 60
Buffalo, Reid Mem'l S. S. ... 7 00
Buffalo Immanuel S. S., tow.
sal. Rev. W. F. Thomas,
Insein, Burma 7 50
Triangle ch., addl. 1 50
Lansing and Groton ch. 9 60
Cannonville B. Y. P. U. ... 2 00
Hudson S. S. 6 00
Hemlock Lake S. S., tow.
sup. of Bago, care of Rev.
E. G. Phillips, Tura, As-
sam 12 50
Medina ch., addl. 1 00
Clifton Park ch. 12 00
Lake Keuka ch. 3 00
Mt. Vernon ch. 75 00
" " S. S. 25 00
" " a friend 12 00
New Rochelle ch. 250 00
New York, Calvary ch. 56 00
" " 1st ch. 594 00
New York, Hope ch. 53 77
New York, Alexander-ave.
ch. 111 53
New York, Mem'l ch., for
Tokyo Academy 12 11
New York, Riverside ch. 9 00
Williams Bridge, 1st ch. 43 09
Williams Bridge, Ladies'
Miss Circle 5 00
Brooklyn, Emanuel ch. 25 00
Brooklyn, Bedford ave.,
Miss Ross 50
Brooklyn, Greene ave.
Y. P. S., for nat. pr. N.
Chendiah, Nalgonda 27 00

rn, Lefferts Park ch.	\$1 10
rn Mem'l ch.	34 42
rn, Strong Place ch.	31 00
rn, Flatbush, 1st ch.	4 37
rn, Flushing, ch.	25 00
rn, Flushing, S. S.	10 00
Bay ch.	6 00
nd Hills ch.	2 66
lle Centre ch.	2 60
ide ch.	6 00
rack S. S.	2 25
orners S. S.	2 75
eck ch.	65 00
S. S.	5 00
wn ch.	45 00
ale ch.	4 10

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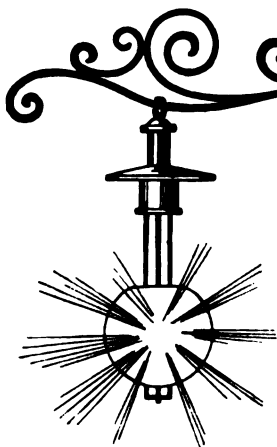
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The Baptist

Missionary



Magazine

Vol. LXXVIII No. 7

JULY, 1898

EIGHTY-FOURTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the American Baptist Missionary Union was held in the Second Baptist Church at 10 o'clock A.M., Rev. Henry F. Colby, D.D., of Ohio, President, in the chair.

In the absence of the Recording Secretary, who was not present until afternoon, Rev. E. F. Merriam was appointed Recording Secretary *pro tem*.

The following were appointed a Committee on Nominations: Rev. T. S. Barbour, D.D., Massachusetts; Rev. G. B. Ilsley, D.D., Maine; Rev. L. D. Temple, Vermont; Dea. T. M. Seabury, Rhode Island; Rev. W. G. Fennell, Connecticut; M. S. Strien, Pennsylvania; G. W. Lasher, D.D., Ohio; Rev. E. R. Clevinger, Indiana; Edward Goodman, Illinois; Rev. L. H. Trowbridge, Michigan; Rev. R. M. Luther, D.D., New Jersey; Rev. W. B. Riley, Minnesota.

The Union then adjourned to 1.30 P.M.

A devotional service, conducted by Rev. J. W. A. Stewart, D.D., of New York, was held at 1.30 P.M.

At 2 o'clock the President of the Union took the chair and announced the hymn, "Hail to the Brightness of Zion's Glad Morning."

Rev. Edward Judson, D.D., of New York, read the second chapter of Philippians and offered prayer.

President Colby then addressed the Union.

THE GRAND CAMPAIGN

Members of the American Baptist Missionary Union.

BRETHREN AND SISTERS: Where could we better observe this, the eighty-fourth anniversary of our beloved organization, than in this beautiful and prosperous city, so long associated in all our minds with the intelligence and progress of our denomination and the education of our rising ministry.

We thank you, brethren of Rochester, for your cordial invitation and your pleasant welcome, and we pray God to give these meetings a notable place in the long series of those which have proved a joy and a blessing.

We have met in stirring times. The air is full of the sounds of war. After many years of peace and prosperity which God has given to our country, the call has been again issued for brave volunteers, and it has been enthusiastically responded to throughout the land until there are now more than enough. We are daily talking and reading of weapons and warships. Our hearts are thrilled by the mighty possibilities of the hour, and we are anxiously watching for tidings of national victory.

In all the mixture of motives that are urging the American people forward in this great conflict, the main one, we trust, is not the ambition for more national glory, at best a doubtful and bloody prize; not the acquisition of new territory, which we surely do not need, but the true spirit of humanity, the duty of the strong to help the weak, a moral indignation against the cruelties of oppression and the determination to bring relief and freedom to the down-trodden and the suffering. On this ground alone we are claiming we can find sufficient justification for our armed intervention and our aggressive blows.

In all this let us not fail to find today an illustration and a figure of the world-wide missionary cause in the interest of which we are assembled. The object of this, too, is intervention for rescue. Why should we not simply enjoy our own gospel privileges in peace? Why should we trouble ourselves about the moral and religious welfare of other lands than our own? Why, when we have so many evils to reform within our own borders, so much injustice and error and sin, should we not concentrate our efforts here? The false religions of the world, Brahmanism, Buddhism, Confucianism and all, have solicited none of our advice. These devotees, unlike the victims of tyranny in Cuba, are not wont to reach out for our interference, but rather regard our coming as an impertinence. Why, then, expend thought and time and treasure and Christian lives upon them, assailing such appalling difficulties and involving so much sacrifice? It is the old question. But the passing events emphasize anew our answer. This is a war for *deliverance*. On that ground we *have a right* to make it. On that ground we *must* make it, or else prove false to the spirit of our Christianity, and grieve that world-embracing heart of compassion which has touched our hearts and prompted them to the pity of our fellowmen. For long sad centuries those old false systems have been holding men in bondage, blinding their minds, imposing on them unutterable burdens, and at their very best professing to offer but glimmering rays of hope to groping souls. Cuba's cry for material aid is but an incident compared to the strong appeal unconsciously presented to us in the spiritual needs of many peoples.

"From many an ancient river,
From many a palmy plain
They call us to deliver
Their lands from error's chain."

It would be cold-hearted and selfish to be unmoved by the knowledge of their necessities. We need not wait for *orders*, for the great Captain of our salvation has commanded us to go. Of the expediency of the great enterprise we need not question, since He, who spake as never man spake and has the right to our extremest loyalty, has planned its operations and has placed himself at its head, promising to be with us always if we faithfully carry out his injunctions. It is a constant inspiration for our timid hearts to remember how fully and calmly He has surveyed the field, and with what confidence He is "expecting till his enemies be made his footstool." He summons us to no waning cause,

no doubtful issue. Though it takes a long time, the banners are moving forward. Victory *shall* come. The world shall be delivered from its bondage to sin. Meanwhile let us rejoice that it is not by sword and rifle, by death-dealing shot and bursting shell that we are to do our work. It is rather by the precious proclamation of a Savior's love that we seek to subdue men's souls, and to bring them as willing subjects into the blessed kingdom of our God. "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds."

Oh, brethren, this is *the grand campaign*. The present, passing war, important as are its issues, is not to be compared with it. Let your hearts never cease to be stirred by the magnificence of its scope and the height of its moral grandeur! Think of the prayers and tears and shouts of joy that have marked its progress, the critical battlefields of its history, the roster of its sainted heroes! As Christ's disciples we must not be slack in carrying on our part of it.

"To doubt would be disloyalty;
To falter would be sin."

This world-wide character of the campaign results from the *position* of our great Commander. What is the diameter of this globe compared to his stoop from heaven to live and die upon it! Such a sacrifice as his cannot be localized or nationalized in its significance and benefits. He gave himself for all mankind. And now that He has risen and ascended and reigns, not in Jerusalem but at the right hand of God, one part of the earth is just as near to his hand and to his heart as any other. As a nation we think we have a right to intervene in Cuba because it is at our doors, but we excused ourselves from doing so in the case of Armenia, because we would not interfere with European politics or become involved in entangling alliances. But in this missionary movement Christ as the King of kings bids us assert his claim everywhere; and to all the powers of sin that would hinder discipleship to him he says, as Jehovah of old said to Pharaoh: "Let my people go!" We should think of the broad, gracious outlook from his throne and learn to widen our selfish horizons.

The world-wideness of the campaign also throws light and cheer upon our local duties here in America. If the work we are personally and severally doing for Christ in the places where he has put us, were independent and isolated and had no relations to anything broader in its sweep and purpose, we might perhaps have reason sometimes to regard it as small and narrow, and so to become disheartened. The strength of one man is so limited and his field of influence seems to reach such a little way. Looking only at what is shut in within the barriers of his own station, each might sometimes ask, "Is it worth while for me to keep on?" The overwhelming odds in favor of the enemy just then and there might make him give up. Pastors and laymen who think only of their own church, will often thus faint and grow weary. But if that is only one post in a great and comprehensive plan taking into view the whole nation and all the nations; if the individual Christian worker is but filling his place in a mighty army which the Lord is superintending and moving and which requires some to toil hard in the muddy trenches as well as others to carry the flag to the conquered heights; which requires the weary pacing of the lonely sentinel in the forest as well as the triumphant march to thrilling strains of music into the surrendered city; which may even require submission to an apparent defeat on the part of some in one place in order to a signal success on the part of others in another, and in which some brave soldiers must fall and die without the sight, while their comrades go onward over their dead bodies to a new stage in the fulfillment of divine promises; ah, i

your work and mine, my brother, so stands, as we verily believe it does, to the farseeing and all-embracing movements of the Lord of life and glory, what a grand dignity does it add to our work, with what glad enthusiasm ought it to fill our hearts! We cannot afford for our own sake to forget this our connection with the grand campaign.

We need the freshening air, the bright, full sunshine, the quickening impulse of this broad outlook. The kingdom of Satan is one the world over, and the kingdom of Christ is also one. The missionaries in Asia and Africa are our comrades. Every advance they accomplish brings nearer the great day of glory for us all. The world is smaller than it used to be. Scientific inventions have brought us closer into touch. Even if it were not so, we are parts of the same forces and our departments are interrelated. In order to the deliverance of Cuba in the Antilles, it was thought necessary to defeat the Spanish squadron at Manilla, on the other side of the globe. So the evangelization of Burma and China are steps towards the greater realization of Christ's power and grace and His final sovereignty here at home. Let us not forget this fact.

Once more let me remind you that this world-wide enterprise of missions is necessary to bring out and *prove the full value of the gospel*. It shows what the gospel can do in widely different conditions. If we only saw it saving Americans we could praise it as the power of God among men, but we might then doubt its efficacy, as men once doubted, to lift up pagan peoples, or undermine ancient systems of belief; but the farther we send it the more varied are the responses of trust and joy it wins. Each new tribe it conquers adds fresh illustrations of its adaptation to human hearts, and so gives us new proofs of its having emanated from him who wishes to be the God and Father of all. A single little bit of glass can reflect one ray of the sunlight. A collection of them in one place can throw back the light of many rays. But it takes the reflections of all the objects in world-wide nature to show us what treasures of beauty are inherent in the sun's radiance. So, we are told, that it is "with all saints"; that is, with saints of every generation and from every part of this earth, collecting and comparing with them our varied experiences, that we shall come "to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." The conversion as a whole of all the nations is necessary before we can see reflected the full brightness of his power, and thus come to "see Him as He is."

Let us then take up anew and make more of the work handed down to us in this Union from the fathers! Let there be no narrowness of spirit to make it near-sighted; no debts to impede its progress! When a church ceases to be zealous for missions it shuts out from itself a great deal more than it shuts in for itself. Itself is the greatest sufferer. But when it reaches out its hands, as Christ reached out his heart, it is no longer straitened but enlarged. God make all our churches of this character, more and more, by dwelling in them by his Spirit! Then shall be brought to pass the saying that is written: "*Thy people shall be willing in the day of thy power.*"

The audience sang the familiar hymn, "The Morning Light is Breaking," and the President announced the following additional committees:

Arrangements.—F. L. Anderson, New York; J. W. A. Stewart, D.D., New York; O. O. Fletcher, D.D., New York; F. S. Dobbins, Pennsylvania; Edwin Bromley, Rhode Island.

Enrollment.—Alexander Blackburn, D.D., Massachusetts; E. W. Lounsbury, D.D., Illinois; L. S. Bowerman, Washington; W. D. Holt, Ohio; J. W. Brougher, New Jersey;

E. A. Waffle, D.D., New York; S. H. Archibald, Vermont; T. E. Bartlett, Rhode Island; J. H. Haslam, Pennsylvania.

Place of Meeting.—R. J. Adams, D.D., Massachusetts; C. A. Wooddy, Oregon; L. C. Barnes, D.D., Pennsylvania; A. S. Carman, Ohio; E. A. Woods, D.D., California; D. W. Faunce, D.D., Rhode Island; John Earl, Iowa; J. A. Johnston, Michigan; C. L. Rhoades, New York.

Finance.—Orville A. Barker, Massachusetts; B. L. Whitman, District Columbia; E. M. Thresher, Ohio; A. J. Fox, Michigan; S. P. Hibbard, Massachusetts; Geo. G. Dutcher, New York; J. E. Howard, Michigan; Z. Grenell, Illinois; Wallace Buttrick, New York.

The Home Secretary of the Union, Rev. H. C. Mabie, D.D., presented the report of the Executive Committee, and called attention to some features of the report.

The report was accepted.

Rev. S. W. Duncan, D.D., the Foreign Secretary of the Union, read the following special paper:

SURVEY OF ASIATIC MISSIONS, WITH SOME SUGGESTIONS AS TO FUTURE MISSION POLICY.

Obedient to your instructions, I present a survey of the foreign work of the American Baptist Missionary Union, with some suggestions as to policy and methods.

Attention is confined to the mission fields of Asia. If we thus seem to pass over the remarkable work that, under God, the Society has accomplished on the continent of Europe, it is not because this is less worthy of attention, but from the limitations time imposes. The European missions, never more full of promise than at the present time, must be treated by themselves to do them adequate justice. Their environment, the conditions governing their prosecution, are entirely unlike those prevailing in heathen lands. Policies and methods also differ widely. The attempt to combine them in our thought would not only exceed the limits of this discussion, but impair its unity.

Embraced in the comprehensive term "Asia," our survey will include Burma, reaching to the frontiers of China in the east and to Assam in the west, the Indian missions, including that to the Telugus in southern and Assam in northern India, Japan, and parts of the great empire of China. This simple enumeration of the lands occupied by the Society, with their millions of inhabitants without a knowledge of God, and destined to play an important part in the world's future, will at once suggest that no insignificant portion of the wide vineyard has been entrusted to our cultivation. Surely the question—where to go, given many fields, which may we select—there is no occasion for raising. In fact upon this problem we cannot exercise our wisdom if we would, for the whole globe as yet accessible to missionary effort is substantially parceled out among the various branches of the Evangelical Christian Church, and occupied by its intrepid missionaries. It is most significant, too, how completely this parceling out has been directed by the divine Christ, through his ever-present administrator in the church—the Holy Spirit—and how little mere human calculations have had to do with it. Into fields and regions where, following the dictates of natural foresight, missionaries would hardly have thought of entering, He has thrust them by some unmistakable providence, or some overwhelming influence. No mission annals are richer in attestations of this statement than our own.

There is Judson, borne on to Burma against his own will and wisdom because every other region was closed against him, and by the assurance that the sovereign purpose of Almighty God was being fulfilled in him, sustained through those first seven years of awful isolation, without the consolation of a single convert; there is Boardman and his strange introduction to the Karens, a people of whom he was wholly ignorant until God made known his purpose of grace for them; and Jewett, rock-like in his determination to die among the Telugus, though the denomination should abandon them, because taken up to the Mount — he had been granted a vision of the Invisible; and the heroic Scott, beckoned, as by angel messengers, to the hill tribes of Assam, willing himself to perish if only the gospel might be given to them. These and many other indications of the guiding hand of the Most High, no less remarkable, are guarantees that the various missions of the Society have not been arbitrarily chosen, but are ours by divine assignment. They cry out in protest against retiring from one of these fields. Yea, even from the Congo, which, as now reorganized, will certainly occupy no inferior place in our family of missions. Certainly the direction from heaven to do so should be as unmistakable as that which thrust us in, if the brightest glories of our history are not to suffer eclipse, and we be verily guilty of discrediting the gracious providences of God.

BURMA

In a survey of the missions of the Union we naturally begin with Burma, where Judson began his labors in July, 1813. Here, according to the latest report, are 164 of the missionaries of the Society, including single women and the wives of missionaries. This force is supplemented by a body of more than 800 natives, who give themselves in various ways directly to evangelistic work, besides a number almost as large employed in teaching. The number of communicants has reached the total of 38,617, who are gathered into 654 churches, of which 518 are self-supporting. The annual net gain in membership for the past ten years has exceeded 1,000. Thirty-nine principal stations are occupied by the missionaries of the Society, with which are directly connected some 600 outstations, efficiently manned by native preachers or teachers. There are over 500 schools of various grades into which are gathered some 15,000 pupils, besides the flourishing college and theological seminary in Rangoon and vicinity. Aggressive mission work is carried on in six different languages, not reckoning the work done for Eurasians in English. The stations of the Society are admirably located for effective evangelization. Not one was selected without the most careful investigation upon the spot as to accessibility, sanitation, and other conditions necessary to be taken into consideration, by men amply qualified to judge in such matters. Experience has vindicated the wisdom of the selection. Of these stations, three are located at strategic points in the Shan States, with one for Burmanized Shans at Bhamo; while two have been opened at convenient points for reaching the Kachins. These six stations, if effectively sustained, ought to meet the requirements of these races for years to come. For the Chins, a vigorous people and now becoming susceptible to missionary effort, there are at present two stations; the rest, saving one center for work among Telugus, being about equally divided between the Karens and Burmans. The reports show a vast amount of faithful, self-denying effort at all these stations, with varying results as regards fruitfulness. In many, it is still the season of seed-sowing, the time of harvest having not yet come; but nowhere is good promise for the future wanting. The development of the spirit of benevolence among the native Christians has been a marked feature in the work, and the large recent increase in the volume of their offerings for the maintenance of church and school indicates a quickened sense of personal responsibility.

Let no one, however, imagine that all the requirements of this interesting field are being met, and that we have nothing to do but congratulate ourselves upon what is being accomplished. It still remains too sadly true that as yet we have worked only about one-third of the old Burman empire; there are fully two-thirds of the population with whom we have no real contact, nor has any other society. In the wide region west of the Irrawaddy, including the fruitful and populous valley of the Chindwin, bounded on the west by Arakan and on the north by the hills of Assam, we have no foothold. Even in those portions of Burma where the Society has carried on its work, comparatively slight impression has been made on Burmans and their traditional religion — Buddhism. We have not yet really grappled with this hoary cult which dominates the majority of the people of the Orient; our chief successes have thus far been confined to the Karens. The thousands of communicants upon our rolls, and the self-supporting churches and flourishing schools pertain mainly to this people. For their religious and educational training, leaving out the missionary staffs of the college and seminary as equally employed for both races, the report of a year ago shows forty-nine missionaries of both sexes employed, as against forty-five for the whole Burman race. And yet the Karens, every tribe included, according to the last census, cannot be said to exceed seven hundred thousand, while the Burmans number more than six million. They are the dominant race of Burma. Their language is the prevailing language, and it is only a question of time when it must supplant the other vernaculars. They furnish the stronghold of Buddhism in the East. Notwithstanding the dethronement and exile of King Thibaw, its once royal head, Buddhism, so far from being a decaying religion, is vigorous, aggressive and proselyting, every year probably making more converts from the Pwo Karens than does our own mission. Certainly it must be patent to all that Burma will never be evangelized until the Burmans are evangelized.

What shall be done in view of this vast disparity between our efforts for the Karens as contrasted with that for the Burmans? Without questioning for one moment the wisdom of the Society's policy in the past, when all the circumstances are taken into account, does not this disparity now raise questions which *must* have a place in its future missionary policy as regards Burma? In the distribution of our resources of men and money, must not a larger proportion fall to the eight million of Burmans, and a much larger share of responsibility for Burma's evangelization be laid upon the Karens? Is it too much to hope that from this interesting people may yet come a company of evangelists, who, fired with the apostolic fervor of Ko Thah Bu, shall yet reproduce among the Burmans the marvels of grace that under his instrumentality were wrought among the Karens? Race prejudice, to some extent the smouldering fires of old animosities, together with insufficient education, stand in the way of the realization of these hopes. These are obstacles that can be overcome. Shall not the efforts of all Karen missionaries, re-enforced by the support and expressed wish of the denomination, be directed to this end?

The crowding of the Chinese into Burma presents another interesting missionary problem for the Society's consideration. These represent a much higher type of Chinamen than those we have become so familiar with in America. They become permanent settlers in the country, intermarry with the Burmans, are growing in wealth and getting into their hands a large part of the mechanical industries of the country. They appeal strongly to the immediate consideration of the Union, not only for the sake of their own salvation, but because they are destined to furnish a most important auxiliary to mission work among the Burmans. No longer should work among them be delayed. It can be conducted with slight expenditure, inasmuch as Chinese only need to be employed who can be placed

under the direct supervision of one or more of our resident missionaries without seriously interfering with their special work.

Any survey of the work in Burma would also be defective that failed to notice the present growth and prosperity of the seminary and the college. Every year the ranks of the ministry are swelled by the addition from the former of large numbers of devoted and earnest young men, speaking various languages, who are not only ready to shepherd the churches at home, but to go to the "regions beyond." In the past five years the college has grown from less than a hundred to 473 pupils in the various departments. Here all the races represented in Burma meet together on a common ground, and are taught through the common medium of the English language. The institution is thus specially adapted for meeting the requirements created by the diversity of tongues, and for furnishing in the future the workers which the times will demand. In the normal department, through the training of the future teachers of Burma there are vast possibilities for the exercise of a wide influence throughout the land for Christ and his truth. The maintenance of this growing institution, so indispensable to the mission, without a dollar of productive endowment, has been a serious problem, especially in these last years of financial straitness, when enlargements of operation are rendered imperative as a result of the institution's prosperity. There should be a medical department and a department for the Chinese. With a slight annual outlay both these departments would speedily become self-supporting, and would add materially to the strength of the mission. We cannot hope, however, that the needs of this prosperous institution can be met from the yearly contributions to the treasury. Will not some friends of Christian education come forward in this time of need, and, by furnishing a moderate endowment, not only save this valuable interest from peril, but confer an incalculable benefit to the whole Burman mission?

Nor should we forget the place which the printing-house at Rangoon holds in the evangelization of Burma. From its presses issue every year the scriptures or parts thereof, and a carefully selected Christian literature in eight different languages, including the English. Except for its beneficent agency there are peoples to whom the printed page would never come, for the means for furnishing it do not elsewhere exist. The mission annals of Burma abound with illustrations of the quickening influence of the Society's press. There are many, not only from among the living, but from those now in glory, to whom its tracts or leaflets first brought the message of salvation. Its usefulness was never more manifest than at the present time, and never was it more needed when printing presses in Rangoon, owned and conducted by natives, are devoted to the printing of a Buddhist literature, which in attractive forms is exposed for sale on pagoda platforms, at steamer landings, and wherever people are likely to congregate in all parts of Burma; and yet the dilapidated building in which its operations are conducted has become wholly inadequate for the increased service required, if indeed it is not nigh being condemned by government as no longer safe. How shall a home be secured for the mission press which may enable it to multiply its agencies for diffusing the gospel, and that shall be worthy of the honorable position which the Society holds among the institutions of Burma? Your committee has been criticised for incurring debt; but if the constituency of the Union could but realize what painful restraint has been exercised in this and a score of similar cases where timely assistance granted would have greatly advanced the work, this criticism would have been changed to sympathy and liberal co-operation.

The Society has spent eighty-four years of labor in Burma, and they have not been in vain. A vast missionary force has been accumulated, solid foundations laid in thousands of converts, hundreds of self-supporting churches and scores of vigorous Christian schools

which, backed by your sympathy and prayers and co-operation, cannot fail in the near future to result in large and influential Christian communities, independent of aid from abroad for the maintenance of the institutions of Christianity. The new conditions which the inrush of immigration from all quarters of the East, the steady development of the resources of the country, and the progress of its railroad systems are introducing, make Burma a more interesting and important field for missionary operations than ever before, and should continue to give it a warm place in the heart of the denomination.

ASSAM

Turning now to Assam, where our fathers began work in the hope of connecting this portion of Northern India by a chain of mission posts with Burma, a varied and interesting field opens before us. The hoped-for connection with Burma has not yet been effected, but a survey of the years that are gone shows that no mission has been more fruitful in conversions in proportion to the labor expended upon it than has Assam. As in Burma, the missionary operations in the country are to a great extent in the hands of our own denomination, and a peculiar responsibility attaches to the Society on this account. In the providence of God, too, as we believe, the experience in Burma among the Karens has been in the main repeated among the hill tribes of Assam. The first efforts at evangelization were directed to the Assamese inhabiting the Brahmaputra valley, the dominant people having an organized religion in Hinduism. Results were difficult and slow, and comparatively little progress was made. For some wise purpose God opened to us the Garos, who were hungry for the gospel, and then the Nagas, and latterly the Kohls. Among these peoples the truth has had free course, and many and abundant have been the triumphs of the gospel. Good progress has been made among them in the line of self-support, and the results would be rendered vastly greater by the introduction of the common industries. Let these hill people once be taught how to utilize their mountain streams, which now idly lash themselves into foam in their plunge from rocky precipices, and the establishment among our native Christians of intelligent, industrious, self-supporting Christian communities would not be a remote possibility. The beginnings in this direction that have been made at Gauhati and Tura have met with such encouragement as to give assurance that this is no wild prophecy. Nothing but financial limitations have interfered with enlargement in this direction.

It is possible that our success among the hill tribes of Assam has been purchased at the expense of a neglect of the Assamese, for it is true that the work done by the Society for them, the most numerous, the most influential of all the peoples of Assam, is comparatively insignificant. Assam will never be evangelized until the Assamese have the gospel, any more than will Burma without the conversion of the Burmans. That the work is difficult and meets with a tardy response cannot certainly justify a great Christian body, professing to take Christ's last commission as their marching orders, in turning from it. The future mission policy for Assam must take into account the Assamese with the work readjusted with reference to this. The present time has in it some new features by way of encouragement for such an effort. Interest in education has recently been awakened among the Assamese in the Brahmaputra valley. The number of pupils enrolled in the government schools shows this. There were 40,734 enrolled in these schools in six districts in 1894, and the number has been increasing by more than a thousand each year since then. The significance of this is a larger number of people, young and old, who are able to read, and with the advance of enlightenment, a modification of the existing prejudice against reading Christian literature. With a greatly augmented contingent able to read the scriptures and

Christian tracts, the opportunity for work by the Society among this people is perceptibly enhanced. To meet this, a revised edition of the New Testament is just coming from the press, soon to be followed by the Old Testament, but these leaves for the "healing of the nations" must be promptly and effectively followed by the living preacher, if the "word of God" is to "grow and multiply."

TELUGU

The Telugus are associated in our thoughts with the most remarkable triumph of the gospel in the annals of modern missions. In a paper read at the Anniversary held in 1890, Dr. Murdock pleaded for at least fifteen new families to save from retrogression the Telugu converts that had joined the mission in such vast numbers. The Society was tardy in responding to these appeals, but in the years 1892 and 1893 some thirty missionaries, wives and single women included, were sent to the field. Their arrival was timely, and vast districts, studded with villages too numerous for one missionary to attempt to supervise, were subdivided and assigned to the new comers. Though a large special fund was raised for the sending forth of these new laborers, it scarcely provided for their passage and support the first year. This greatly increased force was then thrown upon the general resources of the Society. New bungalows had to be built for them, and increased appropriations made for the support of native preachers and evangelists in the subdivided districts. The large debt incurred and recently liquidated was largely due to this cause. It is not too much to say, however, that this timely re-enforcement in an *important sense* saved the Telugu mission and relieved the denomination of the certain odium that would have rested upon it, had the great harvest which thrilled the hearts of Christians all over the world been suffered, from our neglect, to perish. Will any man dare say that these results were purchased at too high a cost, even though the debt was incurred? Would American Baptists have been willing to have saved the few thousand dollars involved at the price of eternal loss to the kingdom of God?

Among the many gratifying results of this re-enforcement of the Telugu field may be mentioned the steady elevation of the spiritual life and moral character of the Telugu Christians. Multitudes that would have otherwise been overborne by the inconceivable iniquities and temptations of their environment have become steadfast and worthy disciples. The unorganized masses have been gathered into churches as fast as the conditions would permit, and good progress was being made toward a realization of the duties and responsibilities of church membership, until the work suffered a temporary set-back by the recent famine. While there has been no relaxation of effort on the part of our missionaries in the direction of persistent evangelization, increased attention has been given to education. There is a growing appreciation on the part of Christian parents of the value of education for their children, and they are now co-operating with the efforts of the Society as never before.

This is seen in the progress of the schools at Ongole, Nellore and elsewhere, and in the raising of the standard of entrance to the Theological Seminary at Ramapatam. With the opportunities now afforded at this institution for the training of preachers, the outlook for the Telugu mission is bright with promise if the work shall continue to be adequately sustained. There is danger lest the marvels of grace wrought in this mission in the past should create in us a feeling of contentment, and blind our eyes to the magnitude of the work yet to be done and the difficulties that still beset the mission. There remains much land yet to be possessed. What are the fifty thousand or more numbered in our membership to the eighteen million who speak the language familiar to our missionaries? There

are millions yet of the Telugus who have never heard the gospel from us, or from the missionaries of any other society. We are in direct contact with Mohammedanism at many of our stations, but as yet we have made but slight impression upon its votaries. There has no real breach been effected in the wall of caste, which still interposes a haughty and determined resistance to the progress of the gospel. Our success has been among the lowest classes, the Malas and Madigas, who have joined us in great numbers. There is no occasion for the slightest discouragement in this, for it seems to accord with the Master's plan. But let us not lose sight of the fact that our work in Southern India has scarcely more than begun. Evidences multiply throughout our wide mission field that the Sudras, or agricultural class, the possessors of estates and able from their own resources to sustain religious institutions, are being more and more affected by the influence of Christianity. Representatives of this class are being found among our converts in increasing numbers. A spirit of deep unrest and of earnest inquiry is also prevalent among the Brahmans. Without doubt there are many secret believers among them who have not yet found the grace or strength to openly avow the Christ. The feeling is prevalent among all classes in India that great changes are impending. This is no time to relax our efforts, but rather to increase them. God will surely reward a patient continuance in well doing in the future as he has in the past. Present indications certainly afford ground for the expectation of future large ingatherings that shall not only swell the numbers of the church, but also bring to the service of our Lord a vast increment of social and material forces.

CHINA

Until our relations to Spain became uppermost in the thoughts of Christendom, questions affecting China's future were all-absorbing. The changes that have come over this vast empire since the close of the war with Japan, the revolution of ideas, are unparalleled in the history of modern times. In place of stagnation and of an iron-bound conservatism contemptuous of anything new, there is now an intense eagerness for the introduction of Western ideas, Western facilities for inter-communication, Western science and literature. The transformation now taking place in China can be likened to nothing less than a resurrection from the dead. Time will not permit us to dwell in detail upon this mighty movement. When we see the rulers, high and low, in Peking and in the provinces, convinced that their former exclusion of Europeans and all European ideas was a grave error, and that now they must change this policy; when we see the highest literary doctors in Peking and elsewhere, who rule the policy of the government throughout the empire, and who were formerly opposed to missionaries, now so friendly as to seek their advice and co-operation in inaugurating moral and educational reforms; when it comes to pass that the fierce gentry in the province of Hunan, who had sworn to drive Christianity out of the empire, own their error and invite a prominent missionary to become a professor in their chief college; when the publications of the Christian Literature Society for China are so eagerly sought by the leaders of China's literary class that the sales of the same have risen from \$818 in 1894 to more than \$12,000 in 1897, and that the demand far exceeds the supply; when leading Chinese scholars come forward with articles against foot-binding, and these efforts are being supported by societies of eminent Chinese ladies; when railroads and factories are multiplying, and schools for Western learning are springing up in every province; when liberal contributions of money are being received from viceroys and others high in state for the diffusion of Christian and general knowledge among the Chinese; when baptisms of converts in every part of the land are multiplying, and inquirers (from whatever motive) can be numbered by the thousands, it must be evident to the dullest apprehension that an era of immense significance as regards Christianity is dawning in China.

Your Executive Committee have not been unobservant of this movement. In a paper read before this body by Dr. Murdock in 1890, he referred to "the moral desolation of China's four hundred millions," and the comparative insufficiency of the Union's efforts with only two central points of missionary occupation — at Swatow and Ningpo. Since then strenuous efforts have been made to enlarge the area of operations. The work, hopefully begun by Messrs. Upcraft and Warner in Northwestern China, has been greatly strengthened. It has passed successfully through the fires of persecution, and has come forth purer and stronger for the trial. With three well-established stations at strategic points, vigorously manned and in harmonious co-operation with each other, a future of successful achievement under God is assured.

In Central China at Hangyang, itself a great city, and in close proximity to Hankow, still greater, a station has been firmly established, land purchased, and permanent buildings have been erected. During the past year the staff has been strengthened by the addition of experienced workers; a church of twenty-one members has already been gathered, whose liberality and zeal justify the expectation that these are the first fruits of a consecrated host soon to be marshalled for the regeneration of Central China.

The work at Swatow has been extended, and new stations opened at Ungkung, Chauchaufu, Kityang, and among the Hakkas of the district. These points have all been admirably chosen, and are already rendering a good account of themselves. Even more would have been attempted, following up the movements of Divine Providence, but for the financial difficulties with which the Society has been struggling for the past four years.

China's population exceeds that of the white race. Its evangelization would be decisive in the conflict between Christianity and heathenism. Missionaries who have been longest in China, and have observed most carefully the tendencies of the present time, are confident that the events now occurring, if rightly improved, furnish the possibility of its speedy conversion. "This is the Lord's doings, and is marvellous in our eyes," but it lays upon every follower of the Lord Jesus a serious responsibility.

JAPAN

And what shall we say of Japan, so suddenly emerged from comparative obscurity and now enrolled among the great powers of the earth? The real secret of her wonderful progress is to be traced to the introduction of Christianity. It will be a great mistake, however, to conclude that Japan has been extensively evangelized as yet, or is in any sense a Christian nation. A wonderful vantage ground for Christianity has been gained, but the great work of making this ambitious and self-confident people obedient to the Lord, is yet to be accomplished. Four-fifths of its population are still firmly held in the iron fetters of Buddhistic superstition. The conflict with heathenism has been rendered more complicated by the extensive introduction among the educated classes of Western materialism and agnosticism.

The work of our Society has been confined mainly to the humbler people. Small in comparison with that of other missionary boards, American and English, it has yet been in one sense no less fruitful. Comparative statistics show as large a number of acquisitions to the faith in proportion to the amounts expended as in any other society. There has been a steady growth in the efficiency of our missionary equipment. Our theological school is becoming more and more a center of power and blessing, and grows in favor with the Japanese. Our Christian academy for boys in Tokyo, finally opened after several years of deliberation and effort, has fully justified all expectations. In this school two ideas have been kept steadily in mind: a preliminary training for those intending to enter

the seminary with the ministry in view, and the creation, by a judicious course of education, of an intelligent laity. With the conditions, social, industrial and educational, now prevailing in Japan and likely to be intensified in the future, the hope of Christian missions under God lies in a well-qualified ministry and in an intelligent, high-minded body of laymen. It will at once be seen, therefore, how indispensable is a school of this nature under strictly Christian and denominational influences. The existence of this school is just now jeopardized by the recent destruction by typhoon of the buildings that sheltered it. What to do for the future in view of the diminished resources of the Society is a problem embarrassing to your committee. May not some light be thrown upon this problem through the Spirit-prompted liberality of some of those who shall now hear of its needs?

Enlarged facilities and a new impulse to mission work in Japan will be given when the new treaties go into effect in July, 1899. Then the present passport system will be abolished, which has to a large extent shut up missionaries in a few centers and restricted free inter-communication with the rural districts, and the whole empire will be open to the free approaches of the messengers of salvation. Would that we might be in condition to welcome this new era! We need an immediate addition to our depleted missionary forces. We have no representative in the northern part of Japan. Two new families at least should now be in preparation for the enlarged opportunities which are wrapped in the womb of the future.

SUGGESTIONS AS TO POLICY AND METHOD

This hasty survey of these mission fields may very properly be followed by some suggestions relative to the policy and methods of the Society for the future. In this connection there should be emphasized a steadfast adherence to that which has been eminently characteristic of the Society's policy in the past; namely, the prominence given to direct evangelization, the personal contact of the living preacher with those who are perishing, a wisely conceived and urgent effort to win their acceptance of the gospel message. This is first in all missionary operations, as it is first in the things enjoined by the Great Commission: "Make disciples of all the nations." All other forms of activity, medical missions, schools, industrial work, are subsidiary to this one supreme endeavor, and possess a value in proportion as they promote evangelization or directly tend to conserve and extend its results. Familiarity with our mission fields warrants the conviction that there has been no waning in loyalty among our missionaries to this fundamental requirement. In the danger that exists lest this sovereign purpose should become weakened or obscured amid the complexity which missionary activities have in these modern times assumed, it is fitting that the minds of all at home and abroad should be held firmly to that which is central in missionary work.

THE TRUE IDEAL OF MISSIONS

It is of vast importance also that our convictions as to the ultimate aim of missions should be sound and scriptural. Uncertainty and error at this point must be held responsible for some wasteful expenditures of money and effort in the past for unwise methods, and no small amount of error in the training of native converts. This was a result, doubtless unavoidable, in the inauguration of an enterprise so entirely new and so remote as the introduction of Christianity among strange and hostile peoples. The time has come, however, for profiting by the experiences of the past, and to undo, even though the task may be attended with difficulty, all that with the best of intentions has been wrongly done. It should be made clear in all our work that the ultimate aim of the missionary is to plant Christianity; that the work of sustaining and extending it after it has been firmly

planted must be relegated to the peoples themselves who are directly affected by its blessings, and whom he must train from the start with the expectation of their assuming this responsibility. Mission boards cannot be expected to perpetually sustain native churches; that task devolves upon the native church in each land. Beginning with the preaching of the gospel there follows the planting of the church, but so planting it that the thought of becoming itself a witnessing church, a center of light and spiritual power, under God the direct agency of salvation for its surrounding people, should always be dominant. It should never be forgotten that however much foreign boards may do, those vast eastern lands, now under the thrall of heathenism, are to be evangelized and Christianized, not by missions, but by the churches, Indian, Chinese, Japanese, "when these churches shall have been securely planted by missionaries." In this light the work of the missionary at any given point should be considered as temporary; it may indeed outlast his life, still it is destined with God's blessing to have an end. When the churches shall have reached a certain point the missionary may expect to move forward. To use a simile drawn from military science, he is like "the general who penetrates the enemy's country just as fast as he can secure the key points." The late Dr. Lawrence rightly expresses this relation of mission boards and missionaries in these fitting words: "Our part is to organize individuals whom we may convert into an indigenous, independent and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the Apostles, to train it from the start in principles of self-reliance, self-control and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church and of the missionary to the native pastor is to be that of John the Baptist to Jesus: 'He must increase, but I must decrease.'"

Of course the great point is to know when the time shall have come to lay this responsibility on the native church. It will vary in different lands and with the varying social and industrial conditions of the people among whom we labor, but it should be made unmistakably clear that such a time *must* come; for it will readily be seen, if this central aim is kept steadily in view, how it will color the instruction given by the missionary, how vitally it will affect his methods of work, and greatly hasten the time when the native church can be thrown upon its own resources, leaving the missionary free to penetrate the regions beyond. Were this ideal kept predominant, possibly missionary establishments would be rendered less extensive and costly, and certainly a decisive shock would be given to the nerveless, indolent dependence of the natives upon the missionary and the supplies furnished by the Foreign Board, which has undoubtedly been an evil and a hindrance to missionary operations.

SELF-SUPPORT

The foregoing thought has been dwelt upon somewhat at length because of its close connection with the development of self-support, which the Union should incorporate as a cardinal point in the missionary policy of the future. By self-support is to be understood the organization of individual believers at the earliest favorable moment into independent churches, who shall be encouraged where possible to call and ordain, under the supervision of the missionary, suitable men as pastors. Where it is not possible, the appointment by him, after the apostolic method of elders, who shall have charge of the services and the work of the church. Such churches should be expected to provide for themselves places of worship without calling upon foreign aid, or in case assistance is extended, such aid should be strictly supplementary to their own utmost exertions. They should be expected

to maintain their own pastors, providing for them such support as shall be in keeping with the social conditions of the membership. When the question of education becomes an important one, they should also have laid upon them the duty and responsibility, so far as possible, of supporting their own schools. To attain the *full* ideal of a New Testament Church they should be led to go even further than this, and lay by something toward the direct evangelization of the surrounding heathen. In some of our missions all of these results have been successfully reached to the glory and praise of Christ; and it is worthy of note that the churches which have contributed most to this result in that mission of the Union which leads the van in self-support, are those which from the beginning received no aid whatever from the Society. The Executive Committee have taken advanced ground in regard to this movement, so vital to missionary progress. By a rule adopted a year ago, they have declined to give appropriations to the ordained pastors of churches. In lieu of this has been substituted small grants in aid to the churches, but only to such as show themselves worthy by doing all they can for their own support. The native churches, too, are for the most part building their own meeting-places. Only in very exceptional cases are appropriations now made for this purpose. It is of paramount importance that emphasis at this time should be given to this policy by the emphatic endorsement of the Society. For it must be said that there is wanting concerted and progressive action at this point on the part of some of our missionaries. Many are steadfastly and successfully at work along these lines. Others are wavering and uncertain, if not in opinion at least in method. It should be made distinctly clear to all what the Union's policy is, and that there is no disposition to modify it, or to relax effort in establishing self-supporting, self-governing, self-propagating churches; that we believe that Christianity in India or China or Japan must some day stand upon its own basis as it does in our own land; and that the Society purposes now to adjust its work with this object clearly in view. It may be true that the demands, which the realization of this ideal lay upon the natives, will at the first reduce the lists of converts. Is it, however, anything more than the faithful application of the tests which our Lord himself applied, when he directed the multitudes who were thronging upon him, to calmly consider the cost of discipleship? Certainly if at the outset the number of baptisms should be diminished, the loss in quantity would find an ample compensation in the improvement in quality, for a strong temptation to embrace Christianity for gain would be removed. Better still, native pastors and evangelists would cease to be isolated from the sympathy and life of their people by looking to the mission for their support; while in the churches robustness would supplant the chronic debility which is always the result of servile dependence.

MASTERY OF THE VERNACULARS

It is important that the Society emphasize the necessity of its missionaries acquiring a fluent command of the vernaculars. The vital relation of such command with the largest missionary success is too obvious to require argument. It remains true, however, that many on the field have failed in acquiring a fluent use of the languages in which they are called to address the natives. It is not putting it too strongly to say that this has been a weak point in our work. The responsibility for this condition does not rest alone with our missionaries, but with the method hitherto too commonly pursued in sending forward new men. Instead of placing such under circumstances where the first year could be given without interruption to the study of the language, they have in too many cases been forced to take up the work which some returning missionary has laid down; thus, all inexperienced, assuming responsibilities too arduous even for one long on the field. How was it

possible in such circumstances to conquer new and difficult tongues sufficiently formidable to one devoting his entire time to their acquisition? This course has not been one of choice, but has been largely due to the limited and uncertain resources of the Society. To continue this method is sure to be attended with these results: either the new missionary, unless he is a man of rare philological gifts, will fail to become a linguist, or, overcome and discouraged in spirit, if not permanently broken in health in the attempt to compass duties too numerous for any one man, he will fall slavishly into methods of work already existing, whether good or bad, because he has no time to carefully formulate better methods of his own. Strenuous effort has recently been made to break loose from this vicious usage of the past. Care has been exercised in the case of every new appointee sent out that he should be so located for the first year, at least, as to have the benefit of the presence of an experienced missionary, and relief from all the responsibility of a station. The committee, too, have adopted a system of examinations in the vernaculars whereby every new comer is required within three years of his arrival on the field, to pass at least two successful language examinations. It is a part of this new *régime* that failure in passing these examinations shall furnish sufficient occasion for discontinuance of further connection with the Missionary Union. To be just in the application of this rule the Society must do its full part in affording every new missionary a fair opportunity for uninterrupted study. An appeal may well be made to the constituency of the Union to give serious consideration to this important subject. It would be an immeasurable blessing to the work if a designated fund could be created having especial reference to the sending out of new missionaries. Whether this is feasible or not it is of paramount importance that your committee should have it in their power to re-enforce your mission stations in a way that would be most productive; and that instead of being compelled to wait until the last moment when a worker has fallen on the field and some one *must* be instantly thrust in his place, they may be enabled to anticipate by a year, at least, such emergencies, and place new men so that they can enjoy a period of training and preparation for the responsibilities to be assumed.

EDUCATION

The policy of the Society with regard to schools has been and is now, a conservative one. These cannot be regarded as a substitute for the living preacher, or even as a preparation for the work of evangelization. Our schools have sprung up where converts have multiplied, and the very acceptance of the gospel has awakened longings and aspirations which under the blight of heathenism were dormant. Located as our Asiatic missions are, largely under the British flag, the necessity of educating the young has been thrust upon us as a buttress to our evangelizing work and as a safeguard for the youth of our Christian constituency against the agnosticism and the materialism they would inevitably imbibe from the government and other schools, which they are sure to enter, unless the craving for knowledge was supplied under the auspices of the mission. The expenses of these schools, apart from the salaries of our own missionaries upon some of our mission fields, are wholly borne by the natives themselves, and everywhere such aid as they can render is exacted. There has been a steady growth in the support of their schools on the part of the natives. The outlay of the Union does not seem to be for this branch of service out of proportion to the whole amount expended for mission work on our fields. Last year, including the work of the women's societies, the total expenditure for schools was \$40,313.99, a little more than one-thirteenth of the entire appropriation of the Union. Of this sum only \$11,085.75 were from the direct funds of the Union. Of this \$11,085.75

more than \$5,000 was from the income of the Ongole College endowment fund, while two-thirds of the balance was spent in connection with theological seminaries, thus having for the most part direct bearing upon the preparation of a competent native ministry. Some readjustments, such as the union of several schools into one, particularly for the higher grades, where the use of one vernacular is feasible, are being considered, which may still further reduce this expenditure. It would seem also a wise policy to avoid henceforth the multiplication of boarding schools. The calls for these, especially in the Telugu field, are very urgent, and if funds permitted there is no doubt that their establishment at many stations might be a great benefit to such stations. Under existing circumstances, however, it would seem to be the wiser policy for a number of stations to concentrate upon one such school, so centrally located as to meet the requirements of all.

It scarcely admits of question that we are far behind as regards our educational equipment for China, and especially when the present intellectual *renaissance* is taken into account. We have done little or nothing in the way of higher education for young men. Native Christians, young and old, showing aptitude for the work of the evangelist, have received something in the way of a Biblical training. In most cases such have had a very slender foundation of knowledge to build upon, greatly lessening the advantage that might otherwise be derived from theological study. The result is that so far as a well-equipped native ministry is concerned, we are at the present time at a serious disadvantage. Other boards, who have long had their academies and even colleges, are now enriched with scores of native preachers and teachers prepared for leadership in this new era that is dawning upon China. While on the other hand if the testimony of those who are well qualified to speak is to be received, we have not, in the eastern China mission at least, a single preacher who would be listened to by any but the lower classes of the people. This condition of things must have an end if we are to take our place in the great work of China's evangelization. The middle and the scholarly class are now turning their thoughts to Christianity, and if we are to exert any influence over them, we must have preachers who can address such intelligently. It should be the policy of this Society to repair without delay this oversight by fostering at suitable points secondary schools, similar to our academies at home, adjusted in their curriculum to the intellectual conditions now prevailing, and with a view to furnishing a broad and solid foundation for advanced theological and biblical studies. Such a movement will not involve any large cost to the Society. The Chinese are not a poor people. After the initial expenditures for suitable buildings, necessary apparatus, etc., such schools would be amply supported by the Chinese themselves.

INDUSTRIAL TRAINING

The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has been done already here and there in a *desultory* way, without any cost to the Society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops, hitherto unknown to them, the productive power of their lands has been increased, and the church of Christ has profited thereby. The boarding-schools at Toungoo are to a large extent supported by the labors of the boys and the girls in printing, bookbinding, and in weaving. All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress

of the gospel. The need is critical that similar movements should be inaugurated elsewhere, and especially in the Telugu mission. The abject poverty of that people and the iron fetters of caste, make it impossible for anything to be introduced there without direct help from the Society. There is a call at once for a school that shall train young men and women in various industrial arts. Such a school is as clearly a help to evangelization and a buttress to the rising church as village or other schools can possibly be. Unless some method can be devised for putting into the hands of our native Christians the means of earning something more than a meager subsistence, the very spiritual prosperity of the Telugu mission will become a burden, which of itself will handicap the efforts of the Society in further extending the gospel among the heathen. The Telugu Christians for the most part are the lowest coolies, without land, or really anything that they can call their own — the hewers of wood and the drawers of water — with a scanty prospect, unless a helping hand is extended to them, of being anything better. The young people we educate, unless they are fit to become preachers and teachers, are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helped by their education, for adapting themselves to the situations in which they were born. As carpenters, printers, blacksmiths, cabinetmakers, shoemakers, weavers, stenographers, they can earn a comfortable living, and open centers for training others and giving them employment in their respective crafts. An immediate improvement in the social condition would follow, and with it an increase of contributing power from which both the school and the church and also the work of the evangelist would derive benefit; results which if there were no other, amply justify the wise use of mission funds in the promotion of such an object. Aside from this, in the Telugu field it is not too much to say that a social and industrial revolution would be wrought by organizing and fostering the leather industry, which is peculiarly the industry of the Madigas, from which a majority of our converts come. It may be a question with some whether the Missionary Union could legitimately engage in this particular form of effort. The work, however, might be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland, in connection with the Basle mission. From the net earnings of the various industries of this mission the syndicate every year receives a remunerative dividend, after first devoting a liberal sum for the general work of the mission board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

What has been said with reference to the Telugu mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to. It should be plainly stated that the Union is only waiting the signal for advance, and the requisite means for inaugurating such an advance. It offers the most inviting and the safest fields of opportunity, where with the least expenditure the largest results spiritually and materially can be realized. This ought to be made so plain that all the forces of the denomination shall be concentrated, thus conserving and strengthening its own work, and that no occasion may exist for Baptist funds to be diverted to outside projects under the plea of promoting a promising and practical line of work which the Society itself does not seem to encourage.

CONCLUSION

Such are a few of the suggestions which a survey of our Asiatic missions prompt. The sustained progress of the work as a whole under the adverse conditions of the last four years is something for which to be profoundly grateful to God. It testifies, notwith-

standing the imperfections which are incident to every human effort, to the solid and conscientious character of the work that has been done, and emphasizes its claims to the unwavering devotion and support of the denomination. Overshadowed with debt as the Society again is, it seems like foolhardiness to outline any policy not immediately promotive of a reduction in expenditure. It is, however, only simple truth to say that, so far as the foreign field is concerned, reduction has been carried to the extreme limit consistent with maintaining the integrity and vigor of our missions. Can it be that the inadequate resources of the past few years are to be regarded as the final utterance of the denomination with regard to its great work of foreign missions? With the phenomenal growth in the financial strength of Northern Baptists, must we say that there is a decline of disposition and determination to obey the commands of our Lord "to give the gospel to every creature?" With the abundant tokens of the divine favor resting upon the work, plainly indicating that the mind and will of God concerning *our* duty are not changed, dare Northern Baptists falter now in their allegiance? Not to underrate the imperative needs and magnificent opportunities of the work at home under the auspices of our sister societies, it must not be forgotten that there is a divine element inseparable to the success of all our efforts in the work of the kingdom. Our labors and our offerings will suffer in productive value if we contravene any great spiritual law connected therewith which God himself has established. Is it not a cardinal principle in his economy that "there is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, and it tendeth only to want." The scattering of the resources of the church in the early part of this century to the remotest corners of the earth, in the face of the remonstrance of those who thought all our money was needed at home, was the direct occasion of rousing zeal for home missions. The very increase to our American and home Christianity, in accordance with the divine law, came from the scattering. Shall we, with the rich experiences of these past decades, attempt to reverse this method of divine procedure, and think that we may augment the prosperity and extension of the home work by crippling the work abroad? God forbid! We are persuaded better things of you, fathers and brethren, and with a faith unshaken in the purpose of God to give the nations of the earth to the exalted Christ, and with unabated confidence in the constituency of this Society, whose instrumentality the Lord has so highly honored in the past, I cannot find it in my heart to utter here today any timid or uncertain counsels.

On motion of Rev. M. H. Bixby, D.D., of Rhode Island, it was voted that the paper be printed, and that the Executive Committee circulate it widely.

A discussion of the paper followed, in which Rev. J. T. Seeley of New York (who was present when the Union was formed in 1846), Rev. Increase Child (a lineal descendant of Increase Mather), Rev. W. N. Clarke, D.D., of New York, Rev. L. Moss, D.D., of Pennsylvania (who called attention to the change in English colonial management because of Christian missions), Rev. C. A. Cook, New Jersey, Rev. H. L. Morehouse, D.D., New York (who emphasized the importance of education in mission work), Rev. O. R. Mackay (who advocated schools as evangelizing agencies), Rev. H. W. Barnes of New York, and Rev. D. D. MacLaurin, D.D., of Michigan, participated.

Rev. Dr. W. N. Clarke of New York offered the following resolution, which was unanimously adopted:

Resolved, That the Missionary Union, having heard from its Foreign Secretary an

inspiring statement of missionary principles, does now affirm that its settled aim and purpose is nothing less and nothing else than the planting of Christianity as an abiding possession of the lands in which its work is done, and that it regards as necessary to this end the forming of a strong and self-supporting Christian people, trained in all that pertains to intelligent thought and worthy living.

Rev. Dr. G. W. Lasher of Ohio presented the report of the Committee on Nominations, which was accepted, and the following officers were unanimously elected:

PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Massachusetts. H. KIRKE PORTER, Esq., Pennsylvania.

RECORDING SECRETARY

HENRY S. BURRAGE, D.D., Maine.

BOARD OF MANAGERS

Class III. Term expires 1901.

Ministers

P. S. HENSON, D.D., Illinois.
 LEMUEL C. BARNES, D.D., Pennsylvania.
 REV. E. R. BENNETT, California.
 JACOB S. GUBELMANN, D.D., New York.
 SYLVESTER BURNHAM, D.D., New York.
 WALLACE BUTTRICK, New York.
 ALBERT G. LAWSON, D.D., New Jersey.
 W. C. P. RHOADES, D.D., New York.
 R. M. LUTHER, D.D., New Jersey.
 CLAIBORNE A. WOODY, Oregon.
 D. W. FAUNCE, D.D., Rhode Island.
 Z. GRENELL, D.D., Illinois.

Laymen

GEORGE A. PILLSBURY, Minnesota.
 A. D. BROWN, Missouri.
 JAMES L. HOWARD, Connecticut.
 SAMUEL A. CROZER, Pennsylvania.
 EDWIN O. SAGE, New York.
 EDWARD GOODMAN, Illinois.
 ROGER S. GREENE, Washington.
 ISAAC CARPENTER, Nebraska.

Women

MRS. E. R. STILLWELL, Ohio.
 MRS. JAMES B. COLGATE, New York.
 MRS. HENRY R. GLOVER, Massachusetts.
 MRS. CHARLES H. BANES, Pennsylvania.
 MRS. JAMES S. DICKERSON, Illinois.

Class II. Term expires 1900.

REV. KERR B. TUPPER, D.D., Pennsylvania, to fill vacancy.

E. A. Coleman, Treasurer of the Union, presented his annual report, which was accepted.

Adjourned after prayer by Rev. H. H. Bawden of Ohio.

TUESDAY EVENING

The evening session was opened with a devotional service, conducted by Rev. W. L. Pickard, D.D., of Ohio.

Rev. D. A. W. Smith, D.D., who has been in Burma more than thirty years, much of the time as President of the Rangoon Theological Seminary, addressed

the Union. He spoke of the work of the Union among the Karens, and of its importance in our work in Burma.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, followed with an address on "The New Testament Principles in Missionary Policy," calling attention to the answer of Jesus to his disciples just before his ascension, when they inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The answer was a denial of a direct reply to the question of time, but it was also a promise of power and a commission to bear witness everywhere, beginning at Jerusalem. The speaker drew from the passage four main principles; viz., as to the geographical center from which the work of Christ is to proceed, the nature of the work undertaken, the means to be employed, and the form of the triumph.

The session was closed with the benediction by Rev. H. S. Burrage, D.D., of Maine.

WEDNESDAY MORNING

The Union assembled at 10.30 A.M., and the President announced the hymn "Onward Christian Soldiers." The scriptures were read by Rev. E. A. Woods, D.D., of California, and prayer was offered by Rev. Dr. Alvah Hovey of Massachusetts.

On the platform were a large number of missionary candidates and volunteers, and the rest of the session was given to the Students' Volunteer Movement. Dr. Mabie, the Home Secretary, referred to the relation of the Students' Volunteer Movement to the missionary boards, and introduced Mr. F. S. Brockman, a Presbyterian and a traveling Secretary of the Movement, and also Mr. Sumner R. Vinton of Newton Theological Seminary, also a traveling Secretary of the Movement. Both addressed the Union, and they were followed by Mr. J. A. Curtis, Mr. G. Chiba, Mr. R. L. Van Deman, Mr. H. R. Waldo, Mr. Pleasant Powell, Mr. S. Ebersole, Mr. G. C. Marston, Mr. G. H. Waters, Mr. C. B. Tenney, Mr. C. H. Moore and Mr. J. B. Travis, most of them students in the Theological Seminary at Rochester, who are looking forward to missionary service in foreign lands,—all student volunteers. Dr. Mabie also introduced Miss Wagner, Miss Hanna, a grand-daughter of Adoniram Judson, and Miss Mabie, his niece, a daughter of Rev. J. S. Mabie of California, who are under appointment by the Women's Board.

Prayer was offered by Rev. J. D. Fulton, D.D., of Massachusetts.

Rev. R. J. Adams, D.D., of Massachusetts, presented the report of the committee on place of meeting next year.

ROCHESTER, N. Y., May 18, 1898.

Your committee on the place of the next anniversaries would report that they received only one invitation; namely, from the First Baptist Church of San Francisco, Cal. In this invitation the entire denomination of the Pacific coast heartily writes: Therefore, with the understanding that the other societies concur, your committee unanimously recommend that the next meeting of the American Baptist Missionary Union be held in San Francisco, with the First Baptist Church.

Adjourned after the benediction by Rev. A. L. Wilkinson.

WEDNESDAY AFTERNOON

At 2.15 there was a devotional service conducted by Rev. W. G. Fennell of Connecticut.

The President at the close of this service introduced Rev. Dr. J. T. Gracey, associate editor of the *Missionary Review of the World*, also Rev. Dr. J. T. Bissell. Dr. Gracey addressed the Union briefly, bringing the fraternal greetings of the Methodists of Rochester.

President Colby responded in behalf of the Union.

Rev. A. Bunker, D.D., of Toungoo, Burma, addressed the Union, reviewing the progress of the work among the Karens in his field of labor during the past thirty-three years, and giving a concrete presentation of that work in an account of the work accomplished in a single village, Sinnite.

Rev. Dr. B. L. Whitman of the District of Columbia presented the report of the Committee on Finance.

The Committee on Finance beg leave to submit the following report and recommendation:

First.—Your committee have felt the embarrassment inseparable from the fact that their report is expected within twenty-four hours after their appointment. This embarrassment is not new. The Committee on Finance must have experienced it year after year. We would respectfully urge that it is impossible to prepare such a report as the importance of the subjects referred to the committee calls for, without more time for deliberation. Two ways of relief may be suggested. (1) In view of the fact that the work of the Committee on Systematic Benevolence has become increasingly important, matters now referred to the special Committee on Finance might profitably be referred to the Committee on Systematic Benevolence, which has the advantage of being practically regarded as a standing committee of all the societies. (2) If this is not practicable your committee would respectfully urge that the committee to report next year should be appointed at the present session, giving time and opportunity for such deliberation as is not possible under the present system of appointment.

Second.—Your committee desire to express emphatic approval of the outline of work presented by Dr. Duncan in his "Survey of the Asiatic Mission Fields." In the judgment of the committee the importance of such deliverances cannot be overestimated in their educative value to the churches. It must be borne in mind that matters continually under review by the officers of the societies are very little known to the denomination at large. Matters therefore of the greatest importance to the denomination may seem commonplace to our leaders because of their constant contact with them. The decision of the Union to print and distribute Dr. Duncan's admirable report will be thoroughly justified by the increase of intelligent interest throughout the churches. In the judgment of the committee such reports should be multiplied. The measure of interest in the churches will usually be found to bear pretty close relation to the amount of information possessed by the churches.

Third.—The committee would suggest the importance of unusual attention to the suggestion of Dr. Duncan's paper in reference to industrial education on the foreign fields. The committee would emphatically protest against being regarded as unfavorable to that suggestion. They wish simply to call attention to the importance of the suggestion as involving somewhat radical additions to our present undertaking, and the possible difficul-

ties inseparable from such additions. It will not be amiss to profit by the experience of the Home Mission Society in its work for the colored people in our own land. Undertaken purely as missionary work industrial training has always proved costly. A question of vast importance closely related to the cost is the possible development of a special type of social development, which in countries where the caste idea is already established may make the question of industrial training either harder or easier than it is in America, and the bearings of the question from the several points of view should be carefully canvassed before the work is given.

Fourth.— The committee are not unaware of the great pressure brought to bear upon the managers of our societies year after year relative to the economical administration of missionary funds. About the question of administrative economy there cannot be two opinions. Our missionary societies are administering a sacred trust. The funds placed in their hands for the furtherance of the gospel should always be regarded as money already given to God. At the same time the committee would urge that there is an economy which is to the last degree wasteful. A salary which seems large when representing life in a given place may call for as genuine and as great sacrifice as a salary one-fifth as large in a different place and under different conditions. No way has yet been found to make one dollar do the work of two. Missionary secretaries and missionary workers are as powerless as the rest of us, when it comes to meeting necessary expenses without adequate resources. The committee would urge, therefore, that only the most necessary retrenchment should be thought of at any point, and that at the points where retrenchment is undertaken strenuous efforts should be made, to the end that the servants of the different societies should not find themselves personally crippled by lessened resources. The curtailment of office expenses would in some cases be less difficult than the curtailment of living expenses. We have need of constant care lest unwise saving should prove excessively costly in the end.

Fifth.— In the judgment of the committee the present crisis, which is only the annual recurrence of a perpetual crisis, needs to be met, not so much by retrenchment as by increased resources. Of course we must save whenever saving is possible without damage to the larger interests of our work, but what we most need is not more retrenchment, but more money. An increase of twenty per cent in the offerings of the churches over the income from that source for the present year would make us independent so far as carrying the work on its present basis is concerned. The committee therefore recommend that the churches throughout the entire field be asked for a specific increase of twenty per cent in their offerings for the work on the foreign field.

Sixth.— Two questions are always pressing for answer: One is the question of income, and the other is the question of expenditure. Of these two questions we are more familiar with the first than with the second. Every heart of us will respond most gladly to the thought that our mission fields have been opened to us by the hand of God. Manifestly, however, in the discharge of obligations towards the different fields the element of human judgment must not be overlooked. In the report of Dr. Duncan, referred to so frequently, because it is worthy of reference and because it may be accepted as a general deliverance of the Missionary Union, less was said than might be desired upon the question of apportionment. What today is the policy of the Missionary Union in its expenditures upon the different fields? Are we massing efforts upon the fields one at a time, with a view to getting the work on a given field upon a relatively independent footing, by making the work self-sustaining on that field? If so, is provision made for disappointment in any case, so that money and efforts which should be massed in turn upon another field are needed in

undue proportion still upon the field to which special attention has already been given? Are we trying to cultivate all fields with equal diligence? If so, what is the principle of distribution among the different fields? Are we laying undue stress upon evangelistic work? If so, what is to be the future of our evangelized fields in the absence of educational apparatus? Are we giving proper attention to the question of schools in mission fields? If so, how are the funds divided between evangelizing and educational agencies? Questions like these are bound to emerge as fast and as far as the churches think about their missionary enterprises. In the judgment of the committee it would be well if the churches could be instructed upon the issues involved. The more the churches know about the kingdom, the more they will do for the kingdom. We would recommend, therefore, that a report be prepared to be presented at the meetings next year, touching as far as may be the questions here raised.

Respectfully submitted,

ORVILLE A. BARKER,
E. M. THRESHER,
S. P. HIBBARD,
J. E. HOWARD,
WALLACE BUTTRICK.

B. L. WHITMAN,
A. J. FOX,
GEO. G. DUTCHER,
Z. GRENNELL.

The report was accepted and its recommendation was adopted.

In accordance with the recommendation that the Finance Committee for next year should be appointed at this meeting, the President made the following appointments: Julius J. Estey, Vermont; Samuel Crozer, Pennsylvania; Chester W. Kingsley, Massachusetts; L. H. Bigelow, New York, and J. B. Thresher, Ohio.

Rev. Vasili Pawloff, a Russian, was introduced by Secretary Mabie as one whose experiences as a missionary resemble those of the Apostle Paul. Mr. Pawloff gave through an interpreter, Rev. G. A. Schulte of New York, an account of his religious experience and missionary work. Twice he was exiled to Siberia, where he founded a church. He is now laboring in Roumania. The German Baptists were not able to assist him in his work, and he comes to this country with the desire to interest German Baptists and Mennonites in his work among the Stundists in Roumania and other countries bordering on Russia.

Dr. Mabie then introduced the Pundita Ramahai as united to us in the best of bonds. She was accompanied upon the platform by six child-widows, who are in this country in order to be educated and become helpers in her work. The Pundita addressed the Union, and gave an exceedingly interesting account of her religious experience and also of her work.

Rev. Dr. A. H. Strong of New York followed with commendatory words. "The Pundita is one of the heroines of our time," he said, "and she deserves not only our sympathy, but generous assistance."

Adjourned after prayer by Rev. D. D. MacLaurin, D.D., of Michigan.

WEDNESDAY EVENING

The devotional service was conducted by Rev. Herbert J. White of Massachusetts.

Rev. A. Blackburn, D.D., of Massachusetts, presented the report of the Committee on Enrollment, which was accepted.

Total enrollment	700
Life members	131
Annual members	223
Missionaries	27
Visitors	319
California	4
Colorado	8
Connecticut	12
Delaware	1
District of Columbia	3
Illinois	19
Indiana	4
Iowa	1
Kentucky	1
Maine	4
Massachusetts	69
Michigan	13
Minnesota	3
Missouri	4
Montana	1
Nebraska	1
New Jersey	4
New York	427
Ohio	23
Oklahoma	3
Oregon	2
Pennsylvania	32
Rhode Island	34
South Carolina	3
South Dakota	1
Texas	1
Vermont	6
Virginia	1
Washington	1
Wisconsin	3
Canada	1
New Brunswick	1
China	1
Japan	2
Roumania	1
Burma	5
Total	700

Rev. S. B. Partridge, D.D., of Swatow, China, was introduced and addressed the Union with reference to the significance of recent changes in China, and the importance of enlarging the work there.

Rev. L. C. Barnes, D.D., of Pennsylvania, delivered an address on "The Missionary Impress on the Denominational Development." Attention was called to a neglected element in evolution, which is not merely a struggle for life but the struggle for the life of others. This translated into Christian terms is equivalent to missions. The effect of missions upon our denominational life was forcibly presented.

Adjourned after prayer by Rev. Z. Grenell, D.D., of Illinois.

SUNDAY, MAY 22

In the absence of the President and Vice-Presidents of the Union, Rev. Geo. Dana Boardman, D.D., of Pennsylvania, presided, and offered the opening prayer. Rev. Dr. A. J. Rowland, D.D., Secretary of the American Baptist Publication Society, read the opening hymn, "O Day of Joy and Gladness," and Secretary Morgan of the American Baptist Home Mission Society read the scripture selection from the sixth chapter of Matthew's Gospel. Prayer was offered by Rev. S. W. Duncan, D.D., Foreign Secretary of the American Baptist Missionary Union. After the morning offering Dr. Boardman referred to the death of Mr. Gladstone, the world's most eminent citizen, on Thursday, May 19, and at his suggestion the large audience rose as a tribute of respect to the memory of the departed Christian statesman.

The annual sermon was preached by Rev. L. A. Crandall, D.D., of Illinois; text, Matthew vi. 10: "Thy Kingdom Come." Two points, the law of the kingdom, and the growth of the kingdom, were forcefully and eloquently considered. At the close of the sermon the thanks of the Union were extended to the Second Baptist Church in Rochester, its pastor, and all who have in any way contributed to the interest and success of these anniversary meetings.

The Union then adjourned to meet at the call of the Executive Committee.

HENRY F. COLBY,
President.

HENRY S. BURRAGE,
Recording Secretary.

MEETING OF THE BOARD OF MANAGERS

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 17, 1898, in the Second Baptist Church of Rochester, N. Y.

In the absence of Hon. Robert O. Fuller, Chairman, Rev. M. H. Bixby, the Recording Secretary, called the meeting to order.

Rev. Wm. N. Clarke, D.D., was appointed Chairman *pro tem*.

Prayer was offered by Rev. K. B. Tupper, D.D. The roll was called by the Secretary, and the following members responded to their names:

HENRY M. KING,	E. M. POTEAT,	WM. N. CLARKE,
J. F. ELDER,	K. B. TUPPER,	M. H. BIXBY,
C. A. COOK,	N. E. WOOD,	WM. ARNOLD STEVENS,
D. W. FAUNCE,	L. C. BARNES,	C. A. WOODY,
B. L. WHITMAN,	J. S. GUBELMAN,	SYLVESTER BURNHAM,
WALLACE BUTTRICK,	R. M. LUTHER,	P. S. HENSON,
Z. GRENELL,	HENRY S. BURRAGE,	EDWARD GOODMAN,
GEORGE G. DUTCHER,	MISS SARAH DURFEE,	MRS. CALEB VAN HUSAN.
MRS. CHAS. H. BANES,	EDWIN O. SAGE.	

A letter from the Executive Committee was read informing the Board that the following named members of the committee had been appointed members of this Board for the present year; viz., George W. Chipman, Esq., Rev. N. E. Wood, D.D., Rev. D. B. Jutten, D.D.

Voted, That a committee of three be appointed by the Chair to nominate the officers of this Board.

DR. HENRY M. KING, DR. SYLVESTER BURNHAM, DR. N. E. WOOD,
were appointed by the Chair.

Voted, That when we adjourn it be to meet Wednesday morning, May 18, 1898, at nine o'clock.

Voted, That a committee of three be appointed by the Chair to nominate the executive officers of the Missionary Union.

WALLACE BUTTRICK, DR. Z. GRENELL, DR. HENRY S. BURRAGE,
were appointed by the Chair.

Adjourned to meet tomorrow morning, May 18, 1898, at nine o'clock.

ROCHESTER, N. Y., May 18, 1898.

The Board met pursuant to adjournment, at nine o'clock A.M., Rev. Wm. N. Clarke, D.D., in the chair.

Prayer was offered by Professor Gubelman.

The committee appointed to nominate officers of the Board recommended for

PERMANENT CHAIRMAN.
REV. WM. N. CLARKE, D.D.

RECORDING SECRETARY.
REV. M. H. BIXBY, D.D.

Proceeded to ballot for the above-named officers, and they were unanimously elected.

The committee appointed to nominate the executive officers submitted the following report:

Your Committee on Nomination of the Executive Officers at the Rooms respectfully report as follows:

EXECUTIVE COMMITTEE.
Class III. Expiring in 1901.

REV. HENRY M. KING, D.D. REV. JOSEPH F. ELDER, D.D.
REV. THOMAS S. BARBOUR, D.D. GEORGE W. CHIPMAN, ESQ.
RAY GREENE HULING, D. SC.

CORRESPONDING SECRETARIES.
REV. SAMUEL W. DUNCAN, D.D. REV. HENRY C. MABIE, D.D.

TREASURER.
E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.
D. C. LINSOTT, ESQ. SIDNEY A. WILBUR, ESQ.

Voted, To ballot first for the Executive Committee.

The ballot was taken and the following were unanimously elected ; viz. :

REV. HENRY M. KING, D.D.

REV. JOSEPH F. ELDER, D.D.

REV. THOMAS S. BARBOUR, D.D.

GEORGE W. CHIPMAN, Esq.

RAY GREENE HULING, D. SC.

Voted, To ballot for the Corresponding Secretaries, the Treasurer and the Auditors.

The ballot resulted in the election of the following officers :

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MABIE, D.D.

TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSOTT, Esq.

SIDNEY A. WILBUR, Esq.

The committee appointed at Asbury Park two years ago to report on "Missionary Literature," and to whom the report was recommitted last year, reported through Dr. Elder.

Voted, That the report submitted by Dr. Elder be accepted and printed in the minutes of the Board.

To the Board of Managers of the American Baptist Missionary Union.

DEAR BRETHREN AND SISTERS: Your committee appointed two years ago, consisting of Doctors Elder and Humpstone of New York and Burrage of Maine, Mrs. Dickerson of Illinois and Mrs. Glover of Massachusetts, to consider "the Whole Subject of Missionary Literature for the Education and Stimulation of the Home Field," submit the following report :

One year ago the chairman, after consultation with his colleagues and others, sent out the following circular to each of the District Secretaries of the Union, enclosing extra copies, with the request that these be sent to such pastors and laymen in their several fields as would be likely to respond with suggestions that might be helpful to your committee in making up their report :

17 SOUTH HAWK STREET, ALBANY, N. Y., April 10, 1897.

Rev. ———

District Secretary, American Baptist Missionary Union.

MY DEAR BROTHER: As you will see from the last Annual Report of the American Baptist Missionary Union (page 26) a committee was appointed by the Board of Managers to consider the "Subject of Missionary Literature for the Education and Stimulation of the Home Field." As chairman of this committee, may I ask your kindly co-operation in the way of any useful hints which your experience may suggest, or any information along the line of the following inquiries :

1. How many churches in your district?
2. How many pastors? How many church members?
3. How many pastors take the MISSIONARY MAGAZINE?
4. How many copies of the magazine are taken in your district?
5. What methods would you suggest for increasing its circulation?
6. In what respect do you think the magazine could be improved?

7. What is the circulation of the KINGDOM in your district?
8. What is your conception of an efficient campaign document to be sent to the churches on the eve of their annual collection?
9. To what extent are the various missionary tracts and leaflets, issued or furnished by the Union and the Women's Societies, used in your district?
10. What is their value as a means of education and stimulation of the home field?
11. In what way can they be used most effectively?
12. What are the principal defects of this subordinate missionary literature?
13. Can you suggest any improvement in the form or style of the Annual Report which would enhance its efficiency as a means of interesting the churches in foreign missions?
14. Would you think it wise to have a union periodical of some sort, which should represent all our societies?

In view of the near approach of the May meetings, the desirableness of an early response is very obvious.

Yours truly,

J. F. ELDER.

The circular was also sent to the Foreign, Home and Editorial Secretaries. All but two or three of those thus directly addressed responded; but the extra copies brought only meagre returns. The chairman also examined some of the best specimens of the subordinate literature issued by the Union and by the Women's Societies of the East and West, and consulted with one or two representative ministers of other denominations relative to their experience with a union periodical.

From the data thus gathered the chairman prepared and sent to Pittsburgh a report which those members of the committee who were present desired more fully to consider, and the matter was referred back to the same committee for further action.

At this time no meeting of the committee had been held, and the matter remained *in statu quo* till the last of March, 1898, when three members of the committee, Doctors Elder and Burrage, with Mrs. Dickerson, met at the Rooms in Boston. Mrs. Glover was detained by a sudden death in her family and Dr. Humpstone by pressing engagements. Dr. Mabie and Mrs. Waterbury were called in for consultation, and the whole subject was under debate for two or three hours, resulting in complete unanimity of view on the part of those present. The findings of the committee relate to four principal matters:

I.—The Missionary Magazine.

An examination of the replies to the circular shows very general satisfaction with the improvement in the MISSIONARY MAGAZINE since it came back into the hands of the Union; but suggestions are not wanting for its further betterment. A department for the young, instead of an occasional article, might be given, and include even letters from missionaries' children to their little friends in America. Interest in the magazine thus awakened in childhood and youth would be more likely to insure its support in later years. Some account of other Baptist missions should be incorporated occasionally, as well as a *résumé* of the missionary operations of other denominations. The magazine would be more effective if it were more widely missionary and less exclusively denominational. The missionaries could be invited to write along certain lines of their experience, and the editorial judgment thus shape in advance, to some extent, the character of the communications from the field. There should be a liberal use of cuts of new missionaries, and their environment; but care should be taken in the use of pictures which have become familiar in other publications. Concrete narratives, crisp, breezy incidents and pithy appeals are demanded, and more of that intensity of thought, feeling and style which one finds in such writing as that of Speer, Mott and their like. The hope is even expressed that we may have an editorial fund, by means of which to secure the benefit of the choicest

gifts. Meanwhile we should covet earnestly the best gratuitous gifts, and invite pastors and others to contribute of their mental substance. But all this doubtless will be very distracting to the present editor, who is wrestling with the problem how with forty pages at his command he will be able to meet those who come with sixty pages of copy. Still, out of all good points he must select the best.

As to the circulation of the MAGAZINE, it is gratifying to note a substantial increase, about thirty per cent more copies being printed than were required when the MAGAZINE came under the control of the Union again. Massachusetts leads with 1,683 subscribers, and New York, Ohio, and Illinois follow with 1,213, 697 and 657 respectively. California is ahead of Connecticut, though it has but three-fifths as many Baptists, and Minnesota does one better than New Jersey, with less than two-fifths of its Baptist population. Pennsylvania has nearly six times as many Baptist church members as New Hampshire and Vermont combined, but only five more copies of the MAGAZINE go over her borders than find their way to these two New England States. In the New England District according to our report a year ago, every second pastor took the MAGAZINE, and one church member out of sixty-four. In the Southern District with nearly the same membership, about one pastor in seven and one church member in 335 subscribed. On the Pacific coast it was one pastor in four and one church member in ninety. In the Southern New York District 180 members had to depend on one copy of the MAGAZINE, while in the Northwest District, embracing Iowa, Minnesota, Montana and the Dakotas, only 150 looked over each others' shoulders for the latest news from the field. In the Southwest District one church member in seventy-five subscribed. Evidently there is room for a good deal of vigorous canvassing in working up the subscription list, and that not wholly on the frontier. One year ago the proportion of the pastors among the whole number of the subscribers to the MAGAZINE was one-sixth.

The circulation of the KINGDOM is nearly double that of the MAGAZINE, and ranges from two copies in Texas to 2,742 in New York. Massachusetts, Pennsylvania, Illinois and Ohio are among the other leading states, with 2,609, 1,516, 1,002 and 945 subscribers. On the Pacific coast and in New England the proportion a year ago was one copy to thirty members, and in Central New York one copy to ninety-six members.

Among the suggestions for increasing the circulation of the MAGAZINE we have: the offering of commissions to local agents, a free copy to pastors who will get up clubs, a missionary committee in each church to make personal canvass, mention from the pulpit of interesting articles, talking it up at all associational and other meetings, and even getting some generous friend to furnish it at a reduced price to all. Above all, make it so bright and attractive that every one who sees it will want to take it. Despite the fact that the MISSIONARY MAGAZINE occupies a distinctive field, it must meet the competition of other periodical literature in respect to readableness and general attractiveness; and it must, to a degree, rival these in freshness and vivacity if it is to win and hold the attention of those good Christian people, even, who are already sated with magazine literature of every kind and price. And even so it will require the most vigorous efforts on the part of all interested, and especially by the District Secretaries, who should hardly need formal instructions to that effect, to put the circulation alike of the MAGAZINE and the KINGDOM where they will not only be self-supporting, but a power for education and stimulation which none can gainsay nor resist.

II.—Subordinate Literature.

The testimony is quite strong and uniform as to the value of our subordinate literature, the tracts and leaflets issued by the Union and the Women's Societies. They stand, in

relation to our magazines and other periodicals, as musketry to cannon, and are indispensable as an auxiliary arm of the service. In many cases they furnish all the missionary information which the people have, and are quite generally relied on to quicken an interest in the work. But the complaint is very frequent that much of this literature is heavy and lifeless. It is better fitted for an encyclopedia than for popular reading, and lacks that blood earnestness which makes things appeal to the heart. Its excessive length destroys its effectiveness. This is a busy age, and people want things in a nutshell, and the meats picked out at that. Some of these manuals are not up to date, or will speedily become back numbers. They ought to be supplemented with succinct statements of the present condition and needs of the various fields. Even the Handbook comes in for a scoring, as a fossil, offering substantially the same things year by year continually, which can never make the comers thereunto perfect in missionary knowledge and zeal. So far as it goes it is an excellent manual for reference in the Executive Committee and for pastors and the getters-up of the missionary program, but it is hardly adapted to fire the popular heart. It makes a good backlog, but lighter material must go with it to make a genial blaze. On the whole, the minor literature of the Women's Societies would seem better adapted to their purpose than most of the corresponding publications of the Union. They excel, as a rule, in crispness and vivacity and freshness. As one of these elect ladies phrases it, they "know how to administer the missionary pill." You do not want to give too much at a dose. One central thought, sugar-coated with homelike narrative, vivid illustrations and sweet spiritual appeal, very definite and direct, will be more likely to reach the heart, the place where such pills are supposed to find lodgment, than a grave tract of the regulation size and length which discusses, however luminously, the principles of the missionary enterprise or gives a succinct and veracious history of its development. The latter sort have their place, and not the waste-basket, either; but the former are indispensable. If the one is for education the other is needed for stimulation.

It would be desirable if there could be some concert of action between the Union and the Women's Societies, so that there would be no duplication or overlapping of their respective publications, and that each might make the most of the others distinctive issues.

But the proper distribution of this minor literature is quite as important as its quality and fitness. It is said that for every man killed in battle his weight in lead is wasted, and it is to be feared that there is as great a disproportion between quantity and effectiveness of aim, in the use of this sort of ammunition. "Well circulated, poorly read," is the comment given in one report.

One of our most esteemed correspondents writes: "I am inclined to think that undue importance is attached in some quarters to the usefulness of literature in advancing the cause of missions. The living voice is more potent in the advocacy of that cause than the printed page, so far as my experience goes. I have made earnest and continuous endeavor to disseminate such literature among my own people, but inquiry and observation lead me to conclude that it is less effective than some suppose. We need the literature rather to inform and influence those who, as leaders of the work of organization in the church and association, are engaged in personal efforts to stimulate others. These are the persons by whom, so far as my experience goes, missionary literature is really used."

It is evident that these tracts are largely employed, and perhaps in increasing quantities, but it is not so evident that they are always used judiciously. A good deal will depend on the pastors, or a zealous missionary committee; but it is of little use to send a load of such matter to a pastor unsolicited. Our District Secretary gives notice in the denominational weekly that he has such and such a fine leaflet or booklet that he will send

on application, and he gets scores of requests for them. If people can be induced to send for them they will care for them the more. Get the pastors interested by awakening their own missionary convictions, and they in turn will fill their missionary committees with information through these forms of literature; will deliver Sunday preludes on salient points therein; enclose them in their correspondence; use extracts from them on occasion, and recommend them to the people generally. The distribution, in short, should be gratuitous largely, but not promiscuous.

It were well if we had one select tract or folder, fresh every year, that could be used as a sort of campaign document for stimulation of the churches. This ought to be prepared by some one who has a positive genius for gathering and grouping the most telling facts and displaying them to the best advantage the printer's art will allow. Such a document should contain the financial status, the encouragements of the work, the opportunities for enlargement, incitements to Christian stewardship, comparative statistics, usually a good map and brief, telling facts, the whole suffused with a bright, cheery spirit that will make the discouragements of this present time seem not worthy to be compared with the glory that shall crown the work presently.

III.—The Annual Report.

At the Conference of the officers of the various Foreign Mission Boards, in New York winter before last, there was a breezy discussion on the "Annual Reports, their Form and Practical Use." The writer of the opening paper contended that the Annual Report like any other good book should have a good table of contents, chapter-headings, which give some idea of what the chapter contains, an occasional footnote, referring to fuller information, and appendices for facts that interest only the select few. He criticises the lack of proper emphasis of the best things by suitable difference of type, and avers that but one society of prominence publishes an annual report with an index. That exception, it is needless to say, is not our own. Even as to the makeup of these reports, he says: "The use of scissors is too apparent; there is a mosaic cast to many of the reports, the paste-pot leaves its mark behind, and eye and brain weary with the mere mechanical juncture of facts and figures which have no vital unity."

As to our own Annual Report, one of our correspondents gives his opinion that it makes the impression on the masses of those who look at it that it is an interminable wilderness; and that it is not read to any considerable extent. He thinks if it were epitomized in an edition of about one-twentieth of the space, it would be the more valuable edition of the two. Another thinks it would find more readers if it were mightily condensed, had more of the story form, and were brightened with pictures.

Doubtless the Annual Report should embody for permanent record and preservation the state of the Society's affairs and its work for the year. It may be best and even necessary to embody therein verbatim the reports from the field. But could not an epitome or *résumé* of the Annual Report be prepared for the general reader something like the "Story of the Year" which is issued by the Church Missionary Society of England? In such an epitome the material which is incorporated in the Annual Report by the help of the paste-pot could be worked over by a skilful artist and made to give a more effective impression on less canvas. It could be enlivened with some embellishments of form, if not of fancy — bright maps, pictures of missionary homes and missionary life. These things will be as valuable for future reference as the letterpress itself. Let there be a kodak at every station. It is not enough in this age to ask the public to lend an ear; we must also borrow an eye. Perhaps such an epitome could profitably take the place of the full Annual Report which is published every year in the *MAGAZINE*, or as the *MAGAZINE*.

But whether such an epitome is feasible or not, the improvement of the Annual Report itself is worthy of careful consideration. It would pay the Midwinter Conference to offer a handsome prize for the best model of an annual report which shall have due regard to completeness of tabulation, to comprehensiveness of detail with brevity and lucidity of statement, to convenience of arrangement, literary charm, attractiveness of form and a good index.

But even if we have not an ideal annual report, it is a good plan to keep on hand detached portions of the same, the individual reports on the different missions being titched up separately. This will enable the Rooms to furnish information on specific fields without the expense of mailing the entire report.

IV. — *A Union Periodical.*

The last question of our circular letter, touching a union periodical for our denominational societies, developed quite a strong and widespread feeling in favor of such a plan — so far as the responses go. Some were very enthusiastic for it, as were several members of your committee till the meeting in Boston two months ago. The advantages are obvious in that it furnishes a busy man or woman all their missionary news under one cover, much as a tired shopper appreciates the "Big Store," where she can supply all her wants, from a silk dress to a poodle. It was thought, too, that it would allay friction between the societies, and tend to increase interest in them all. It would be in line with the recent joint movement for the extinction of the debts. Co-operation and not competition ought to be the order of the day. The Presbyterians and the Congregationalists have each a twenty-paged paper about the size of the *Sunday-School Times*, which they furnish monthly to clubs for ten cents per year. The Congregational organ a year ago had a circulation of about one hundred thousand. Some had visions of a magazine that shall rival *Munsey's* or *Scribner's* in finish and circulation, and be floated by means of advertisements, at ten or fifteen cents a year.

But some doubted. The advertising argument is alluring but impracticable. We should come into rivalry, or collision, at once with our denominational weeklies. They reach the same constituency as the proposed magazine, and advertisers would not care to duplicate their bills for the same set of readers. If they gave the preference to the magazine the papers would suffer. Then there is a positive advantage in working along your own lines and in your own way. The existence of missionary societies of different denominations, while seemingly inevitable on theological grounds, is yet conducive to a generous rivalry which does more to emphasize Christian unity than it does to foster the *odium theologicum*. Even in the bosom of the same denomination it may be well to have diversities of operations and differences of administrations, so long as the same Lord presides over all by his spirit. People are apt to take more interest in what is peculiarly their own. A volume that has your own book-plate, that you can fondle and mark as you please, is more enjoyable than the same book from the public library. Ten families could doubtless live cheaper with a co-operative kitchen; but most people like to have their own table, nevertheless. And separate periodicals, managed by each society in its own fashion and after its own ideals, will probably have more charm and effectiveness than any co-operative journal would be likely to possess. Still we cannot afford to encourage too great independence. The smoothest movement and the happiest results will usually be obtained where the centrifugal force of strong individualities is exactly balanced by the centripetal power of a vital unity; where differentiation of parts and functions is controlled by organic life.

But such a union journal is likely to be very cumbersome and to repel by very wear-

someness. It is like furnishing several hearty courses or dinners, even, to be eaten at a sitting. It is a relief to have to digest but one subject at a time, and each society's presentation makes its best impression at its own time and in its own way.

The two Pedobaptist journals above named are not attractive in make-up, and though they are scattered broadcast it yet remains to be proved how widely they are read. It is one thing to put these papers in the pews gratuitously, and quite another to get your horse to drink when you have brought the trough under his nose. Here is the experience of a prominent Presbyterian clergyman, pastor of a large church, which gives more to beneficence than it expends on itself. Eleven years ago the general assembly declared for a high-grade consolidated missionary magazine, such as is proposed by some Baptist brethren now. It was an admirable thesaurus of missionary intelligence and a boom to busy pastors. This pastor opposed the establishment of such a journal, but when it was accomplished devoted himself vigorously to securing subscriptions for it among his own people at one dollar per year. Nearly one hundred names rewarded his efforts; but the next year in spite of all he could do the subscribers fell off in considerable numbers, and so year after year by tens and twenties, till at last he got but seven.

Four years ago was begun the publication of the cheap consolidated paper, noticed above, and known as the *Assembly Herald*. The members of his session subscribed for four hundred and forty copies, and sent one to every family of the congregation. At the close of the year, thinking to test the popular interest in the sheet, he had cards and pencils in the pews, and on a morning when his house was full asked all those who had heretofore been receiving the paper by the kindness of the session, if they would not now subscribe for it at the rate of ten cents per year. He received fifty-six names.

The fact is, such a sheet is largely of the nature of an advertisement, and will share the fate of advertisements as to being read. It is simply a question of how to get our various branches of work before our people so as to arrest their attention and enlist their sympathy. But it is a serious question whether your blanket-sheet will not smother more than it will warm. In short your committee as a whole, have to a great extent changed front on this question since a year ago. They find that some of those who have charge of our different missionary societies do not favor the scheme, and even if instructed to do so would not engage in it with any confidence; that the experience of those who have tried a union magazine does not warrant an attempt on our part. The general assembly have found their attempted "Scribner" so unsatisfactory that they have appointed a committee to consider the matter once more.* The Southern Baptists, too, incorporated their Home Mission periodical with their *Foreign Mission Journal*, but the subscription list fell off so rapidly during the year that they became satisfied that the experiment could not be a success, and went back to their old plan. Since that the subscription to the *Foreign Mission Journal* has increased very largely. Your committee believes that there is more hope of success if a free spirit of development along these lines is allowed to have its way than if the attempt is made to confine the effort to a prescribed space or method; that what is gained in seeming unity and economy of space and time and money will be lost in effectiveness; that the power of individuality, of the personal equation in editorship, which insures freshness, enthusiasm and momentum will be almost wholly lost in a blanket-sheet or a union magazine. They find, too, that there are serious practical difficulties

*The report of this committee, which was unanimously adopted by the General Assembly of this year, recommends a reduction in the size of *The Church at Home and Abroad* and its consolidation with the *Assembly Herald*. This practically announces that the attempt at a cheap popular union paper was a failure, and that the sentiment of the denomination is against maintaining a high-grade union missionary periodical at the expense of a large deficit. It remains to be seen whether this abridgment of space will not prove so unsatisfactory to the Boards for Home and Foreign Missions so as to call for separate missionary periodicals in the near future.

about editing a union periodical from different centers that would interfere with its success as well as with the patience of the saints in the sanctum, especially when it comes to the correction of proof and the introduction of the latest news.

A chief object contemplated in the appointment of your committee, as we understand, has been accomplished, though not through any agency of the committee itself; viz., the bringing of the *MISSIONARY MAGAZINE* under the control of the Union.

It remains to continue the already marked improvement in it, and to push vigorously its circulation by every agency the District Secretaries can devise and the pastors be persuaded to adopt. The subsidiary literature needs to be thoroughly sifted, brought up to date, and kept up to date and enriched constantly by further issues, the choicest in substance, vivacious in style, attractive in form, and persuasive in spirit. The attention of pastors should be called to especially attractive and effective specimens that could be made helpful in connection with the missionary concert or the offerings for the work. Some modification of the Annual Report might be considered, with the possibility and the hope that something would be evolved that will be less cumbersome, while equally enlightening, and even more convenient for reference. Our attitude toward a union periodical of any sort should rather be that of inquiry for the present, seeking to profit by the experience of our neighbors rather than to insist on a dearly purchased one of our own.

Your committee would urge that a large use be made of the denominational papers, even if at some expense, and that the articles for such use be prepared at the Rooms by some one who will be especially charged with this business and will see that it is done regularly, constantly and with a due appreciation of the importance of this means of reaching the constituency of the Union. The crude material should be really edited and sent forth clothed with the highest rhetorical power.

In lieu of the proposed union monthly it might be well to consider the feasibility of a union "Story of the Year," a volume in which each society should be allotted a fair proportion of space which it must fill with the most graphic, vivid, inspiring, story-like account of its year's work that can possibly be procured. Such a volume ought to be furnished at cost, and put into every Sunday-school library and into every Young People's Association that can be reached. Questions or outlines at the end of the book would furnish material and suggestions for missionary concerts, and make it an invaluable adjunct to our literature for the education and stimulation of the home field.

The annals of the modern missionary enterprise are, in a sense, the continuation of the Acts of the Apostles. We only contend that the literature, primary or subordinate, in which those annals are embodied should at least be as interesting and attractive from a literary point of view as the Book of the Acts itself. There is no lack of material. May the spirit that guided the pen of Luke so shape every paragraph which we put forth that it shall be worthy to follow his picturesque and inspiring as well as inspired narration.

Respectfully submitted,

J. F. ELDER,
MRS. J. S. DICKERSON,
HENRY S. BURRAGE,
MRS. HENRY R. GLOVER,
Committee.

The following letter from the Executive Committee to this Board was read by the Secretary :

THE AMERICAN BAPTIST MISSIONARY UNION,
Tremont Temple, BOSTON, MASS., May 10, 1898.

Rev. M. H. Bixby, D.D.

MY DEAR BROTHER: It becomes my duty to inform you of the following action of the Executive Committee, taken at their meeting held yesterday :

Voted, That the Executive Committee recommend to the Board of Managers:

1. That the salary of the Corresponding Secretaries be made \$3,000 each for the ensuing year.

2. That the salary of the Treasurer be made \$2,400 for the ensuing year.

Very sincerely yours,

(Signed)

E. F. MERRIAM,

Recording Secretary.

Voted, To adopt the following preamble and resolution ; viz. :

Whereas, The Executive Committee have presented the above communication to this Board ; therefore

Resolved, That a special committee of five be appointed to consider the whole matter of salaries and home expenses, who shall report to this Board Wednesday morning at nine o'clock.

Voted, That the above-named committee of five be appointed by the Chair.

The following brethren were appointed ; namely: Wallace Buttrick, W. A. Stevens, Sylvester Burnham, B. L. Whitman, Edward Goodman.

Adjourned to meet Thursday morning, May 19, 1898, at nine o'clock.

Prayer by Rev. E. M. Poteat, D.D.

ROCHESTER, N. Y., May 19, 1898.

Dr. Clarke in the chair.

Prayer was offered by Dr. Faunce.

Report of the special committee of five appointed to consider and report on the matter of salaries was submitted by Dr. B. L. Whitman.

Voted, Unanimously, that the report be received and its recommendations adopted, and that it be printed in the minutes.

REPORT OF A SPECIAL COMMITTEE OF THE BOARD OF MANAGERS OF THE MISSIONARY UNION, OUTLINING THE POLICY OF THE UNION IN REGARD TO THE SALARIES OF THE CORRESPOND- ING SECRETARYSHIPS AND THE TREASURERSHIP.

First. — Two Points of View.

Is the question of salaries personal or impersonal? The committee regard it as impersonal. It is an office that is to be considered, not a man. The committee do not understand that any question is raised as to the fitness of the present Secretaries and the present Treasurer. They understand that the Executive Committee make the recommendation purely in the interests of economy and at the invitation of the Secretaries themselves. They understand that in view of this recommendation your special committee are simply to consider what manner of offices the secretaryships and the treasurership should be, as marked by the salaries attached to them.

Second.—Two Solutions.

The question may be settled by reference to either of two standards.

1. According to the standard of business, an office pays the equivalent of the market value of the service rendered in it. Dollar service gets dollar pay. Ten-thousand-dollar service gets ten-thousand-dollar pay. Roughly speaking, ability is paid according to its recognized commercial value. By this standard our offices should be accompanied by salaries fairly representative of the value of the services rendered, as measured by the worth of those services in lines of secular employment. Ability to discharge a business marked by a ten-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a five-thousand-dollar salary.

2. According to the standard of Christian sacrifice an office is accepted for love's sake or duty's, and for the question of salary there is no room. We recognize this standard as marking the limits of complete spiritual surrender. By it thought of the next day or the next hour is excluded. The man who asks how his family is to be provided for is rebuked for want of faith, and bidden to trust God.

Third.—Two Perils.

But two perils emerge here. Under the one solution we make service a matter of mammon; under the other we make duty subversive of common sense. On the one hand we declare the mainspring of interest to be money inducement. On the other we declare willingness to intrust our most important enterprises to men whom we could not trust to provide for us our daily bread. Somehow one cannot help feeling that the true way is neither the way mercenary nor the way of the improvident.

Fourth.—Two Policies.

Possibly what is needed is not curtailment, after all. We face more than simply a question of home offices and home expenses. A policy of retrenchment at home is a policy of abandonment abroad. Let it be once for all understood that no friend of the kingdom willingly or wittingly squanders or sees squandered resources consecrated to the service of the gospel. But that granted, a policy that is more concerned about reducing legitimate expenditure than about extending the work, is a policy already struck with death. There is that scatters and makes rich. There is that withholds and makes poor. No force will press with marked vigor upon the boundaries of heathendom when it is obliged to halt after each forward step until careful reckoning is made whether the cost of that step could not have been lessened. Wiser far and better merely as economy is the spirit of enlargement that recognizes the value of service at home and abroad and seeks to make that service whole-hearted and equal to the opportunity.

Fifth.—Two needs.

Two needs thus become at once apparent: intelligence and system. The number of our people who really know much about missions is amazingly small. A sermon now and then, a collection less often, touch with a missionary worker once in a lifetime—that is the missionary stock in trade of the average church member. From ten cents to \$10 if specially called upon—that is the missionary contribution of the average church member. The idea of the kingdom has yet to be born in the average church member. The significance of missionary enterprise, its responsibilities, its exactions, its economies of administration; of this the church as a whole as yet knows little. The saving grace of sanctified womanly instinct is so far the main missionary stayback of the pastor in churches numbered not by the score, but by the hundred. A vast work of informing and

organizing and systematizing is as truly needed in North America as in an Ashantee or Bhamo.

Sixth.—Two conclusions.

Two conclusions are inevitable:

1. Wise policy forbids curtailment of missionary enterprise to meet a conception that is defective because based upon partial information, partial interest, or partial service. In the long run the law of supply and demand is as much an iron law in the gospel as it is in economics. No influence that fails to take account of just relations between work and workers can permanently keep the supply of workers up to the need, quality and quantity kept in line. For a year or for a dozen years conditions may be ignored, but ultimately the conditions will have their way.

2. The dignity of service enforces the prohibition of curtailment. The standards of business and of sacrifice need to be once more consulted. Under them both we find our faces set toward the light. First of all, let the worker give himself wholly to the Lord. Then let those who set the worker to his task give themselves, churches and individuals, wholly to the Lord. It will be possible then to let the worker face his work in a self-respecting way, as he finds it recognized by the marks of value by which other like service is recognized. We shall thus be able to command the best where the best is needed, at the point where the most distinctive Christian effort is focused upon the work beyond. By this standard our offices should be accompanied by salaries fully representative of the value of the service rendered, as measured by the worth of that service in other lines of religious work. Ability to discharge a pastorate marked by a six-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a three-thousand-dollar salary. So far, we have happily been able to command efficient service at less cost than that service would command in the pulpit. This has been due, however, simply to special obedience to the law of Christian sacrifice. But because men of God are willing to spend and be spent for the kingdom's sake, the fact of their consecration is not a valid argument for detracting from the dignity of their office by lessening their resources, and so their ability to give of their means as well as of their service and life and love to further the interests of our common work.

Seventh.—Résumé.

The work of the Missionary Union is the highest expression of our Christian and denominational life. Its offices require the highest type of men its denomination can produce in Christian character, intellectual qualification, experience, skill, leadership and organizing ability. The policy of reducing salaries is a policy which, according to well-known laws which cannot be ignored more safely in missionary administration than in business operations, must necessarily tend toward lessened efficiency in the management of the interests of the Union, both in its home and in its foreign work, with corresponding diminution of receipts at home and loss of ground abroad.

Recommendations.

Your committee therefore unanimously recommend:

1. That it be regarded as part of the settled financial policy of the Union that the salaries of the Corresponding Secretaryships be \$4,000 each, and that of the Treasurer-ship, \$3,000.

2. That the issue raised by criticism upon these salaries as excessive, be squarely met, by stating to the constituency of the Union the ground on which this action is based.

3. That the attitude of the present Secretaries be made entirely clear to the contributing public, so that it shall be understood that this action is taken, notwithstanding the expressed willingness of the Secretaries to accept reduced salaries.

4. That emphasis be laid upon the fact that the Secretaries have during the crisis of recent years contributed out of all proportion to their salaries to help meet the demands upon the treasury.

5. That it be regarded as the fixed policy of the Union to follow the principles recognized in the business world and followed by the most efficient churches in the administration of their own affairs, enlisting the best service and rewarding it as adequately as can be done without injury to the real interests of the churches, and seeking that both the Union and its workers may be mastered by the thought of complete loyalty to Christ.

Voted, That the committee who prepared this report be requested to furnish copies of the report for the daily and weekly papers.

Voted, That the Secretary of this Board be instructed to convey to the Executive Committee a statement of the grounds of this action of the Board on the subject of salaries.

Voted, That the salaries of the Corresponding Secretaries and the Treasurer be according to the recommendations of the committee as follows :

REV. S. W. DUNCAN, D.D.	\$4,000
REV. H. C. MABIE, D.D.	4,000
E. P. COLEMAN, ESQ., <i>Treasurer</i>	3,000

Voted, That when we adjourn it be to meet at the call of the Secretary.

Voted, To adjourn.

Prayer by Dr. Elder.

(Signed)

WM. N. CLARKE,
Chairman.
M. H. BIXBY,
Recording Secretary.

NOTE

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-FOURTH ANNUAL REPORT

The Eighty-fourth Annual Report of the Executive Committee is herewith presented.

HOME DEPARTMENT

The year has been one of mingled experiences of blessing and trial. During the first half of the year we had the satisfaction of seeing the accumulated debts, which for four successive years had so embarrassed the Union, cleared off to the last dollar, and affording a balance to the Union of nearly \$9,000. But while this was an occasion for gratitude and joy, simultaneously with the completion of that task the committee became convinced that the income for the year current would be considerably curtailed. In anticipation of such a result, the committee entered on the most careful computation of the probabilities in the case. It went over the demands on the several fields of the Union with careful scrutiny, cutting down the amount seemingly required by more than \$40,000 from the amount expended the year before, and at last fixed on \$426,000 as the least amount we could reasonably ask for this year, on the assumption that we might expect to receive \$295,000 in donations from the churches, \$75,000 from legacies (the average amount received from them during the past ten years) and the usual income from invested funds and other sources. When, however, our books closed, it was ascertained that the Union had received in donations the amount of \$287,355.09, in legacies \$42,445.24, and from the income of invested funds, bond accounts, and other sources \$43,492.58, making a total of \$373,292.91, and leaving a deficiency of \$68,120.85 against the Union.

Taking these figures as they stand, disappointing as they must prove, they do not indicate a falling off in interest. On the contrary, they show that the donations from the churches are \$31,056.14 more than they were the year previous, not reckoning the contributions for the debt. The plain fact is that the work abroad, despite the severe and enforced reductions of the schedule repeatedly made, has grown far beyond the appreciation of the churches at home and beyond their giving to sustain it. The work even on its present scale seems to demand about \$70,000 per year more than the churches are wont to contribute.

For several years the committee has made strenuous efforts as far as possible to conserve substantially the measure of efficiency which the missions have attained, and yet at the same time to bring the finances of the Union up to the point where we would have no deficit. If the annual offerings of our churches could be increased to \$350,000 we could do this. Must this hope be abandoned? We are not yet willing to believe that the denomination would have us inaugurate a policy

on the fields which would be so radically ruinous. If, however, we avoid this, the ratio of prominence given to the claim of foreign missions in the giving of our churches must be greatly increased.

It would be easy to say that the reduction of work undertaken should have been more radical; but it should not be forgotten that marked reductions have been made year by year since 1893. The amount taken from the African field last year was more than \$14,000, and all the missions have been held down to the most economical basis consistent with their preservation and denominational self-respect. Moreover, uncommon providential factors frequently come in, in various ways, necessarily increasing the schedule as originally fixed, to prevent immediate savings which in other circumstances might be made. When we consider the complicated conditions which prevail in these distant Oriental lands,—famine-stricken, plague-cursed, earthquake-smitten, storm-swept as they are,—it must be seen how impossible it is to administer with as prompt and exacting economy as is possible in the case of enterprises in our own land. In this realm, while preserving reasonable prudence, we can least of all walk by sight. This foreign work is pre-eminently one of trust, of venture. Nor can it be carried on at all without a large element of contingency, plan as wisely as we may. The scale of operations is as wide as the kingdom; the work is international; all climatic, social and civic conditions enter into it. The “Go ye” carries with it uncommon risks, burdens and costs. It is not a work of self-preservation, but the opposite. The losing of life is its basis, its charter, its authentication. If this be deemed a waste, then our Lord, who accepts the broken alabastron, must be held chargeable for it. If there are those who cannot pay the price to be enrolled with Christ in such an enterprise, it may be they will not walk with us. Some may even go “out from us” because they were “not of us.”

Doubtless the agitation of the country in prospect of imminent war, during the closing weeks of the year, when a large percentage of our income is usually received, has been most harmful to this cause. This agitation had a tendency to affect the money market, to depress business, to fill our people with apprehension, to chill interest in foreign peoples, and so to cut off much help that otherwise we would have received.

For several years the committee has felt an increasing responsibility respecting the matter of a wise attitude towards the larger number of eligible candidates presenting themselves for service abroad. This increase of candidates is no doubt mainly due to that remarkable development of missionary intelligence and devotion awakened by the world-wide Students' Volunteer Movement. Simultaneously with this increase of candidates, however, the funds of the Union have been decreasing, and we have been forced to repeated retrenchments. The embarrassments under which the committee and its secretaries have labored have been very trying. To be forced to decline capable and promising candidates, such as now are to be found in considerable numbers in every college or seminary of the denomination, is a serious matter. It tends to dash the spiritual ardor of these young servants of Christ, to chill the development of the Christian and missionary spirit of the institu-

tions themselves, and to create the impression through all the churches where these students are known, that the Union is powerless, if not faithless, to foster the most significant manifestation of missionary spirit in modern times.

At length in January last the Executive Committee after much deliberation, in reply to the query often put to us by the volunteer, adopted the following statement of the position it would be willing to take:

"We are often asked, 'Why does not the Missionary Union appoint more candidates, since so many are applying?' We answer:

"1. It is imperative that the Union should make sure it can care for the large number already in its service, with liabilities contingent thereto, before undertaking increased responsibilities.

"2. Not a few of the candidates applying, for one reason or another, such as impaired health, advanced years, or insufficient preparation, are properly counseled not to press their appointment.

"3. Such candidates as, in the clear judgment of the Executive Committee are properly qualified and divinely called, are welcomed to examination and appointment. The committee, however, does not feel warranted in sending them forth, except as *special funds, really not withdrawn from the ordinary contributions* to the Union, are provided, or as the *annual income is so increased* that the committee can pursue the policy without involving the Society in debt. Manifestly, to secure funds called "special," but in reality only diverted from anticipated regular income, would in the end result in no actual gain, and would embarrass, rather than help, the treasury.

"Premising, however, that the friends of the cause will assure the support of the work on our present scale of operations, the Missionary Union is willing to share responsibilities with those who would broaden our policy to the following extent; namely, candidates such as the committee shall approve will be appointed, and then placed before the churches; to be sent forward in proportion as the permanent ratio of increase in funds will warrant."

This action implies that the Executive Committee recognizes its obligation to pass upon the qualifications and providential leadings of candidates respecting foreign mission work who may present themselves, whether the number be few or many. The committee would be unable, however, on its own authority to assure an unlimited number of candidates that they would be sent forth. Before they can do this, they are entitled to hear from the churches respecting their willingness to co-operate. Having, however, taken the initiative in respect to the fitness of the candidates, and expressed their convictions respecting the divine nature of their call, the committee felt it could do no less than throw these candidates upon the churches, giving such candidates the benefit of their approval, and trusting to Divine Providence for the ultimate outcome. Nothing but limited means for the support of new missionaries apparently now stands in the way of greatly increasing the force on all fields.

Doubtless some have expected that the movement in the interest of systematic beneficence would remedy the fault. In time it may have this effect. It is, how-

ever, yet too soon to hope for very substantial benefits to our treasury, at least through this means. It will require a long educative process having its roots in the vitalities of deepened spiritual living, as cultivated in the local church and stimulated especially by the annual meetings of our associations, and other numerous conventions. If we are to have system in giving, it is important that we have a true system—a system which has due regard to the proportionate claims of various objects. There may be a system which results in evasion of the highest claims; any system is such which places the giving of the gospel to the heathen last instead of first in its list of benevolent objects. It is to be feared that in many cases where pledges for benevolence are all secured at one time, or are gathered in a lump sum and then mechanically divided, such a division will have undue reference to claims which are near and local, leaving far too small a proportion for foreign work.

Foreign missions can never be built up upon mere abstract representations, such as the general duty of giving, the upbuilding of the denomination rather than the kingdom, nor upon the assumption that if there be three or four objects of benevolence, foreign missions should be satisfied with a third or fourth equal part of the avails. The facts and phenomena of foreign mission work, the concrete conditions of heathen peoples and native churches, the particular knowledge of the heroic missionary personages who have left home and native land for the sake of Christ and the heathen, need to be vividly brought before the people, and contributions secured in view of the impressive facts presented upon the merits of the case; otherwise there will be little giving to work that is beyond the seas and wholly removed from sight.

No plan of systematic giving that does not allow and provide for such intelligent periodic representation can do justice to foreign missions. Hence the calendar plan of offerings, calling for sermons, addresses, the circulation of literature and prayer for each cause in its season, through a series of weeks, just suggested by the Commission on Systematic Beneficence, is particularly commended. And be it remembered, no plan of giving, however excellent, will work itself. Whatever be the plan adopted, the need will be real and constant upon pastors and churches to persistently enforce it, by "line upon line, precept upon precept, in season and out of season."

On the whole, in view of the somewhat disappointing financial outcome of the year immediately following the heroic effort of extinguishing the debts of four previous years, the committee cannot refrain from expressing the conviction that certain lines of policy in the home department previously contemplated, but deferred in the hope of better times, should now at once be adopted, and the denomination made acquainted with their import. For example:

That expenses in the home department should be considerably reduced; that the lessening of the number of district secretaries and other employees of the Union should be considered, and other economies in the home administration should be applied wherever possible.

In the month of December, 1897, overtures were made to our committee by a

number of colored brethren of the South, organized in Richmond, Va., under the name of the District Convention of Colored Brethren. This convention made proposals to us for some plan of co-operation with the Missionary Union, whereby it might actively engage in work in Africa. The Executive Committee responded by offering to coöperate with this convention on the following basis: The convention of the colored people to adopt and sustain their own methods of organization and of raising funds; to select and appoint their own missionaries, with the understanding that the appointment shall be subject to the approval of the Executive Committee of the Missionary Union; and to maintain such communication with them as may in their judgment seem desirable; the Missionary Union to pay one-half of the salary of a traveling or district Secretary; to supply literature to a reasonable extent to the representatives of the convention, who were to visit churches; and to give the officers and representatives of the convention the benefit of the advice and experience of the Union in the matter of collecting funds and carrying on the home work of missions; the funds collected to be remitted monthly to the Treasurer of the Missionary Union, after deducting necessary expenses and the convention's one-half of the Secretary's salary; the Union affording to the convention all the benefit of its established agencies for the transmission of funds and the conduct of the mission work on the field; the Union also, if desired, to assign to the convention the Mukimvika station on the Congo, with the support of the missionary located there; to regularly transmit funds for the support of the missionaries and of the work as may be appropriate, with the understanding that any temporary deficiency which may occur in the funds furnished by the association shall be supplied by the Union, to an amount not exceeding \$500 annually; the said deficiency to be made up subsequently.

The convention of colored Baptists responded by suggesting some modification of the terms, to the extent of having a representation upon the Executive Committee, and that the Union pay one-half the traveling expenses of the traveling Secretary. The Union declined to accede to the latter suggestions. Since this, our last communication, no reply has been received from the convention in Richmond. The committee, however, entertains the hope that in the near future our colored brethren of the South will rise up and inaugurate some practical and effective method whereby they may enter on the most active evangelization of Africa.

The committee desires here to recognize its appreciation of the exceptional and considerate generosity of Hon. Chester W. Kingsley of Cambridge, Mass., who has recently given to the Union, as well as to several other societies and institutions respectively the sum of \$25,000 of annuity funds. As an example of wise investment of Christian capital on the part of one of the Lord's faithful stewards, as well as of generous appreciation of great missionary and educational causes, it is to be commended as worthy of wide imitation.

The Executive Committee was organized June 7, 1897, by the reelection of Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. All the members of the committee have continued throughout the year in the positions to which they were chosen. Rev. Samuel W. Duncan,

D.D., as Corresponding Secretary for the Foreign Department, and Rev. Henry C. Mabie, D.D., in a similar relation to the Home Department, have rendered continuous service.

At the first meeting of the committee on June 7, Rev. Edmund F. Merriam was reelected Editorial Secretary, and has served during the year. The work assigned to the Editorial Secretary embraces both the editorial care and the business management of the *Baptist Missionary Magazine* and *The Kingdom*, and the preparation or editorial supervision of such pamphlets, tracts and leaflets as are called for to bring the work of the Union before the churches in a suitable manner. He is also charged with the care of the interests of the Union in wills containing bequests to the Society, and with correspondence concerning annuities and annuity funds. By the direction of the committee he is also engaged in a careful examination of the titles to all real estate held by or on behalf of the Union both at home and abroad, for the purpose of clearing and correcting imperfect titles and making a complete and indexed record of all titles, with certified copies or translations of all deeds for the information and easy reference of the committee.

Since the resumption of the management of the *Baptist Missionary Magazine* by the Union gratifying progress has been made in the increase of the subscription list and the favor with which the enlarged and improved magazine is regarded among the constituency of the Society. The increase in the list amounts to more than thirty per cent, and still continues. Although the expense of publication has been increased more than twenty-five per cent by the enlargement in size and the improvements in the paper and other features, the magazine is more than self-sustaining, even at the reduced rates. A pleasing feature of the new relations which the magazine bears to the work of the Union is the many testimonials received from churches where clubs have been formed, of increased interest and giving for the mission work abroad.

THE TREASURY

The Treasurer has received during the year from all sources the sum of \$849,477.66, as follows:

Donations	\$287,355.09
Legacies	42,445.24
Woman's Society, East	70,094.17
Woman's Society of the West	26,255.33
Woman's Society of California	3,466.92
Woman's Society of Oregon	400.00
Telugu Mission	1,020.58
Congo Mission	1,000.00
East China Mission Indemnity	5,290.52
J. D. Rockefeller	151,267.00
Joint Debt Account	142,561.95
Union Debt	7,824.79
Bible Day Collection	1,312.83

Missionary Reinforcement	\$1,075.40
Income of Funds and Bond Accounts	41,104.35
Additions to Permanent Funds and Bond Accounts	67,003.49
	<u>\$849,477.66</u>

EXPENDITURES

Appropriations for the year 1897-98	\$557,873.70
Added to Permanent Funds and Bond Accounts	67,003.49
Debt, April 1, 1897	292,721.32
	<u>\$917,598.51</u>
Debt, April 1, 1898	<u>\$68,120.85</u>

The donations were received from the following localities: Maine, \$4,004.30; New Hampshire, \$2,664.18; Vermont, \$2,513.08; Massachusetts, \$49,590.04; Rhode Island, \$5,975.22; Connecticut, \$7,191.83; New York, \$78,979.14; New Jersey, \$12,144.87; Pennsylvania, \$25,314.98; Delaware, \$483.41; District of Columbia, \$1,403.83; Maryland, \$32.35; Virginia, \$159.50; West Virginia, \$1,613.09; Ohio, \$16,212.49; Indiana, \$2,988.24; Illinois, \$11,975.63; Iowa, \$3,809.50; Michigan, \$6,005.23; Minnesota, \$6,227.88; Wisconsin, \$3,776.44; Missouri, \$1,438.19; Kansas, \$3,282.40; Nebraska, \$1,725.82; Oregon, \$1,104.66; Colorado, \$1,759.31; California, \$5,245.79; North Dakota, \$454.38; South Dakota, \$1,181.19; Washington, \$982.46; Nevada, \$36.60; Idaho, \$164.40; Wyoming, \$67; Utah, \$2; Montana, \$152.65; Arkansas, \$3; Arizona, \$45.85; Indian Territory, \$386.19; Oklahoma, \$259.62; New Mexico, \$18.25; British Columbia, \$60.30; Nova Scotia, \$30; Canada, \$14.30; North Carolina, \$10; South Carolina, \$4.58; Kentucky, \$10; Tennessee, \$2.23; Louisiana, \$4.62; Georgia, \$14.82; Florida, \$27; Alabama, \$34.54; Mississippi, \$5; Texas, \$10; Norway, \$69.91; Denmark, \$79.58; Sweden, \$879.37; England, \$263.25; Spain, \$19.63; Germany, \$307.02; Burma, \$9,437.73; Assam, \$739.31; China, \$1,202.79; Japan, \$292.86; India, \$6,554.94; Congo, \$162.55; Russia, \$2,227.64; Alaska, \$5.50; Miscellaneous, \$3,510.63.

Two important changes have been made respecting district secretaryships.

In accordance with the suggestions made by the joint committees of the Home Mission Society and the Missionary Union, for several months the feasibility of having one Secretary for both societies in the New York Southern District was canvassed. Overtures were made to several suitable men with reference to it. One after another declined, till at length it became evident that the double service contemplated was impracticable, that no real financial saving could be made, and the hope of an arrangement satisfactory to either society was given up. Meanwhile the office of the Missionary Union in New York was for months without an incumbent, and our treasury suffering considerably therefrom.

Accordingly last November the committee proceeded to fill the vacancy by the

appointment of Rev. Charles L. Rhoades of Stamford, Conn. He immediately accepted the position and entered on his duties.

In October last Rev. C. F. Tolman, D.D., for thirty-two years Secretary of the Union in the Western District, suffered a serious accident in the fracturing of his thigh, whereby he was confined to his bed for five months. He however heroically kept his hand on the work, through very efficient clerical aid, so that the interests of the Union suffered less injury than they otherwise would.

At length, however, it was found that Dr. Tolman's prostration was so severe, and it was so improbable he could longer hope to do much field work, that after the most fraternal understanding between the committee and Dr. Tolman, it was decided that from June 1, 1898, a new Secretary should be appointed for the district. Accordingly Rev. E. W. Lounsbury, D.D., of Aurora, Ill., was invited to accept the position as District Secretary, and Dr. Tolman was asked to render such assistance in the office and otherwise as his strength would allow.

The Union wishes to put on record its deep appreciation of the faithful, laborious and efficient service of Dr. Tolman. He has been connected with the Union for the period of thirty-two years. For three years he was our missionary in Assam, until complete prostration drove him from the field. In 1866 he became associated with Dr. S. M. Osgood in the service of the Union, and in 1868 he was appointed District Secretary, in which position he has continued to labor with tireless devotion until the present.

COLLECTION DISTRICTS

The New England District. — Rev. W. E. Witter, M.D., District Secretary.

The year has been one of blessing. Although our income from legacies is \$13,255.88 less than last year, still there has been a net gain in offerings from churches, Sabbath schools, young people's societies, and individuals of \$2,908.41, and from the Woman's Society of \$5,174.15, making a total net gain, exclusive of legacies, of \$8,082.56, or 8 per cent.

This increase has been the result of unsparing effort. Our returned missionaries, often at real sacrifice to health, have been eager and abundant in their service to the churches; associational secretaries have been vigilant, and many pastors and leaders of young people's organizations unusually faithful. Dr. O. O. Fletcher, Secretary of the New York Central District, rendered valuable assistance at several of our New England missionary conferences.

The labors of Miss Ella D. MacLaurin in the district have been received with much favor. Her presentations of the cause of missions have been with power.

The appointment of several new missionaries from our district, supported by special funds, has given added intensity to the interest of many.

The assuming of the support of "our own missionary" in whole or in part, as proposed by some of our churches, Sabbath-schools, and Young People's Societies; is increasing the volume of prayer, the sense of the reality and obligation of missions, and faithfulness in stewardship.

Our thanks are due to Miss Margaret Leitch of the American Board, and to Sumner Vinton and Donald MacLean of Newton Theological Seminary for telling addresses at various meetings. The inspiring "Easter Offering Call" of Mrs. N. M. Waterbury is not forgotten, neither the help of our secretaries at the rooms.

Missions, our supreme duty; the heathen world in supremest need; Christ's call to his servants louder than ever before; heroic sacrifices beyond all previous standards, the obligation now resting upon every disciple, and unparalleled achievements now possible, indicate the burden of our conversations, correspondence, and addresses.

We are asking large things from the churches. Our commission warrants us in doing nothing less. We expect great things, for our expectation is from God.

The offerings for the year are as follows:

States.	Churches.	Sabbath-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	\$2,828 70	\$206 24	\$244 63	\$724 73	\$675 00	\$2,702 13	\$7,381 43
New Hampshire.....	2,125 26	36 92	229 22	272 78	5,811 27	2,313 61	10,789 06
Vermont.....	1,966 41	207 93	137 55	201 19	26 05	1,321 18	3,860 31
Massachusetts.....	28,890 39	1,636 92	3,539 39	15,523 34	8,778 05	22,839 14	81,207 23
Rhode Island.....	4,472 06	311 51	1,019 20	172 45	1,900 46	5,410 43	13,286 11
Connecticut.....	4,762 41	429 91	768 00	1,231 51	451 55	4,999 15	12,642 53
Totals.....	\$45,045 23	\$2,829 43	\$5,937 99	\$18,126 00	\$17,642 38	\$39,585 64	\$129,166 67

The Southern New York District.—Rev. Charles L. Rhoades, District Secretary.

Called to this field of labor the middle of last November with still several weeks of work in completing my pastoral relations at Stamford, Conn., and with seven months of the year gone and no active work done among the churches in the district, there were peculiar difficulties to overcome to accomplish the desired result of raising the amount designated by the Executive Committee as the suggested proportion from this district; viz., \$65,000.

I desire, first of all, to acknowledge the faithful work of him who for so many years went in and out before these churches as District Secretary. He is beloved by all, and his name appended to a circular and supplemented by personal letters kept all in admirable touch with the work. Our Brother, Rev. A. H. Burlingham, D.D., will always have a large place in the hearts of this people.

The pastors, churches, Young People's Societies and Sunday-schools have given me most delightful welcome, and made my work, though arduous at times, a pleasure and an inspiration. Doors have been thrown wide open to me, and the responses of the people have been hearty, and their fellowship most helpful. I have made no direct appeal for funds, nor striven in any wise to play upon impulses or sentiment. I have steadily pursued two lines of work: First, To deepen the Christian consciousness in spiritual things; and, second, To broaden Christian thought by a knowledge of the kingdom.

In the first, God's word has been my unfailing source of power. In the second, my lantern and views have been an inestimable help. Through Young People's Societies and Sunday-schools I have been able on week nights mostly, to reach large numbers with a vivid portrayal of the fields of work, embracing the conditions of the people in their home,

social and religious life, and to show the opportunities opened by the Master, the needs of the gospel, and let these peoples voice their own "Macedonian cry" to Christian hearts.

Responses and results have been quick, intelligent and hearty; and instead of an expected falling off in this district there has been an increase in the gifts from the churches and the amount has reached within \$892.47 of the suggested sum of \$65,000.

I am persuaded in this, my new work, of the same truth that was with me in my pastorates, that all the people of God need is to know better first, "the King," and second, "the kingdom"; and working heartily, frankly and faithfully with the pastors there is no reason why this may not be done.

In closing I want to record my thanks to the pastors and churches for the most cordial way in which they have received me and seconded all my endeavors to co-operate with them in leading their churches into obedience to the great commission.

States.	No. of Churches.	No. of Churches Giving.	Churches.	Y. P. Societies.	Sunday-schools	Individuals.	Woman's Societies.	Totals.
New York	196	102	\$18,412.00	\$768.10	\$1,023.07	\$31,454.50	\$13,390.18	\$65,047.85
New Jersey	106	60	6,140.76	318.86	353.58	1,198.75	7,007.85	15,019.80
Miscellaneous .....	.....	.....	.....	.....	.....	.....	.....	296.70
Totals	302	162	\$24,552.76	\$1,086.96	\$1,376.65	\$32,653.25	\$20,398.03	\$80,364.35

The New York Central District.—Rev. O. O. Fletcher, D.D., District Secretary.

The financial report appended shows increase in receipts from churches, Young People's Societies and individuals. This comes mostly from increase in the number contributing. Despite the seeming decline in receipts from Sunday-schools, there has been no falling off in the number of schools represented. The amount from legacies is somewhat less than last year. Excluding legacies as beyond immediate control, the year reported shows a gain of over sixteen per cent; including legacies, the gain is over nine per cent.

This is especially noteworthy when we take into consideration the contributions to the debts of the Union and the Home Mission Society. The total of those contributions is not yet known to me, my books only showing what was forwarded to the treasury of the Union for this purpose. This of itself—\$14,189.25—equals the average annual offering of the churches of this district to foreign mission work. It is certain that despite the effort to pay the debts, the churches have made gain as to the regular work.

That effort has proved a blessing. The spiritual character of the method pursued and of the conferences held, the uplifting of sacrificial giving, and the renewed consciousness of what this work is to us, have been of inestimable worth. It has also shown what our churches can do if they will but undertake to answer God's call.

Your Secretary has again to note the helpfulness of the Associational Secretaries, of the General Secretaries, of Dr. Witter and Miss MacLaurin, of the Student Volunteers, and of the denominational press. He would especially mention the aid given by returned missionaries, Brethren Cochrane, Bunker and Parshley. The pastors of this district are a noble body of men, unexcelled in their devotion to Christ's cause. During my rest, forced by a nervous trouble, they kept the work right up to the mark.

Two most helpful factors call for special mention. (1) The Cohoes Church, under the leadership of the pastor, has inaugurated an annual Missionary Conference. Its blessed

effects are felt in all that part of the state. Other pastors are talking of organizing something similar in their churches. (2) The young people in each of two associations now sustain a missionary in the foreign field. In those associations, offerings from the churches, apart from the Young People's Societies, have increased, and pastors tell me that contributions to other denominational undertakings have also increased.

The critical issue in foreign missions is now in the home field of the work. God's blessing rests upon the labors of the missionaries, doors are open and opportunities are increasing; men and women are pleading to be sent. Thus God is calling in his loans. Will his people honor his drafts? The record of the past year is proof that we can do more.

My correspondence for the year here reported has exceeded any previous year of my service. It has gone beyond what it should normally be. The register shows over four thousand letters written, besides circulars prepared and mailed and packages sent out.

Receipts were as follows :

State.	Churches and Individuals.	Sunday- schools.	Y. P. Societies.	Legacies.	Woman's Societies.	Total.
New York.....	\$19,795 15	\$1,366 37	\$3,372 22	\$3,796 45	\$16,363 46	\$44,693 65

The Southern District—Frank S. Dobbins, District Secretary.

Up to the beginning of February it seemed very certain that this district would exceed previous years in its contributions. As it is, the gifts from the churches and from the Young People's Societies are in excess of last year, and those from Sunday-schools are but little behind. Nothing has been received from legacies and less than usual from individuals. With regard to this last item, several thousands of dollars from one generous giver are simply delayed, and will come in during the early part of the next year.

I may note as a fact, easily to be demonstrated, that the especial effort to raise the two debts fund during the year, did not unhappily affect the giving of the churches. Where there was any shrinkage of giving it was on the part of churches that had no share in the debt raising. This is true with only a few exceptions.

I cannot see upon careful scrutiny that there is any evidence of aught else than a slowly but steadily deepening interest in world-wide missions in this district. The great majority of the pastors nobly lead in this. I am confident that more and more the interest is based on convictions rather than on passing impulse, and the pastors are the teachers.

I can see also, emerging more and more distinctly, the interest resulting from the studies of missions the young people are carrying on. This shows itself not only in the giving but in the more repeated calls for missionary literature and for literature bearing upon the history of missions.

The movement to systematize the beneficence of the churches is also doing us much good. This also produces a steady stream of giving, instead of the spasmodic giving easily affected by circumstances.

I wish that there were space to tell of some of the noble gifts of consecrated Christians for world-wide missions, of gifts from the well-to-do, and from the struggling as well, illustrating the deepening of the missionary conviction. There is a very great deal for which to be devoutly thankful as one surveys the year's work here.

In the movement to extinguish the debts on our national missionary organizations this district did all that was asked of it and something more. The movement was very generally shared in. The sum of \$31,500 was given for the debts from this district.

The receipts for the general work as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Woman's Societies.	Totals.
Pennsylvania and Delaware.....	\$13,001 36	\$1,019 24	\$1,269 53	\$10,818 00	\$20,040 75	\$46,148 88
New Jersey (four associations).....	3,036 20	268 19	408 18	111 00	3,623 06	7,446 63
District Columbia	1,085 67	6 45	238 71	75 00	1,116 86	2,522 69
States South, and Miscellaneous.....	175 97	.....	.....	220 00	126 75	522 72
Totals, 1898.....	\$17,299 20	\$1,293 88	\$1,916 42	\$11,224 00	\$24,907 42	\$56,640 92
Totals, 1897.....	\$16,627 32	\$1,343 73	\$1,873 64	\$15,228 00	\$13,038 48	\$50,802 67

In 1897 \$2,631.50 was received from legacies. In 1898, nothing. It ought to be noted that many Sunday-schools make no separate report of their gifts, these being included with those from the churches.

The Middle District. — Rev. T. G. Field, District Secretary:

Two chief events have marked the year just closed; viz., The part taken in the raising of the sum necessary to remove the debts of the Union and the Home Mission Society; and action in compliance with the advice of the Commission on Systematic Benevolence. I cannot state the full amount from this district given towards the debts, but know it was in excess of what was asked, — more than \$12,000.

OHIO.			WEST VIRGINIA.		
Time.	District.	Associations.	Time	District.	Associations.
January	Northwest	Toledo, Auglaize, Dayton, Mad Run,	December	Central.....	Broad Run, Harrisville, Mt. Pisgah,
February			January		
March	Northeast	Ashtabula, Cleveland, Huron, Lorain, Trumbull, Wooster,	February	Southeast	Greenbrier, Hopewell, Raleigh,
April			March		
May	Central.....	Cambridge, Coshocton, Columbus, Mansfield, Mt. Vernon, Scioto, Zanesville,	April	Southwest	Guyandotte, Kanawha Valley, Twelve Pole,
June			May		
September	Southwest	Adams, Clermont, Clinton, Miami,	June	Western...	Harmony, Parkersburg, Teays Valley,
October			July		
November	Southeast	Central, Gallia, Jackson, Ohio, Portsmouth, Marietta, Zoar.	November	Eastern ...	Eastern, Gooshen, Judson, Union.
December			December		

The table on the preceding page will show the grouping of associations and the time of collections for the Union in the Middle District.

Both Ohio and West Virginia have promptly and fully accepted the recommendations of the Commission on Systematic Beneficence. The scheme adopted does not supersede existing plans adopted by any church prior to this time, unless such church prefers the general plan.

If the generous individual subscription of \$10,000 accredited to Ohio in 1896-7 had been repeated this year the aggregate would exceed last year's aggregate. The number of non-contributing churches—about fifty per cent—is altogether too large to be endured without effort to reduce it.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio	\$10,143.89	\$551.51	\$958.45	\$4,471.92	\$1,000.00	\$17,125.77	\$6,115.43	\$23,241.20
West Virginia..	1,512.59	22.12	27.20	17.25	173.33	1,752.49	278.42	2,030.91
Aggregate	\$11,656.48	\$573.63	\$985.65	\$4,489.17	\$1,173.33	\$18,878.26	\$6,393.85	\$25,272.11

The Lake District.—Rev. J. S. Boyden, District Secretary.

In the first quarter of the year the work of the Secretary was chiefly given to the effort of raising the united debt, which resulted, according to data received at this office, in covering into the treasury for that purpose from the district (Michigan and Indiana) the sum of \$10,539.09.

The regular work of the churches was somewhat interrupted, especially where the time for church contributions was during this quarter. The apparent success or failures are things which cannot be shown in a statement of figures.

The payment of the formidable debts of the societies was an event that calls for devout gratitude for the ability and heart to do such honor to our Lord. It was an experience with valuable lessons to be learned and problems to be worked which tables of figures may present, but do not solve. Facing the peril of withholding the Lord's money was a test of loyalty to the Master, which doubtless foreshadows greater equipments for larger service. Among the important lessons learned is that going forward into heroic action is always safe when God leads.

Christian forces in the warfare against the powers of darkness are not enlisted for a single campaign and then to retire for winter quarters; not alone for taking some strategic position; rather for conquest and occupation of "all the world" for the universal rule of our Divine Leader and King.

The statement appended shows that the regular contributions from the churches are more than last year; also more contributing churches than any former year. The growing custom of uniting all the active forces in gathering the Lord's money in one offering gives no data for a full report of contributions from Sunday-schools and young people's societies, but both the number and amount given is a great gain over last year.

It is gratifying to note that a careful analysis of the figures given and the statement appended shows the aggregate sum given this year is in an advance of any former year, including the Centennial.

The District Secretary gratefully records the valued help the associational secretaries

have freely given in awakening an interest in missions, and especially in the important work of appointment of Commissions on Systematic Beneficence in the churches. Very helpful assistance in the work has been given by returned missionaries, Miss Nora Yates and Rev. G. W. Taft; also by the denominational papers, the *Baptist Outlook* and the Michigan *Christian Herald*; and also the visits and very efficient work of the general secretaries of both societies in Detroit and Indianapolis has made the success of the year possible.

The following tabulated statement shows, so far as figures can, the results of the year's work :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Indiana	\$2,442 09	\$175 89	\$147 33	\$222 53	\$500 00	\$1,911 87	\$5,399 71
Michigan	4,989 38	254 51	595 56	178 22	.....	2,869 37	8,887 04
Total	\$7,431 47	\$430 40	\$742 89	\$400 75	\$500 00	\$4,781 24	\$14,286 75

The Western District.—Rev. C. F. Tolman, D.D., District Secretary.

The development of this field has always been prosecuted with the ultimate hope of reaching bed rock. During more than thirty-two years of service its Secretary is gratified to find that there has been a gradual growth of genuine missionary conviction in the minds of the church membership. The pastors are beginning to realize more fully than ever before the meaning of Christian stewardship, and are teaching this truth in the pulpit and are presenting it as a matter of study and devotion in the midweek prayer-meeting.

The missionary work in charge of different organizations was once regarded as something outside of the local church, something for which it was not organized. Thirty years ago the too prevalent idea of a church was a society for self-maintenance and the salvation of those within its reach. It has therefore been the purpose of your Secretary to make prominent the scripture teaching regarding Christian stewardship. It is just as much the duty of every church member to pay as to pray. It is as high and as holy an obligation to give money for saving men and women in heathen lands as to use personal appeal and influence to save them in our own neighborhood.

During the first six months of this year at every meeting of the associations, at every missionary convention, and in every pulpit where your Secretary has presented the work of world-wide missions, he has endeavored to press home upon the hearts of everyone who heard him this most important matter. The seed was sown not simply for an immediate harvest, but with special reference to the reaping of after years. In this way a large number of new contributors to the Society was secured. Their interest did not rest alone on their pity for the perishing heathen; they were not moved to give merely because of the suffering condition of our missionaries, nor even by sympathy with them in their holy calling. The supreme motive which was presented to influence them to give was that the Lord had need of their service; the Master depended upon them for this work, and loyalty to him should lead them to fidelity and self-sacrifice.

At the end of the first six months a serious accident rendered it impossible for me to travel or preach, but through the excellent services of associational secretaries and the

cordial coöperation of pastors, foreign missions have been kept before the minds of the people. The cultivation of the field, therefore, has not seriously suffered by this inscrutable Providence. The competent stenographer who has served the Union for the last five years has taken dictation and conducted the correspondence with discretion and vigor.

The following tables show the gathered fruits of the year :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Illinois	\$9,263 50	\$1,000 67	\$850 14	\$1,696 32	\$8,760 00	\$11,661 69	\$33,233 32
Wisconsin	3,604 05	99 64	94 85	328 40	1,334 81	3,228 40	8,690 75
Totals	\$12,867 55	\$1,100 31	\$944 99	\$2,024 72	\$10,094 81	\$14,890 09	\$41,922 47

The result is not all that was hoped for. The diminution is due to the falling off of the larger churches, and in many cases the excuse is that such a strenuous effort was made for the payment of the joint debts that the people failed to respond as readily to the current work of the Union as heretofore. The war cloud also was an excuse, and the times are said to be even harder than in former years. The reports of associational secretaries and committees indicate that the spirit of missions has not diminished.

Rev. R. L. Halsey, returned missionary from Japan, rendered two months of valuable service in visiting many of the churches, Sunday-schools, and Young People's Societies, both during the week and on Sunday. Some of the associational secretaries not only corresponded with, but visited churches in their Association, and presented the work in person. These services have been very helpful.

The outgoing of missionaries, with the accustomed work of tickets, baggage, freight, etc., has been attended to, and the favorable terms for tickets and shipment have been continued, so that we pay a less sum for putting missionaries' goods into China and Japan than the ordinary rate to the Pacific coast.

The Northwestern District.—Rev. Frank Peterson, District Secretary.

At the close of a year of hard and ceaseless toil the District Secretary rejoices in a liberal harvest. Not since the centenary year has the Northwestern District yielded such returns.

The contributions to the Missionary Union have been as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Minnesota	\$3,875 38	\$344 53	\$562 34	\$1,524 66	\$2,780 00	\$5,363 62	\$14,450 53
Iowa	2,867 78	357 08	431 24	199 90	.....	3,302 12	7,158 12
South Dakota	1,008 51	13 56	126 74	48 42	.....	411 56	1,608 77
North Dakota	428 02	9 84	1 00	2 50	.....	214 77	655 13
Montana	139 86	.....	.....	25 00	.....	43 10	164 86
Idaho	23 60	.....	.....	.....	.....	16 30	39 90
Totals	\$8,343 15	\$725 01	\$1,121 32	\$1,800 98	\$2,700 00	\$9,360 85	\$24,151 31

Some changes in the method of systematic beneficence have taken place in Minnesota and South Dakota. The so-called "rotation system" has been adopted by both. The arrangement, however, differs somewhat. In Minnesota each object has a given district for a given time, while in South Dakota the whole state is worked for one object at a time. In this arrangement of things there has necessarily been some loss in benevolence for the first year.

The Southwestern District.—Rev. I. N. Clark, D.D., District Secretary.

Under the divine leading and blessing we have reached the close of another fiscal year. Solicitude and toil have had constant mingling. The great debt of the preceding year, hanging over our treasury so threateningly, occasioned profound concern. The heroic movement to obliterate it gave animation and stimulated activity. The splendid success filled all minds with gratitude and exultation. Fear of reaction, thus lessening the income for current work, quickly followed. Methods were devised and activities multiplied to arrest such reaction. The effort was made more vigorously than ever before to interest the churches more generally and thoroughly in this largest of all Christian enterprises, hoping thus to hold what we had, and by addition of new sources of income to increase the volume of our material support. The entire year has been devoted to the deepening and developing of the missionary spirit. There was occasion to fear that in the outcome of the year the collections would be lessened in amount about equal to the donations made towards the payment of the debts. Happily this fear has proven groundless. The receipts from the churches and the friends of missions have exceeded those of the preceding year by an encouraging per cent. Most of the states and territories in the district have shared in this increase. The Secretary has enjoyed the cordial, united and valuable support of the associational secretaries and pastors in every portion of the field, and has been favored with health and strength to give the work constant attention. The number of contributing churches is 441, being an increase from last report of 71. In this increase the state of Nebraska shares most generously, going up from 66 last year to 96 this year. The movement is upward and forward in every portion of the district. Missionary agencies and advocates are increasing.

The aggregate of receipts from the district is as follows:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Woman's Circles.	Individuals.	Woman's Societies.	Totals.
Kansas.....	\$2,575 16	\$64 21	\$184 48	\$48 00	\$410 55	\$1,064 76	\$4,347 16
Colorado.....	1,115 77	63 83	148 67	5 00	426 04	1,359 05	3,118 36
Nebraska.....	1,347 38	84 74	146 52	55 20	97 98	985 19	2,717 01
Wyoming.....	61 00	5 00			1 00	28 85	95 85
Utah.....	16 35					41 80	58 15
Arizona.....	36 50		6 05			9 85	52 40
New Mexico.....	16 25						16 25
Nevada.....	32 00						32 00
Oklahoma Territory.....	195 43	9 64	4 00		50 55	9 25	268 87
Indian Territory.....	188 02	4 01			194 16	34 00	420 19
Missouri.....			45 00		30		45 30
Totals.....	\$5,583 86	\$231 43	\$534 72	\$108 20	\$1,180 58	\$3,532 75	\$11,171 54

Per cent of gain on General Collections, 28 per cent over preceding year.

Per cent of gain, including Woman's Society, 25 per cent over preceding year.

The Pacific Coast District.—Rev. J. Sunderland, D.D., District Secretary.

The effort to raise the joint debts of our two great missionary societies mark the special features of the year's work. While the effort in this district was undertaken with some dread, the experiences were such as to leave the most pleasant memories. Not all of even the larger churches responded, but there was a very general response, and with a heartiness and a liberality that were exceedingly gratifying.

This effort affected the results for the current work in two ways. It deferred the regular offerings so that a larger proportion than usual came in during the few last days of the year. To some extent, also, it lessened the amounts of the offerings. This was especially so in some of the larger churches.

A small gain has been made over the previous year, in general contributions of \$170.50, and two small legacies have still farther increased receipts, so that aside from the amount raised for the debts (about \$4,000) there has been a gain to the Union of \$1,072.58. There has been a gain in the contributions to the Women's Societies also of \$418.41.

The gift of a dear brother who had for years contributed \$500 per year is missed, the Lord having called him home. Instead of this we have a small sum from a generous legacy which he bequeathed to the Union.

The churches of British Columbia which have heretofore contributed to the Union have decided to coöperate with the Canadian Board, and their help is greatly missed. A larger number of churches than usual have contributed, which is chiefly due, I think, to the excellent campaign literature furnished by the Union, and which was sent to every church in the district.

We are again specially indebted to our corps of efficient associational secretaries, as well as to not a few pastors and other leaders, who count it a joy to do all possible for this great cause.

The table following gives financial results:

States.	Churches.	Y. P. Societies.	Sunday- schools.	Individuals.	Legacies.	Total to the Missionary Union.	Woman's Societies.	Total.
California	\$3,643 51	\$705 10	\$311 75	\$741 38	\$902 00	\$6,303 74	\$2,354 61	\$8,658 35
Oregon	877 59	116 45	54 12	85 00	.....	1,133 16	650 45	1,783 61
Washington	927 13	79 47	66 95	103 06	.....	1,176 61	573 07	1,749 68
N. W. Idaho	40 80	.....	.....	100 00	.....	140 80	.....	140 80
Nevada	32 00	4 60	.....	43 50	.....	80 10	.....	80 10
British Columbia	45 30	.....	15 00	.....	.....	60 30	.....	60 30
Totals..	\$5,566 33	\$905 62	\$447 82	\$1,072 94	\$902 00	\$8,894 71	\$3,578 13	\$12,472 84

FOREIGN DEPARTMENT

The review of the past year furnishes fresh occasion for thanksgiving to God for the abundant tokens of his favor bestowed upon our mission fields. Though funds for carrying forward the work have been reduced as compared with former years, there has been no retrenchment in divine blessing and grace. Converts have been multiplied, existing churches strengthened and new ones formed, fresh fields explored, and many heathen villages, where the precious name of Jesus was unknown, have been entered. Ingatherings, the like of which in this favored land would have thrilled the hearts of God's true people, have been no uncommon occurrence. Your missionaries have shown a sympathetic consideration in the use of mission money in view of the situation of the treasury. With doors of opportunity opening before them on every hand, with heathen villages begging for teachers and preachers that they had not the means of supplying, their patience and forbearance seem worthy of the highest commendation.

The Society appropriated in July last the sum of \$423,126 for the year beginning with Oct. 1, 1897, basing its action upon the average contributions of the churches for five years, the average receipts from legacies for ten years, and upon available cash in hand from various sources. This was \$114,271.18 less than the sum appropriated for the similar period four years ago. There has been added to this original appropriation during the year, as shown by the Treasurer's report, the sum of \$57,858.95. A careful analysis of this amount, however, will show that but a small portion was in reality any addition requiring a draft upon the regular offerings of the churches. Of the \$57,858.95, \$17,825.06 were the contributions from native Christians on our Asiatic mission fields, expended upon these fields and credited to the Union; \$11,626.44 more comprised specifics, given by individuals and designated for specific objects — funds therefore not subject to the control of the Society; \$1,300 was added for the Spanish mission, which the Executive Committee, after prolonged consideration, having listened to the statements of Mr. Lund of this mission, decided that they ought not to abandon; \$4,273.29 was required for passages and outfits of missionaries. A portion of this amount, however, was directly supplied by friends for the specific purpose of sending forward new missionaries; \$10,765.86 included expenditures in the Home Department for publications, agencies, interest and annuities, items that cannot be accurately estimated in advance, while less than \$8,000 was added for the general needs of the work, of which the major part was expended in such repairs as were required for the preservation of our properties. Urgent applications for double this sum were received and could have been advantageously employed, but were steadfastly refused in the determination to avoid incurring another debt. If, therefore, this result has not been averted, the responsibility is not with the committee, but with the great constituency whom they represent. No advance has been attempted, but rather prohibited. Building operations have been suspended, in some cases at great embarrassment to the work; native assistants have been reduced, schools closed,

applicants for appointment postponed; in fact a scale of operation attempted which could not be continued permanently without serious sacrifice of precious interests which the Society has spent toil and treasure in establishing.

Any survey of the work would be incomplete which failed to recognize the shadow that has blended with the sunlight in the experiences of the past year. In August last Assam was visited with a most violent earthquake, the shocks continuing with short intervals for nearly a month. While some of our stations escaped loss, others were less fortunate. The blow fell most heavily upon Gauhati, where three mission houses belonging to the Union and the mission chapel were reduced to total wreck. Much injury was also caused to the properties of the Union at Goalpara, Nowgong and Tura. The Lord graciously preserved the lives of all the missionaries of the Union, but the suffering from the shock and dismay and suspense incident to the terrible visitation, was severe. The native populations were appalled at this unprecedented calamity, and the grasp of heathenish superstition has been loosened. A spirit of deep and earnest inquiry is abroad, and the missionary and his message are now receiving an unwonted and responsive welcome. Abundant confirmation of this statement may be found in the revival now in progress in the Tura district, where already the baptism of new converts has reached the total of nine hundred.

In the Telugu mission the famine to which reference was made in the report of last year still continues. While the northern and central portions of India have been relieved by abundant rains, little or none at all have fallen throughout the region occupied by the stations of the Union; consequently the distress has been more acute and widespread than it was a year ago. It is needless to remark that this has, for the time at least, greatly impeded the progress of the mission, checking the hopeful advance that had begun towards self-support, and obstructing the work of the evangelist and teacher.

In response to the appeal for famine relief sent from the rooms, more than \$3,491.32 came quickly into the hands of the Treasurer and was promptly sent forward upon its errand of mercy. We confidently believe that the Christly spirit that prompted these generous gifts for the stranger, added to the untiring labors and devotion of our missionaries in ministering to the sufferers, will yet bear fruit in a great ingathering not unlike that which followed the famine of 1876-78.

In October last a cyclone destroyed the building occupied by the Tokyo Baptist Academy, practically rendering homeless the school. This school, begun about three years ago, has enjoyed a steady growth, and clearly demonstrated its exceeding value to the mission as a preparatory school for the Theological Seminary and a place of training for the young men in the churches for more efficient services as laymen. Owing to the impossibility of securing buildings adapted to school purposes in any desirable locality of Tokyo, this catastrophe makes it an absolute necessity for the Union either to lease or purchase ground for a location and erect suitable buildings thereon. To discontinue the school would be a serious and disheartening blow to the whole mission, in fact compromise altogether its future, for our desperate need just now is a suitably trained staff of native workers, both lay

and ministerial. With the condition of the treasury for the past few months it will readily be seen that the problem presented to the committee has been an embarrassing one. Much has it been discussed and as yet no decision fully reached. Accommodation for the school must be furnished or at least assured by September next. Is it unreasonable to indulge the hope that some friend or friends of Christian education in Japan may be found to take this work in hand and deliver the Society from its embarrassment and this noble enterprise from a great peril?

For the first half of the year the question of the Congo mission was an absorbing one. A strong conviction prevailed that we should at least abandon the Upper River and concentrate effort upon the region below Stanley Pool. Negotiations looking to the transfer of a portion of the mission had indeed been opened and were still pending, when the solution of our difficulty was furnished by the action of the Congo missionaries assembled in conference at Ikoko in August last. The proposition submitted by them involved the transfer of Bolengi with the missionaries resident there to the Congo Balolo mission; the holding of Irebu as an outstation of Ikoko, and the withdrawal from Leopoldville as soon as the railroad was in full operation to this point. The most significant item, however, was the unanimous consent of our missionaries to receive all salaries and appropriations in full, in currency, providing for the transportation of their supplies which had hitherto been furnished by the Society. The amount of their compensation was fixed at a sum considerably less than has been received by them under the old system. By this arrangement the Union would be enabled to reinforce several of its stations with experienced workers already in the field, but best of all would be relieved of the transport service, which has always been not only costly, but extremely perplexing, because involving an element of uncertainty as to expenditure. Upon the basis thus furnished it was carefully estimated that for the present, at least, the Congo mission could be effectively maintained at a cost of \$25,000 per annum. The plan of the Congo Conference received the unanimous sanction of the Executive Committee, and the new arrangement has already gone into effect. The Congo Balolo Board after much deliberation have decided that the acceptance of Bolengi would not be germane to their work, and it is now proposed to allow Mr. Banks to carry on the station independent of aid from the Union, or failing in this, to accept a transfer to some other point.

The work in Paris has been the subject of much consideration from the necessity of providing after March 31, 1898, new quarters for the church worshipping in Rue St. Denis. This church began its existence some ten years ago with the baptism, by Rev. R. Saillens, of some converts from a neighboring hall of the McCall mission. The movement had the cordial support of Mr. McCall. Under the vigorous and spiritual leadership of Pastor Saillens, from nothing there has grown up a church of some four hundred members, maintaining in addition to its own services three mission halls in different sections of the French capital. From the difficulty of leasing property for the use of a Protestant Church in Paris, it seemed at one time as if there was no way to meet the situation save by purchase. The God of missions, however, graciously mindful of our necessities, at the last moment

interposed deliverance. After diligent and for a long time fruitless search for some suitable place that could be rented, one was found at 61 Rue Mesley. It is now undergoing the changes needful to adapt the building to the purposes of worship, and will soon be occupied. The desire is expressed that this change in the location of the church will be carefully noted by friends who may visit Paris, for nothing does more to encourage our struggling French brethren and strengthen the work, than the personal visits and sympathy of American Baptists.

Acknowledgment should be made of the helpful coöperation of the Woman's Auxiliary Societies, East, West, and on the Pacific coast. Their unswerving loyalty to the Union and perfect concord with all its plans and methods, together with the liberal portion of the work for the support of which they have made themselves responsible, have been of unspeakable value in the time of financial straitness. The Easter offering to the treasury of the Union, following immediately its own strenuous effort to escape a debt which the Eastern Society had just made, was a touching and spontaneous expression of the devotion of our noble women of this Society to the general work.

But few new missionaries have been sent to the field by the Union the past year, and these because the need for them was imperative. In all cases the expense of such has been borne in part by special funds contributed for the purpose.

The following lists note the changes in the missionary forces of the Union.

APPOINTMENTS

Mr. J. Harvey Randall, Mrs. Randall, Miss Lillian Eastman, Miss Cora M. Spear, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. J. A. Curtis, Mrs. Curtis, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert, Miss A. K. Goddard, Rev. J. T. Proctor, Mrs. Proctor, Mr. Luke W. Bickel, Mrs. Bickel.

DEPARTURES

To Burma.—Rev. J. N. Cushing, D.D., Rev. W. F. Thomas, Mrs. Thomas, Rev. G. J. Geis, J. Harvey Randall, Mrs. Randall, Rev. Ernest Grigg, Mrs. Grigg, Rev. D. C. Gilmore, Mrs. Gilmore, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. A. E. Carson, Mrs. Carson, Miss Carrie E. Putnam, Miss M. M. Sutherland, Mrs. M. B. Kirkpatrick, Miss Lillian Eastman, Miss Elizabeth Lawrence, Miss Cora M. Spear, Mrs. C. H. R. Elwell.

To South India.—Rev. E. Chute, Mrs. Chute, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert.

To China.—Rev. A. F. Groesbeck, Mrs. Groesbeck, Rev. J. T. Proctor, Mrs. Proctor, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Ada L. Newell, Miss L. Minnis, Miss Stella Relyea, Miss Annie L. Cowl, Mr. George Warner, Miss A. K. Goddard, Mrs. Openshaw, Mrs. Salquist.

To Japan.—Mr. Luke W. Bickel, Mrs. Bickel.

To Africa.—Mr. E. T. Welles, Miss G. M. Welles, W. H. Leslie, M.D.

RETURNED FROM THE FIELD

Rev. J. N. Cushing, D.D., Rev. E. O. Stevens, Mrs. Laura Crawley, Rev. H. Morrow, Miss E. J. Taylor, Miss J. Anderson, Rev. A. Bunker, D.D., Rev. L. H. Mosier, Mrs. Mosier, Rev. D. A. W. Smith, D.D., Mrs. Smith, Miss Melissa Carr, Rev. W. M. Young, Mrs. Young, Rev. J. Heinrichs, Mrs. Heinrichs, Miss Lucy H. Booker, Rev. W. S. Sweet, Mrs. Sweet, F. P. Lynch, M.D., G. H. Richardson, M.D., Mrs. Richardson, Rev. A. C. Fuller, Miss M. M. Cotè, M.D., Mr. W. E. Boggs, Mrs. Boggs, Miss E. A. Bergman.

RESIGNATIONS

Rev. W. H. Beeby, Rev. W. H. Cossum, Rev. N. D. Reid, Rev. Thomas Adams, Rev. A. L. Bain, Rev. C. B. Antisdel, Edward Bailey, M.D., Rev. W. E. Story, Miss O. M. Blunt, Miss H. M. Browne, Miss May C. Fowler, M.D., Miss Elia Campbell.

OBITUARIES

The Union has to report the following deaths, during the past year, of those who have been closely identified with its work in years past :

Mrs. Mary Clarke Murdock. Mrs. Murdock died at Hamilton, N. Y., July 4, 1897. As Treasurer she had been connected with the Woman's Society from 1876 until 1896. Her relationship to the Society, however, dates from 1873, and by her diligent and self-sacrificing service she won a place of love and esteem in the hearts of everyone. Mrs. Murdock resigned her position as Treasurer in 1896. In the autumn she was married to Rev. J. N. Murdock, D.D., Honorary Secretary of the Missionary Union.

Mrs. I. E. Munger. Mrs. Helen Aukenev Munger passed away at Tura, Assam, in August last. Mrs. Munger went to Assam from Iowa, her native state. Though just at the commencement of her missionary career, she was fast winning a place for herself in the hearts of the people. Mr. Munger notwithstanding this sad affliction has continued at his post, and we pray that through this experience he may be brought closer to the lives of those among whom he is laboring. Surely the sacrifice was great.

Mrs. J. M. Carvell died at Nowgong, Assam. As Miss Laura Amy, her connection as a missionary with the Woman's Society of the West dates from July 7, 1890. She married Mr. Carvell in 1895. Through all her labors she showed herself a true missionary of the cross. She loved the people among whom she labored. Her death is felt as a great loss to the work.

Mrs. Helen L. Beecher. Mrs. Beecher, widow of Rev. J. S. Beecher, formerly missionary at Bassein, Burma, died in Wrights, Cal., June 10, 1897. Mr. and Mrs. Beecher were connected with the mission station at Bassein from 1856 to 1866. In 1866, owing to the ill health of Mr. Beecher they started for America, but he died in England. Throughout the remainder of her life Mrs. Beecher was devoted to the cause of the Union, and was always helpful to its interest.

Mrs. F. P. Lynch. The news of the sudden death of the wife of our missionary, Dr. F. P. Lynch, at Mukimvika, was received too late for insertion in the last

Annual Report. Mr. and Mrs. Lynch went to the Congo in 1893. In all their missionary labors they both have shown remarkable devotion to the work. Mrs. Lynch was a woman of rare attainments, abundantly useful, and in her death the mission suffered a great loss. Dr. Lynch has labored on through the year, though all the while under the necessity to return. May God abundantly bless this great sacrifice to him.

The death of Mrs. Hannah E. T. (Wright) Stilson breaks another of the few links remaining which bind us to the earlier history and scenes of our missions in Burma. Mrs. Stilson was born in Nelson, N. H., Sept. 21, 1820, and was baptized in the Baptist Church of Mason at the age of twelve years. Her parents afterwards removed to Western New York, where she became a teacher in the public schools of Rochester, and was appointed a missionary of the American Baptist Missionary Union, sailing from Boston Oct. 18, 1849, for Burma. She reached Moulmein March 18, 1850, and labored with great usefulness and devotion among the Karens in the vicinity of Moulmein until 1852, when she was obliged by the failure of her health to return to America. For a time she remained in Rochester, but on July 15, 1858, she was married to Rev. Lyman Stilson of Nunda, N. Y., who also had previously been a missionary in Burma. They removed to Jefferson, Iowa, in 1871, where they resided until the death of Mr. Stilson in 1886, and where Mrs. Stilson has made her principal home since that time, and from whence she was called to her heavenly abode. Mrs. Stilson was a lady of eminent piety and entire devotion to the interests of Christ's kingdom. It was with great grief that she was obliged to surrender her missionary work for the heathen, and throughout her long life she has maintained a most lively and earnest interest in the foreign missionary work.

BIBLE WORK

Under this head reference should be made to the revision of the Assamese New Testament, which has now reached completion, and the work is going through the press at Calcutta.

In the Southern China mission fresh portions of the colloquial New Testament have been furnished by Mr. William Ashmore. We gladly make reference to the generous assistance that is being rendered by the American Baptist Publication Society towards the printing of this valuable work.

In the Eastern China mission Mr. Goddard is devoting the largest portion of his time to a revision of the scriptures in Mandarin.

Translations of portions of the scripture are being made in other missions, by Mr. Hanson for the Kachins of the Gospel of Luke, and by Mr. Pettigrew for the Nagas in the Manipur district, also by Mr. Clark on the Congo.

BURMA

An event of special importance in the Burman mission the past year has been the termination of the long contest over the property occupied by the English Baptist Church of Rangoon, by the decision of the Recorder in favor of the Union.

For several years prior to the bringing of the suit strained relations seem to have existed between the church and the mission, due wholly to local causes, into which a misunderstanding of the attitude and spirit of the Missionary Union largely entered. Strenuous effort was made by the Foreign Secretary to harmonize all difference, the correspondence extending through an entire year. Nothing less, however, than a complete renunciation of the Union's right and title in a valuable property purchased and created mainly with its money, would satisfy the church. When every other expedient was exhausted the Union was compelled to maintain its ownership. The case was in the Recorder's Court at Rangoon for more than a year, and it is especially noteworthy that the verdict rendered favored every point in the Union's contention. This decision has more than a local significance, not only by forestalling future contests of a like nature, but it strengthens the title of the Society to its foreign properties wherever held under the dominion of English law.

The Society has sustained a loss by the destruction by fire of its mission house at Myingyan. First thoughts upon the receipt of the news by cable suggested an abandonment of the station for the sake of retrenchment. The self-denying persistency of the resident missionaries, Mr. and Mrs. Case, the strategic importance of the location, and the promise offered of future success after twelve years of untiring seed-sowing and effort, has confirmed the conviction that such an abandonment would be contrary to the will of the Master. Instruction has accordingly been given to hold the ground. In this the approval of God seems again to be manifested, for recently, quite unexpectedly an opportunity has been afforded of replacing at a small cost the loss sustained by the fire.

The prevailing sentiment throughout Burma among the missionaries of the Union is one of courage and hope. Without startling incident the work steadily progresses. New victories for Christ are daily won. The mission is, as a whole, advancing steadily in self-support. Native workers better qualified for service in respect to moral and spiritual force and education, are coming forward. The effort to put natives more and more in positions of responsibility hitherto occupied by missionaries, is being pressed. With patient continuance for a while longer in well-doing on the part of the church at home we may expect to see results in Burma that will find significant mention in the chronicles of modern missions.

RANGOON — 1813

Burman.—Rev. E. W. Kelly, Mrs. Kelly (in U. S.), Miss E. F. McAllister, Miss Ruth Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D. (in U. S.), Miss Ella L. Chapman, Miss Julia G. Craft, Miss Emily M. Hanna.

Sgaw Karen.—Rev. A. E. Seagrave, Mrs. Seagrave, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen.—Rev. D. L. Brayton, Mrs. Mary M. Rose.

Telegu and Tamil.—Rev. W. F. Armstrong, Mrs. Armstrong.

Theological Seminary.—Rev. D. A. W. Smith, Mrs. Smith, Rev. F. H. Eveleth, Mrs. Eveleth, Rev. W. F. Thomas, Mrs. Thomas, Mrs. E. L. Stevens.

Baptist College.—Rev. J. N. Cushing, D.D., Mrs. Cushing in America, Prof. L. E. Hicks, Mrs. Hicks, Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe, Rev. W. O. Valentine, Mr. J. H. Randall, Mrs. Randall.

Mission Press.—Frank D. Phinney, Esq., Mrs. Phinney.

English Church.—Rev. W. F. Gray, Mrs. Gray.

No report has been received from Mr. Kelly, who is about exchanging fields with Mr. McGuire of Mandalay.

Rev. A. E. Seagrave writes :

We have been unable to do the usual amount of touring among the churches during the year. A short trip was made, however, during the rains, and so much of the present dry season as is possible is being spent in this important work.

Our most distant churches and villages in the Delta at the southwest have been visited. Here we shall soon have overtaken the "march of progress," as already the pioneers have reached the sea in this direction. These villages will now be strengthened, and the intermediate sections of this rapidly developing portion of the country will be settled. Now one may travel for hours along either the wide rivers or the narrower streams without seeing a sign of human habitation. This country is on the border between the Rangoon and Bassein missions; but besides the many settlers who here meet from both these fields, I saw in a recent trip Karrennis and Bghais from Toungoo, and Christians from the Moulmein, Tharrawaddy and Henzada districts.

Two new churches have been formed here during the year, and others will soon be formed. In one place two rather weak churches have been united, giving promise of one strong church in that locality instead of two weak ones.

We find a tendency among our people to retain their membership with the church with which they first united, though they may have removed to a great distance and are even residing in a village where another church has been formed. We are doing all we can to get such to realize that all are one in Christ, and that they should unite with those nearest them for worship and service.

Thra Thanbyah has continued his efficient work, and has spent most of his time in touring among the churches at all seasons of the year.

A number of very promising young men recently graduated from the seminary, have been settled with churches. The town church has recently called a graduate of the class of 1897, who is taking up the work very promisingly. We naturally regard this as the most important church in the field, and needs the very best man available, as this church should be a pattern to all the rest, and our pupils especially cannot but be influenced by the lives of those whom they meet here. There were men of experience we would have been glad to secure, but did not feel it right to take them from their present churches.

Considerable interest was awakened at the last associational meeting in work beyond our own field, among Karens at Meinlongyi in Siam, just over the Burma border. Thra Paw M'law of the Moulmein field, who had recently returned from the expedition to Siam, was present, and brought the matter before our people. They responded heartily, and 600 rupees were raised for that object. Two men have recently gone to begin the work there. Meanwhile the contributions to the work of the convention have exceeded any to that object during the last ten years, so that we are not in any way detracting from one work to build up another.

The work of the school has continued about as usual. The better facilities of the new

school building are greatly appreciated, and there has been a slight increase in attendance. Mr. Herbert Vinton has largely assumed the work of superintendence in addition to his full work of teaching, relieving me for other duties. Many of our pupils have had considerable English before coming to the school, but their work is very inaccurate, and for the first two or three years after coming to us, their teacher has no easy task. Mrs. J. H. Vinton gave us valuable assistance with some of these for a few months during the rains. Mrs. Shwe Nu, the widow of Thra Shwe Nu, the late trusted and efficient teacher of the Theological Seminary, has rendered great assistance to Mrs. Vinton and Mrs. Seagrave in the care of the sick as well as in the oversight of the boarding department. Miss Magrath continued in charge of the girls, with teaching for half a day until December.

There was quite a spiritual awakening in the school during the year. Thirty-five of our pupils, and some others not pupils, were baptized, and a number of the Christians were much quickened.

The meetings of the Young People's Society are well attended, and the interest of the meetings has been well sustained for more than a year. A goodly number of both boys and girls are making real progress in divine things, and give promise of becoming unusually efficient workers for the Master.

Mr. Herbert Vinton adds:

My time for the past year has been almost entirely in the school work. Besides teaching I have had in great part the superintendence of the school, so as to leave Mr. Seagrave free for his jungle work.

There were 190 pupils presented for the examinations, of whom eighty-one per cent passed.

The Christian Endeavor Society have kept up their meetings regularly throughout the year, and have just appointed two young men to travel and preach during the two months' vacation.

All the usual meetings have been well sustained during the year. The Sunday-school has had a prosperous year. A good number of the scholars took the examination prepared by the India Sunday-school Union, and the larger proportion of them passed. The subject of the last examination was the first fifteen chapters of the book of Acts.

There have since been thirty-five members of the school baptized.

Mrs. Rose writes :

The Karen Woman's Bible School was opened May 17, 1897. We began with seven the first day. In about ten days the number had increased to twenty. Later two more came, so there were twenty-two enrolled. For various reasons, however, one and another left; two developed serious trouble with their eyes; others broke down in other ways. When we closed for a month during October, we closed with fifteen. We began again Nov. 1 with twelve only; but these twelve have been doing good, faithful, earnest work. I am enjoying the work very much indeed, and feel that I cannot praise God enough for this great privilege of doing this work among the people whom I have ever loved from a child. But it is not a work confined to the Pwo Karen women. It is true I asked for an appointment as a Pwo Karen missionary, but with my knowledge of Burmese and Pwo and Sgaw it is impossible for me to confine myself wholly to work in any one of these languages. I love them all (the people), and the difficulty I find is, where to stop, and not what to do. I am sorry it has been published that this school is a Pwo Karen Woman's Bible School. The Pwos are interested in it and have done nobly thus far for its support,

but it has never been my thought to confine it to the Pwos. We have had nearly as many Sgaws in the school thus far as Pwos. We have used both languages in the daily instruction. The Karens have taken hold of the work well. Funds come in unexpectedly from various quarters. A heathen man sent us five rupees. I am thankful for the degree of health God has granted me, so that I have not missed a single day in the daily routine work. I praise God for his goodness and mercy.

Mr. Brayton writes :

At the beginning of last year I had entered upon the work of revising the Old Testament of the Pwo Karen Bible, but soon after that I was quite unexpectedly called upon by the superintendent of the press to print another edition of the Pwo Hymn-book. That is a book next to the Bible which Karens must have. The printing of a new edition (sixth) was completed before the year closed, so I was able to take up again the work of revision, as I have time and strength. But the preparation for, and conducting two public services in Karen on Sunday, together with miscellaneous items of work, do not as a rule leave me very much strength for revision work at this age of life. What I have is given to it with much pleasure. I cannot, of course, give that continuous, close and severe attention which I was able to in younger days. No, but I have great reason for praise and thanksgiving to the loving Father that I have even a little strength yet left to use in his service, and it will be continued just as long as he sees best. I certainly can ask for nothing more in this world.

The Theological Seminary

Rev. D. A. W. Smith, D.D., President, reports :

The fifty-third year of the Karen Theological Seminary is noteworthy as being the year of the largest graduating class and of the largest contribution from the churches. The graduating class consisted of forty, of whom two took a partial course, one (a pastor) of two years and the other of three years. Eight have felt drawn to foreign service, and of these six have already received appointment to labor among the outlying races of Burma.

A second class has been formed for the study of New Testament Greek. This new class has, it is true, but two pupils, and the class of the preceding year was composed of two students only and the junior native teacher; a small beginning it is true, but enough for a beginning.

For the introduction of the high Anglo-vernacular course, provision has been made so far as it lies with the Executive Committee, by the return to the seminary of Rev. W. F. Thomas, and now we wait for such as God may call to the work of the ministry from among the graduates of the Rangoon Baptist College. According to present indications we shall not have long to wait.

The vacation months have given full scope to the students for evangelistic work under the immediate supervision of their own missionaries; i. e., one-third of each year, or one year and four months of their four-years' course are spent in work among the heathen, or among the churches.

The Karen pulpit of the Rangoon Baptist College has been supplied through the year by the native teachers of the seminary preaching in rotation, and for a couple of months of Sundays the church at Hlawgah, the next station on the Prome Railway, was supplied by students of the senior class, the church paying their railway fares, and a little additional to help them in their studies.

About a month before the close of the year the school was favored by a visit from His Honor, the Lieutenant-Governor of Burma. In connection with his visit an address was prepared which was designed to set forth briefly the history and character of the Karen Seminary.

The Karen Theological Seminary is the oldest school with a continuous history connected with the Baptist mission in Burma. Three years ago the seminary celebrated its Jubilee, a fact commemorated by the stained windows on either side of the platform, the gift at the time of a friend of the institution.

The school grew out of the demand for a trained ministry for the Karen churches. In less than twenty years after the first convert in 1828, there were upwards of five thousand converts scattered in small clusters over Tenasserim and Pegu. The Mission Board invited one of the ablest of the home pastors, the late Dr. Binney, to come to Burma to begin the seminary. At that time everything had to be done *de novo*. Even the Bible had not yet been translated into the Karen language. Dr. Binney, with the exception of intervals of temporary sojourn in America, remained the principal until 1876, when the present incumbent was invited by the Board to assume charge.

The object being to raise up educated ministry, the Bible has ever been the chief text-book, and has been studied in course from Genesis to Revelation, two years being given to the Old Testament and two to the New. ^a

But besides the Bible and other theological works, a few secular subjects are studied for the mental discipline thereby afforded. Thus physiology and anatomy, on which we have an admirable text-book in the Karen language, might also be called for the Karens a treatise in Christian polemics, showing as it does that the body is filled with nerves and muscles and veins and arteries, instead of being occupied with demons that feed upon human life. There is a compendious treatise on moral science, which takes the student over the whole field of Christian ethics. Then there is an elementary treatise on logic, with which the young men struggle as boys in the high school struggle with Euclid.

The course of study covers a period of four years. At the beginning of its history the seminary was little more than a primary school, arithmetic and geography being the companion studies of the Bible and theology. Later these secular studies were eliminated from the course, and although still very elementary as compared with similar institutions in Christian countries, its grade is being slowly but surely advanced. Already New Testament Greek has become an elective for those who are competent from previous training to pursue that study, and an Anglo-vernacular department for young men who have passed the First Arts standard, is contemplated in the near future.

An interesting feature in connection with this school is the method of its support. Home funds are guaranteed for the salaries of the missionary teachers; for the rest the churches have engaged to take up an annual collection of two annas for each disciple throughout the land. As there are upwards of thirty thousand Karen disciples at the present time, this collection if faithfully made would amount to an income for the seminary of nearly 4,000 rupees. As a matter of fact, there has always been some falling off, but each year is marked by improvement, the contributions this last year amounting to 3,200 rupees and upwards. For each year's deficit the Mission Board holds itself ready to supply funds. This deficit is often relieved by special donations both from natives and from European friends of the work.

At the time of the Jubilee a movement was set on foot to establish a scholarship fund, the interest of which from year to year should be devoted to the aid of students not otherwise provided for. This fund is called the Binney Memorial Fund, in honor of the founder

of the institution. Few besides natives have thus far contributed to this fund, and yet in less than three years it now amounts to a little over 500 rupees. It is proposed to keep this fund before the people until it reaches 10,000 rupees, and then an effort will be made to procure an endowment for the institution.

Somewhat less than ten years ago a similar institution for the training of a Burmese ministry was established in Rangoon, which has since then been removed to Insein, and the two institutions are as closely affiliated as difference of languages will admit. In the two institutions at the present time there are about 180 students, 40 in the Burmese and 140 in the Karen department.

These young men are preparing to become pastors of the native churches, and to engage in evangelistic work among all the races of Burma. The weapons of their warfare are not carnal, yet in such an emergency as occurred just after the annexation, their loyal and efficient support of government may ever be relied upon. They are taught that patriotism is a Christian duty.

Next month a class of eleven will graduate from the Burman department and forty from the Karen. They go out not to be burdens upon mission funds, but to be supported by their own people; if pastors, by their own churches; if evangelists, with a few exceptions, by funds raised through local missionary societies.

The students in attendance throughout the year have been 140, distributed among the four classes as follows: Seniors, 40; second-class, 37; third class, 33; fourth class, 30. The falling off in the size of the successive classes is explained by the raising of the standard. The average number in attendance on the seminary will doubtless fall from 140 of the present and a few preceding years, to 120, or even less. Quantity is not so much a desideratum as quality. Meanwhile the contributions of the native churches are steadily increasing. In the year 1893-4 they amounted to 1,842 rupees (omitting the annas and pies); in 1894-5 to 2,686 rupees; in 1895-6 to 2,727 rupees, and in 1896-7, the year under review, to 3,270 rupees, distributed as follows:

Bassein Sgaw	1,000	Moulmein	179
Bassein Pgho	183	Tharrawaddy	151
Zimmai	24	Maubin	171
Rangoon	602	Tavoy	43
Toungoo Paku	206	Henzada	401
Toungoo Bghai	90	Shwegyin	218

In the absence of Dr. Smith in America, Rev. W. F. Thomas is acting president of the seminary and in charge of the Karen department. He writes :

Writing an annual report within three months of one's arrival in the country is almost as difficult as giving an account of one's prospective work before leaving America. In the line of "first impressions," however, we are glad to report that we reached Burma in season for the dry term of the seminary, which could never have needed a third missionary more; for, in addition to the fact that Dr. Smith was preparing to start on his well-earned furlough in his native land, and needed immediate assistance on that account, we were glad to be able to relieve Brother Eveleth of the Burman department as well, of one of his classes, in view of his poor health. We are also glad to add our endorsement of what Dr. Smith has already written of the nucleus of an English department, in the shape of the course in New Testament Greek, of which we have taken charge. Commendable progress had already been made by the two classes which have been studying the New

Testament in the original for the last year or two, and it will be our aim personally to assist them still farther to a complete mastery of the subject.

Rev. F. H. Eveleth reports for the Burman department of the seminary of which he is the head :

The work done by our eleven young men who completed their course last year is already showing cheering results. One of them has seen above thirty and another not less than ten conversions following his efforts to win souls. So far as I am informed, all the members of their class are engaged in mission work.

During the short vacation in October one man from the senior class and one from the middle class, neither of them Burmans, engaged in work among the Burmans, giving great satisfaction.

The Saturday evangelistic work has received more attention than was given to it last year. The students have been arranged in courses, and three men from each class have been sent out weekly.

Mrs. Eveleth has taken charge of the Thursday afternoon meetings during the dry season, and has gone out with the school into the villages round about Insein. On these occasions we are able to discover the weaknesses of individual students in their efforts to address heathen audiences, and so to help them as we could not otherwise.

A greater effort than formerly has been made to secure the greatest advantage from the class examinations. In homiletics the written examinations showed very careful study. Several of the students got very nearly one hundred per cent, and one from the middle class gained a perfect. All the students are required to be present at each oral examination, and the seniors take part in the examination of the classes below them, adding much to the mutual interest, and receiving a reflex benefit.

On the 26th of January eleven young men were graduated from this department. Several of them are already engaged for immediate work, and most of the others have a field of labor in view. The whole number of students who have studied with us this year is forty-one, several of whom were partial-course men.

If graduates from the Burman department were not so much in demand for immediate service, I should ask permission at once to increase the course of study to four years. For men with the meager preparation with which many of our students enter the seminary, three years are not sufficient for a careful study of those subjects in which they ought to make themselves proficient,

All available time has been given to translation and revision of previous translations of Dr. Hovey's theology.

Rangoon Baptist College

Prof. L. E. Hicks, Ph.D., who in the absence of Dr. Cushing has been acting president of the college during the past year, reports :

The year ending Dec. 31, 1897, has been one of continued prosperity in the temporal affairs of the college, and of great spiritual blessings. The attendance has risen to 472, and lack of room alone prevented still further increase. All dormitories, lecture-rooms, the chapel and the dining-hall were full. The increase made it necessary to divide the fifth and sixth standards into two sections each for the first time; and the fourth standard was again divided as it was last year.

Staff of Instruction.—The Rev. J. N. Cushing, D.D., sailed for America in March, and the executive duties, together with the instruction of the college classes in English, devolved upon the writer. In order to obtain the time necessary for these new duties, I

employed Mr. R. T. Tocher, who was my assistant two years ago, as an assistant in the laboratory. Professors Roach, Tilbe and Valentine have remained with us during the year, and have done hard and faithful work. Every added year of experience enables a teacher to do better work. It is hoped that the element of permanence secured by long terms of service may be a conspicuous feature of the faculty as now organized. Many changes have occurred in the staff of native teachers, but the new appointees are doing well. All of the native teachers are active Christians, and their influence among the pupils is most salutary.

College Department.—In the senior year of the First Arts course there are five pupils and in the junior year six pupils. I have taught the English and logic, Professor Roach the mathematics, Professor Tilbe the Pali, and Mr. Tocher the chemistry and physics.

Collegiate High School.—This department comprises the eighth and ninth standards, whose pupils are preparing for the entrance examination of the Calcutta University. The number of pupils is 61. Professor Tilbe has taught the English, Professor Roach and Mr. Henty the mathematics, Mrs. Hicks the history and drawing, Mrs. Roach the Latin, and the rest of the work has been done by native teachers.

Middle and Primary Departments.—The middle school includes the fifth, sixth and seventh standards, with 159 pupils, and the primary includes the first four standards, with 215 pupils. In these schools the instruction is given almost wholly by native teachers.

Normal School.—The number of pupils is 77. These are enrolled also in the regular college classes, the normal instruction requiring only one hour of extra work daily. Under the efficient supervision of Mr. Valentine this department has achieved valuable results. It furnishes trained teachers in our own faculty and in the mission schools throughout the province. Its value is just beginning to be realized, and bids fair to become much greater in the future.

Kindergarten.—The number of pupils is 37. Two native mistresses are employed under the supervision of Mrs. Tilbe.

Drawing, Map-drawing, Music and Military Drill.—Mrs. Hicks continues in charge of the drawing and map-drawing, and Professor and Mrs. Roach conduct the music. All pupils except those in the normal classes are organized into squads and companies for military drill twice each week during the dry season.

Religious Instruction.—Systematic Bible study is carried on during the first hour of each day, immediately after the chapel service, which is also a means of religious instruction. Services in English, Burmese and Karen are held in the morning and evening every Sunday. Friday evening is devoted to a general prayer-meeting, in which each one speaks or prays in his own language—a veritable “speaking with tongues.” An English sermon with Burmese interpretation is preached in the chapel every Sunday, the missionaries in the faculty taking this service in turn. A flourishing Sunday-school is maintained. Endeavor societies and temperance societies for English, Burmese and Karens are organized, and maintain their services at stated times. The college church has 77 members. Statistics for the year: Baptized, 21; received by letter, 1; restored, 1; dismissed, 1; died, 1.

Professor E. B. Roach writes :

I have given instruction four hours each day, giving one hour to the Senior University Entrance class, one hour to the Junior F. A. class, and two to the Senior F. A. class. My work with the University Entrance class has been in algebra and geometry, with the Junior F. A. class in conics, geometry and Grecian history, and with the Senior F. A. class in algebra, trigonometry, geometry, conics, and Roman history.

As last year, I have taken a share in the Sunday morning preaching service, and Mrs. Roach and myself have given considerable time to the choir. We find our young men quite enthusiastic in anything that pertains to music, and it has given us much pleasure to work with them in this line. We have all been rejoiced at the religious interest which has resulted in a large number of baptisms.

I cannot say that I am extremely well satisfied with the results of my work in the class-room. Very few of the natives have any special talent for mathematics, and the educational system of the country is not calculated to do very much toward developing such talent as may exist. The teacher must spend a great amount of time in going over and over the fundamentals of each new subject, and while explanations generally appear to be readily grasped, and principles clearly worked out seem to be comprehended at the time, the average student seems to have difficulty in acquiring such a mastery of the subject in hand as will enable him to make practical use of it in the solution of problems growing out of the subject.

But while the class-room work must always be more or less of a grind, and while the immediate results in the way of attainments in scholarship are not as great as might be desired, it is a source of pleasure to feel that one's work is appreciated by the students, and above all to feel that among these young men are those who are going to be of great power and influence for good in the years to come. In every department of our mission work there is a demand for educated young men of strong character. Many of these will come, if at all, from the college. And not only in our own work, but everywhere there is need of such men. It is not only the preacher and teacher who are needed, but the layman as well. And while intellectual culture is always kept in view in the work of the class-room, growth in Christian character is sought for, not in class-room only, but in all our intercourse with our pupils; and while we are sometimes disappointed in particular young men, many are doing splendid work. In this way the college has already become a power for good in the land, and each year should add materially to its power.

If at times one grows weary of the monotony of class-room work there is always the thought of the possibilities in connection with each student with whom one comes into daily contact, and the hope that the forces set in operation here may continue, with ever-increasing power, to work for good through all the years to come.

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Professor W. O. Valentine writes:

The normal work has gone on much as usual this year. The results of the examinations last March were most satisfactory. In each of my own three classes, Anglo-vernacular secondary, first year, second year, and third year, we passed one hundred per cent. In the Primary Anglo-vernacular second and third year classes all of the candidates passed, while nineteen out of twenty-three in the first-year class were successful, while in the vernacular thirteen out of seventeen passed.

The work this year has been exceedingly pleasant. My new first-year class has been particularly bright and responsive. Such a class is very desirable in the normal course, as it seems best that they should confine their studies as far as possible to the recitation hour.

On Friday afternoons we have had general meetings, which all of the classes of the Anglo-vernacular department have attended. These sessions have advanced in interest, and I consider them of much value in drawing the different classes together and in establishing a bond of fellowship which helps to create an interest in teaching as a profession. I trust that the time will come when our teachers will meet regularly for similar work. Our time is given to criticisms, discussions, debates, and papers on educational topics.

Professor H. H. Tilbe writes:

The work outlined in my last report was continued till the end of the college year, in March.

In the examinations my Seventh Standard boys in Latin both passed, all of the Junior Entrance boys, except one, and fifty per cent of the Senior Entrance boys presented, passed in my English work. This is a large per cent, as the college has been getting in passes in this work, but is not entirely satisfactory to me.

I am now teaching the English work which I had last year in the Junior and Senior Entrance classes. I have taught the Senior and Junior First Arts classes in Páli also. In this Páli work, in addition to the very great task of teaching a new language, in preparation for which I had only one year, and that fairly full of other work, I have come in just as the university has changed the selections set in both prose and poetry.

I have kept up my work as teacher of a class in the Sunday-school in connection with the college church, and have taken my regular turn in the Sunday morning preaching services. I have greatly enjoyed this work, and have felt that it is a blessed opportunity for direct Christian effort in connection with the routine of class-room work.

In connection with special religious interest that was active in the college in July, I held evangelistic meetings for a week in my own house, and preached every night but one.

My own health with the exception of ten days has been excellent, and I feel in better physical condition than when I got back, a year ago last May.

MOULMEIN — 1824

Burman.— Rev. E. O. Stevens and Mrs. Stevens (in America), Mrs. Laura Crawley (in America), Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss S. B. Barrows (in America), Rev. Ernest Grigg, Mrs. Grigg.

Karen.— Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Miss C. E. Putnam.

English Church.— Rev. F. D. Crawley, Mrs. Crawley.

Eurasian Home.— Miss Alice L. Ford, Miss Lisbeth Hughes, Miss Sarah R. Slater (in America).

Rev. E. O. Stevens reports:

In my last annual report I failed to mention the publication of the English and Peguan Vocabulary in an edition of one thousand copies. It has already proved useful to such as are paying attention to the Peguan language and literature, not only in Lower Burma, but also in Siam. I have just brought out the first edition (five hundred) of the Peguan Hymnal. The appearance of this has been looked forward to with great interest by the Talaing disciples, as hitherto in public worship they have been obliged to use either Burmese hymn-books, or imperfect translations laboriously copied by hand. It is earnestly hoped that by means of this little book the praise services of the Talaing Christian congregations may be much improved, and their attainments in the divine life may be perceptibly advanced.

The large ingathering of 1896 was not repeated this year. "Old wives' fables" were industriously circulated at Kamawet to the effect that, with the leading man among the recent converts, pecuniary considerations had weighed to incline him to Christianity, and that on his deathbed he had expressed regret at his having been led to abandon the religion of his fathers. These false reports appear to have tended to check the revival so

auspiciously begun. The total of baptisms this year in town and districts was only seventeen.

The mission has suffered a number of losses. Feb. 23 Miss S. B. Barrows started for the United States by the Pacific route. Now that she is gone, I fear that no aggressive work will be attempted on behalf of the Shans and Taungthus of Thatôn, until the coming of a resident missionary. It was a great disappointment that Mrs. Laura Crawley and Miss Hopkins could not have remained longer with us. In July they set out on their return to America. Early in October Rev. W. A. Sharp made over to me the superintendence of the boys' school. What is our loss is the gain of the Toungoo Burmese department.

The good providence of God has permitted me to carry out the long-cherished purpose of visiting the Talaings of Siam, where they are known by their proper designation as Môn. Friday, March 5, as soon as possible after the meeting of the association, I started from Rangoon for Bangkok via Singapore in company with my helpers, Ko Htaw-thûn, Maung Shwey-gyah and Maung Dī. The last named took his family with him in response to a call from Rev. Hans Adamsen, M.D., that he might become mission school-master at Paklat, a few miles to the south of Bangkok.

We were most hospitably entertained by Dr. Adamsen. The three men I took with me did excellent service, as we went about from village to village in Dr. Adamsen's steam-launch. With one exception the gospel message was listened to with attention, and in some places we had an enthusiastic reception. We succeeded in selling five hundred Peguan tracts, and at Dr. Adamsen's request I administered the rite of baptism to six persons, of whom two were Siamese and four were Môn. On Easter Sunday, April 18, we organized a church of twenty-five or thirty members at Sam-hpaw-lerm, a Môn village on the left bank of the Menam River, a few miles to the south of Ayuthia, the ancient capital. On Thursday, May 13, Ko-Htaw-thûn, Maung Shwey-gyah and I reached Rangoon on our return, without having been at any charges to the American Baptist Missionary Union for our traveling expenses.

The Morton Lane Girls' School continues to flourish under the management of Misses Sheldon and Dyer. It is a constant delight to contemplate the efficiency and faithfulness of the teaching staff of the two boarding-schools in the Talaing-Burmese department. The boys' school has become nearly self-supporting under the hand of Mr. Ah Syoo, the head master. Nearly all the accessions to the Moulmein Church come from these two schools.

About a dozen lepers of five or six different tribes or races have been wont to assemble at the gate of the Burmese Chapel, "to ask an alms." Miss E. E. Mitchell, M.D., and Misses Haswell and Carr have recently followed up the religious instruction I have been in the habit of giving at the gate. Seeking out these lepers in the huts they occupy at the Buddhist place of burning or burying the dead, they have met with some signs of encouragement.

I cannot close without referring to the debt we owe to the American Baptist Missionary Union for providing the community with English preaching of a high order. Rev. F. DeM. Crawley's pulpit administrations in the English Chapel have been promotive of that blessed harmony which prevails throughout the mission.

TAVOY — 1828

Burman.—Rev. H. W. Hale, Mrs. Hale.

Karen.—Rev. H. Morrow and Mrs. Morrow (in America), Rev. D. C. Gilmore, Mrs. Gilmore.

Mr. Hale writes :

Two of our pupils have been baptized, one from a heathen family, the other having a nominal Christian father.

While the church was without a preacher it kept up its contributions. As a result the preacher's salary for the time he has been here, eight and two-fifths months, has been paid by the collections, and a balance is left for the coming year. Taking out the contributions of the association which was held here in 1896, the contributions for 1897 were within fifty-one rupees of what they were in 1896. The death of Ma Hnin Aye and the diminished contributions of the ex-preacher have lessened the amount twice that sum, so that the contributions of the church as a whole have slightly gained. I think there is a growing disposition to give more on the part of some and also a desire to live nearer to Christ. May the Lord bring church and missionaries more and more to depend on his guidance. Doubtless there would have been an actual increase had we had a preacher the whole year.

The influence of the preacher Mg. Po Keh has been blessed, I think, to the church. I find he has grown spiritually since we knew him in Shwegyin. He preaches good scriptural sermons, and to him I attribute, under God, much of the better state of feeling at present existing.

My touring the past year was wholly confined to the Tavoy district. It was so late in the season before I was ready to go to Mergui that I yielded to Mr. Morrow's advice and postponed going till the rains. I was out touring fifty-nine days. We found encouragement and one man asked for baptism, but was advised to wait until he had a better understanding of the religion of Christ. Several others in the district profess to worship the eternal God, but fear of wives or other people prevent their confessing him. I feel hopeful, too, for several people in town. Pray for us, that our hopes may be realized in the converting grace of the Holy Spirit and in his building up the church.

The school attendance and fees fell off slightly the past year.

Mr. Gilmore writes :

As I have been here only since the 25th of October, I cannot pretend to report for the entire year of 1897. My work since arriving has been largely one of getting acquainted with the station and field.

Early in November our annual inspection and examination occurred. We passed 76.23 per cent of our pupils. Mr. Goss, the inspector, accorded the staff of native teachers well-deserved praise for the manner in which they had carried on the school in the interim between Mr. Morrow's departure and my arrival. Our grant in aid from government will be less than the past year's by over 300 rupees. I have made two trips to the jungle, but I fear an expression of opinion on what I saw would be premature.

The last month of 1897 was marked by revival blessings in our town school. No "evangelistic methods" have been used in the meeting, save that on one occasion when I threw the meeting open I said that we should be glad to hear also from any who desired to become Christians and would like an interest in our prayers. We have had most interesting meetings, the unconverted manifesting great freedom in expressing their desire to become Christians. The first Sunday of 1898 I was permitted to baptize thirteen of our pupils, and there are nine more who have requested the ordinance. Several of the native teachers and Christian pupils have been most useful in connection with the revival of which I speak.

BASSEIN — 1830

Burman.— Rev. E. Tribolet and Mrs. Tribolet (in America), Rev. B. P. Cross, Mrs. Cross (in America).

Sgaw Karen.— Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson.

Pwo Karen.— Rev. L. W. Cronkhite, Mrs. Cronkhite, Miss Louise E. Tschirch.

Rev. B. P. Cross reports :

The beginning of the year admonishes me that I must tell you about the condition of things here, so far as I am able to judge of them.

I have visited various places in the jungle. The native preachers have done a good deal of preaching from place to place, and there are several inquirers in various places in the district. We have three evangelists who receive their support from the mission: Saya Souhla at Ngathaingyaung, Saya Tike at Kyaunygon, and Saya Hmone at Wake.

As will be seen in the statistical report there have been six baptisms, all from among the heathen, during the year, and the number of members has been increased by nine, there having been no exclusions and only one death.

When I arrived here last February I found the two mission schools apparently in a very flourishing condition, and the one in Bassein town has continued to prosper. The government annual examination came last month, and we sent up 132, of which all but about half a dozen passed. The two upper classes, the fifth and sixth standards, passed all but one.

Mr. Nichols reports Sgaw Karen work, Bassein, 1898.

Like most of the departments of our mission work in Burma, which have now been carried on for upwards of eighty years, the report of what is now being done from year to year is necessarily more or less that of routine, consequent upon so largely fixed organization.

For the supervision of 106 churches and 10,109 communicants, for the prosecution of work among upwards of 40 heathen villages, some Sgaw Karen, some partly so, and some even wholly Pwo Karen, where our people have been providently led to work, the only European workers now employed are Miss Watson, who aids in the care of the girls in the town school, Mrs. Nichols and myself. As during most of the previous nineteen years of my service here, the only tax upon the resources of the home treasury for the carrying on of all departments of this work has been our own salaries and a small appropriation for traveling expenses and slight repairs on mission property, last year amounting to but seven hundred rupees.

The financial burdens of the year have been much easier than for several years previous, because of the excellent crop of rice. We began the year with a heavy debt on the Home Mission Society account, and also with considerable debts on the school and press accounts. These have all been cancelled during the year, and we closed with a small balance in hand in some of them. Besides, our large school building has been reroofed, repainted, and new American combination desks have been supplied for some of the recitation rooms not before thus equipped. The people are much encouraged, and have voted to add enough to the endowment of the school to pay for extensive enlargements to their saw-mill property, in which some of the previously raised funds are invested. The income of their endowment to the extent of several thousands of rupees, coming in yearly to aid in carrying on their school, which they still maintain absolutely free for both

board and tuition, is a new idea to them, and gives them confidence in a plan which though so common to us was wholly a new experience for them. They fully see that no one has been impoverished by the small contribution per individual, as arranged by Mr. Carpenter at first, but that the benefit is perennial.

The school for the first time in many years, if not absolutely the first in its history, has no European teaching, all those now being engaged in that work being Karens. One of these had a full course of university education in America, one as far as the junior year in Colgate University, and one to the F. A. class in Calcutta University. Notwithstanding this fact, I find that in the first eight standards of the school we passed an average of ten per cent higher than the government college in Rangoon, which was recently referred to by the Lieutenant-Governor as being the "model school in the province." If the school can do as well in the Calcutta University Entrance class, it will be very gratifying, as showing what the people can do of themselves, with only such general superintendence as I can get the time to give them. This of course means that they have also borne the burden of extra expense involved in supplying the places of the American lady teachers who have previously aided in the work of teaching in the school, and whose salaries were paid from America. If now we can succeed in doing this satisfactorily up to the University Entrance limit, it will be an encouragement to the whole people as to their capability for educational achievement. The Calcutta University requires that all schools professing to teach up to that standard shall pass a certain percentage, or not be recognized as high schools, and accordingly not entitled to send up pupils to the university examinations. This school being the first and the only Karen High School at present existing, we are naturally very anxious to succeed in the experiment.

The work has been steadily carried on among the heathen, and there have been several baptisms during the year, though the actual number baptized does not by any means represent the good which has been done in this line. Those already baptized are being trained in Christian living, and the hundreds of children who are growing up under the guidance of our evangelist teachers are laying foundations of future harvests.

As soon as a few Christians come out in a heathen village, the difficult question of self-dependence begins. The few Christians can very rarely support a pastor entirely, though the villages always feed the teacher who comes to work among them; and if the Home Mission Society attempts to carry them too long, the result is sure to be a weak and helpless church. Hence were it not that in most cases a worker is found who is willing to settle down among them and partially support himself and his family, including all their needs, by cultivation, and thus supplement what they are able to do for him, they would either be without pastoral care or we should be rearing churches which would insist on being carried indefinitely. Thus among our older churches two that I have in mind were a generation ago the recipients of a small annual grant from America to aid them in supporting their pastors, who were engaged for a part of their time in evangelistic work outside of their own villages. Although this aid from abroad ceased more than twenty years ago, yet to this day these two churches are not only the farthest behind in the support of their own pastors, but are also the slowest in general giving for the cause at large. Hence we often have to appear hard-hearted in insistence that the new church should begin to walk early.

Education among our people is constantly becoming more general, and thus their capacities for good or for evil are accordingly enlarged. This education being more and more largely in the learning and customs of the West, brings them into closer and closer contact with the vices as well as the virtues of Western "civilization." Satan takes good

care as ever that the former shall appear as attractive as possible, and that this attractiveness shall be reinforced by the example of so many of the Europeans who come here for gain, or to rule. Meanwhile as the number of Christians increases and one can be a professing Christian with lessening hardship, it needs all the more vigilance on the part of the leaders of the people, that a sturdy and sincere type of character shall be maintained among our church membership. Against this we have still a predominantly heathen environment, increasing material prosperity, and the inevitable evil influence of commerce among a people as yet comparatively new to Christianity. Nothing but the grace of God, which sought them out when down-trodden and unknown, can keep them and use them to farther the advancement of his kingdom, into which they have been called.

Rev. L. W. Cronkhite reports:

I am inclined to think the year closing with early March, 1898, a transitional one. For three or four years past there has been a determined attempt to break up both our school and our Association. Some have wrought harm through misunderstandings, a very few malignantly. Our churches at Kyun-chaung, Maung-tha and Eng-ma have been each divided into two parties. Tee-take and Thayagon have been estranged from each other, and the former from the Association. Many of our noble Karen pastors and others have carried these cases on their hearts, and I myself have continually aimed to constrain by love. All these are Christ's, and an under-shepherd is for just such emergencies. Moses has been a teacher of God's stewards for ages past. It is now a joy to say that of the ninety-one who went out from the Engma church two years ago, thirty have just returned, including Deacon Naung-Tine, a veritable man of God. Eighteen have also recently united with the same church by baptism. Thayagon and Ti-take have just reconciled their differences, to our great joy. The troubles in Kyun-chaung have at least not been accentuated the past year, and time counts for much in such matters. My heart is sad for Maungtha. Four-fifths of the membership of this our strongest church have separated themselves from the Association. The great mass of them are simply misled. They are good people, and know the love of Christ, though they have lost in spiritual power. They are building the best Pwo jungle chapel in existence, to cost about 6,000 rupees, all their own. There are cheering signs in Maungtha, but it is useless to prophesy.

As to the evangelistic work among the heathen: We have had a larger force at work than ever before, though it has been unusually tried by sickness. A very large amount of good work has been done over a very wide field, and there are signs of new churches in the near future. We have been permitted to welcome several such the past decade, about one-third of those in the Association being new. The Karen contributions to this work have been larger than ever before, with the exception perhaps of one year of extraordinary effort long ago. This year's result has been attained simply in the ordinary course, and we have come within eleven rupees of the 800 rupees which we undertook to raise. The balance will doubtless be more than made up. The contributions to the Theological Seminary in Insein from our field have also been much larger than ever before, and an informal beginning was made towards helping the new Bible school for Karen women, besides a special collection for the Indian famine. We aim for 900 rupees for the evangelistic work the coming year; i. e., from the Karen churches. You know we do nothing towards the support of pastors, building of chapels, nor in Christian villages for the support of schools. Practically nothing is done for schools among the heathen, save as an evangelist sometimes finds a school of a few months the best means of reaching the people.

There are about twenty jungle schools, which the past year have done fair work. Hpo Theng's school has done exceptionally well, presenting for careful examination forty-five out of its fifty-five pupils, and passing all presented. Their new chapel schoolhouse is the gift of one man, Aung Bah, a recent convert, he giving 1,500 rupees. Heathen donors have added an eighteen-inch bell from Cincinnati, a large clock, tables, chairs and lamps. The religious life of this school has been very warm. The town school here in Bassein has recovered a little from the reduction in its numbers, induced by the schisms above and the hard times. We have been steadily improving our teaching methods, which have been highly appreciated by the Government Inspector, who in addition to strong verbal expressions of satisfaction, wrote: "The endeavor here is to really educate the pupils. I am sure that pupils from this school leave with a desire for knowledge, and with thinking powers cultivated." To appreciate this, it must be remembered that these two results of education are absolutely unknown in the government schools of Burma, though *passes* there are more numerous than with us. Still we passed this year some eighty-five per cent of our pupils, which is more than our usual average. There were nine baptisms among the pupils. For the first time the Christian Endeavor and temperance societies were taken wholly off my shoulders and carried by the Karens themselves. The Relief Committee took the city hospital into its sympathies, making many visits to the patients, most of them heathen. The public bazar was also visited in quest of Karen heathen from the district. Death took two dear pupils from us in August, cholera closing the school for a time. More Karen money has entered into the support of the school's *current* expenditure than in any previous year.

The time having come when the further expansion of our school instruction along the lines indicated above could not be looked for without the acquisition of further teaching plant, I began late in 1897 a hearty and systematic effort to secure funds for the same. Its success seems now fully assured. The response from our old pupils to my call for five rupees each, has been very gratifying, and I have had many warm-hearted letters from them. To his five rupees our good Pa-yit, now a village school-teacher and very poor, added a pledge of 50 rupees for a pulpit chair and communion table for our school-chapel here in Bassein. This was voluntary, and involves much sacrifice. Another pupil, better-to-do, after doubling the five rupees both for himself and wife, added a pledge of 60 rupees for lamps. And, wonderful to tell, on Christmas eve as I was visiting pastor Tha Aye in his jungle home, he handed me 1,000 rupees in cash for the purchase of American seats for our Bassein church. They are now on their way out. His old mother-in-law added 70 rupees for a pulpit. Tha Aye is one of the very few Karens with a faculty for accumulating money, and his gift is by much the largest single donation I have ever received on the field. Meantime gifts for the new apparatus have been coming in from the Karen churches, and one has already been reported from America. Many of the goods have been ordered, comprising appliances for the teaching of elementary science, history, geography, drawing, object-lessons, etc. The physiology and hygiene outfit will be especially complete. A Karen sister who had given 200 rupees for chapel seats, and promised another hundred, has now devoted her gift to the providing of large and substantial teak and glass cases for the preservation of the new goods.

Our summer Bible school of one month, in September, for preachers and others from the jungle, had an attendance of about twenty-five. This was its third year, and the attendance was nearly double that of the years preceding. In addition to the study of the last year of our Lord's ministry, time was devoted to sermonizing, astronomy, pneumatics (both with apparatus), English history (the lectures in which were given by our

Karen teachers) and a survey of the world's progress. Bro. B. P. Cross assisted us with two very helpful lectures on sermonizing, and one on botany. With the new apparatus my aim is to teach first our town school-teachers, a noble body of men, and then through them both the town school pupils and the adults of the September Bible class. I have some vague visions of a mimic "university extension" movement for my field some day.

For the first time in my life it is in my heart to extend my report over a good many pages, and to discuss principles as well as to report facts. But while this is in itself appropriate, I have already exceeded my limits. I can only close with renewed thanksgiving that a dispensation of the gospel for one part of Burma has been committed to me.

HENZADA — 1853

Burman.—Rev. J. E. Cummings, Mrs. Cummings.

Karen.—Rev. W. I. Price, Mrs. Price, Miss M. M. Larsh.

Mr. Cummings writes:

Eighteen ninety-seven was a year of many changes, necessitated by changed conditions. Mrs. Crawley, Miss Hopkins and Mr. Reid returned to America. The situation was out of hand, self-support had weakened, appropriations were cut down, and I have had the constant struggle of trying to maintain a growing work with inadequate means.

This has required the cutting off from mission support of all native workers but the best, the replacing of weak by stronger men, the endeavor to save to the work those reduced and displaced, to keep the peace and to stimulate lay effort and self-support. Such work affords little material for an annual report, but every missionary knows that it is most exacting.

Add to this the necessity of having to refuse admission to school to the children of Christian parents too poor to support them; of having to decline to start new schools in jungle villages calling for them; of having to tell a suitable candidate for the ministry that he must wait for his seminary training; of having to let favorable opportunities for advanced work go by for lack of means to improve them, and it will be plainly seen that a policy of "Retrenchment" and "Readjustment" entails disappointment upon the missionary.

Still the Lord has not despised our crippled resources. Twenty-eight persons have been baptized during the year, several of whom have been brought in by personal work of humble disciples. Two new chapels have been erected in outstations; four new Sunday-schools have been established and are pursuing the international lessons in Burmese; one jungle school at Danugyi has become self-supporting; some lost sheep have been restored, and there has been an awakening of individual responsibility among the Christians. I was especially touched by a voluntary offering from them of 46-4-0 rupees for the famine sufferers in India. This was forwarded to some of their needy Telugu brethren across the Bay of Bengal.

Our town school, while it has not grown in numbers, has greatly improved in attendance and scholarship. Fees have been carefully collected. Two pupils have been baptized.

In the field at large I find ready listeners. Seed long sown seems to be springing up. We need more money to send out evangelists among the heathen and to start jungle schools where we already have converts. Here are two hundred thousand heathen in this field, the most densely populated district of Burma outside Rangoon Town and Mandalay.

The projection of a new railway, the survey of which has already begun, connecting us with Bassein and Rangoon, enhances the value of Henzada as a strategic centre. It is to be devoutly hoped and prayed for that the coming year may bring us the means to enlarge the work commensurate with our opportunities.

Mr. Price writes :

It is now ten years since we came to Henzada, and it seems a fit time to take a backward look to gather lessons and stimulus for future advance.

The great lesson that this "Decade at Henzada" teaches is that our God is moving forward to certain, complete victory. The time when "every knee shall bow" before him hastens apace; our selfishness, shortsightedness, half-hearted and imperfect service may apparently hinder, but can never thwart the purposes of Jehovah.

Another lesson that is so plainly taught that "he who runs may read" is the great benefits accruing from right foundations in mission work.

I wish here to place on record my high appreciation of the foundation stones laid by those into whose labors I entered when I assumed charge of the Henzada Karen mission ten years ago.

Ten years ago the Henzada Karen mission numbered 2,280 baptized believers, gathered into 49 churches. Today the number is somewhat more than 3,000 members and 60 churches. During these ten years 1,715 have been baptized, 372 of whom are converts from pure heathenism. Beside the 3,000 who now constitute our church membership, we have dismissed 49 to help form the first Chin Association, and transferred a small church of 21 members to the Henzada Burman mission, so that our actual net increase is something over 800.

The following table shows relative contributions to four leading objects of benevolence :

CONTRIBUTIONS.	1887-88.	1897-98.
Home Missions	1,123-0 rupees	1,558-0 rupees
Karen Theological Seminary	213-0 "	497-0 "
Foreign Missions (B. B. convention)	195-0 "	454-0 "
Station School	676-0 "	4,216-0 "

The total contributions for church and general mission work for this period aggregate nearly 150,000 rupees, or \$50,000.

Beside this general work the Karens have given over 30,000 rupees for chapel, school building and dormitories for the use of the station school in Henzada.

We celebrate this tenth year by assuming the entire support of the station school, excepting, of course, the salaries of American workers. Ten years ago we made this a standard to be attained as soon as possible, and we have special pleasure in being able to record having reached it.

Shortly after reaching Henzada we began the erection of a new chapel and school building which we thought would provide ample accommodations for our town work for many years to come. These new buildings furnish satisfactory accommodations for a boarding-school of two hundred pupils. During the past year the number of pupils has considerably exceeded this limit, and we have found our space unduly crowded. Our people have decided to remedy this difficulty by making a special decennial thank-offering to enlarge our buildings. This new work has been undertaken in the most hearty manner.

As we turn from this decennial retrospect to the present and immediate future, we can say that the prospect was never fuller of promise than it is today.

I cannot close this report without expressing my high appreciation of the work done by our fellow worker, Miss Larsh, in connection with the town school.

Yours in the bonds of labor and love.

TOUNGGOO—1853

Burman.—Rev. W. A. Sharp, Mrs. Sharp, Rev. H. P. Cochrane and Mrs. Cochrane in America.

Paku Karen.—Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb in America, Miss Frances E. Palmer in America, Miss Elma R. Simons in America, Miss Julia E. Parrott.

Bghai Karen.—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Rev. A. Bunker and Mrs. Bunker in America, Rev. Truman Johnson, M.D., in America, Mrs. Johnson in America, Miss Thora M. Thompson, Miss Naomi Garton, M.D., in America, Miss Johanna Anderson in America.

C. H. Heptonstall reports for the Bghai Karen Department:

It was with some dismay that I learned early in 1897 that both Dr. Bunker and Miss Anderson must leave their work and return to America, for at that time Miss Thompson was only slowly recovering from a severe illness, and Dr. and Mrs. Corson had not yet arrived, so the whole work seemed to be about to devolve on one man. But

“Better hath He been for years
Than our fears,”

and at the close of the year we can look back with great gratitude in our hearts that He who holds all things in his hand, has not forgotten this corner of his vineyard.

The second of our two associations has just closed its meetings, and both were very successful, helpful and enjoyable occasions. The attendance at the first was 838 and at the second 1,101. I submit the following general report:

Churches.—No new churches have been organized this year, but several have united, forming one strong church where two feeble ones formerly existed. One hundred and thirty-four baptisms are reported, but there has been a great mortality among the people, thus reducing the total number of church members. Special care has been exercised in the receiving of new members, and some old members have been expelled or suspended. Every church body has its chapel building, and in many instances they are good, substantial wooden structures, built by the villagers at their own expense.

Pastors.—Four men were ordained last May and one pastor has died, making the total number twenty-six, of which four are over the border, one each among the Brechs, Hashwies, Padoungs and Red Karens. Generally speaking they are all faithful, earnest, pious men, who go about among the villages under their special charge, though there are a few old men whose work seems to be about done. The teachers, of whom there are eighty-two, are mostly young men, with varying degrees of energy and ability, as is shown in the results of their work. Three have died during the year.

Pioneers.—The advance made some three or four years ago, pushing our frontier line further east, was retarded by troubles among the wild tribes, but this year after a tour by myself all through that region a fresh start is made, and men are occupying many heathen villages among all the surrounding tribes. Some new villages would accept teachers, could we supply them.

Jungle Schools.—These are improving steadily. The villages want better teachers, and are calling for men who can teach English and Burmese, as well as Karen. Eleven

of the young teachers will take a government examination for teachers' certificates this coming month. A number of the schools teach up to the fourth standard, which greatly relieves the town school.

Town Training School.—Attendance has been somewhat smaller this year for several reasons, about 125 being on the rolls, and 97 entering the final examinations, of which number only 69 passed. The staff of teachers is the same as last year, with the exception of a supply in the place of the fourth standard teacher, Moo Tah, who died in July. The health of the school has been, in the main, good. Religious instruction takes the first place, as ever, in the curriculum of the school, and all branches of Christian work—Christian Endeavor Societies for boys and girls, Junior Endeavor, jail and bazar work have continued with quiet power working among us. Monthly meetings of the Blue Ribbon Society have been favored with instructive addresses or papers by Dr. Corson. Eleven scholars were baptized during the term. Seventeen pupils from our school are in the theological seminary at Insein, and six in the Rangoon college. The industrial departments are continued, as heretofore, with much praise from the government inspector, who examined them last month. It is quite likely that the school will be registered as Anglo-vernacular this coming year, though that is not yet decided.

Missionaries.—Again is the Bghai mission called upon to part with its workers, as we hope, for a time only. Dr. Bunker and Miss Anderson left for the home-land at the beginning of the year, broken down in health, thus leaving the care of this large field upon the shoulders of Dr. and Mrs. Corson, Miss Thompson and myself; but the Lord cares for his own, and the work has gone on steadily, without friction, and we trust made progress. Dr. Corson has had his hands full with the patients that come from near and afar to be treated, and has also written much for the native papers, one article on Betelnut having been circulated in tract form. Miss Thompson's girls show the effect of judicious and careful training. Dr. and Mrs. Corson, with Miss Thompson made a tour among the southern churches this season, and I have spent three months touring all over the field, reaching the farthest point occupied by our men. This season will see every church visited.

Self-support.—A new move has been made in this direction by the action of the teachers themselves at the Northern Association, by which it is resolved that the contributions from the churches shall be used to support the teachers, and that they shall not call upon the missionary for any help in the way of money or medicine. This will apply to only about twenty-five men at present; the men among the Padoungs and Red Karens are to be supported as usual from mission funds. It is probable that the Southern Association will follow this example next year. No doubt it will have the effect of lessening the amount contributed to the town school, but on the whole it will be a gain. The native contributions to the school this year were double those of 1896.

Outlook.—For the future it is good. Crops are fair, no serious troubles to disturb the peace; most of the teachers willing workers; the pastors cordial in their relations with the missionaries, each other and the churches; and a strong spirit of determination among them that the work must go forward. There will be no retreat, but an advance all along the line toward Siam.

Dr. Corson writes of his arrival and first impressions:

After a pleasant voyage we arrived safely in Rangoon and were most cordially received by the missionary brethren and sisters, and were reminded of Paul's experience in Acts xxxviii: 15, for the brethren came down the river to meet us.

Sick ones in Toungoo were needing our attention, so we only remained over night with dear Father Brayton and Mrs. Rose. On arriving at Toungoo we were welcomed by the brethren who had not gone to the jungle, and entertained at the home of Mr. and Mrs. Petley, auxiliary missionaries. We found Miss Simons and Miss Thompson sick, and Dr. Bunker and Miss Anderson soon joined them. Under the guidance of the Holy Spirit, and with good nursing, some were well enough to go to America and Miss Thompson to the seashore. After this we went to the hill house, and began the study of the language in earnest. Then we came back to town and welcomed the teachers and pastors to the annual spring meeting. We were surprised and delighted to sit and observe the decorum and businesslike way in which things were done. I think I have seen things done less expeditiously in America. School began May 26, and with it hard work, for the rainy season brought sickness to the school. Only one of the scholars died, but we mourned the loss by death of a good, active teacher, Moo Tah. Relief came after a few weeks, and comparative good health was enjoyed. One of our boys died a terrible death of *tetanus*.

The autumn teachers' meeting, Oct. 13 and 14, exceeded the former one in interest, for we were getting the language so that we could understand a little, and the school being in session increased the attendance. The subject of self-support was thoroughly discussed in a brotherly and kindly manner, and all agreed that every effort should be made to attain that end.


The Burma Baptist Convention was a novelty to us, and much benefit was derived from attending the sessions. The spirit of Christian fellowship and unity was a marked feature. The last days of the school year were busy ones. School closed Dec. 31, and the scholars went to their homes.

During the year Mrs. Corson and myself have had good health. I have been busy attending the sick, in addition to spending four hours a day on the language. Assisted by my teacher, I have published several articles in the Karen papers. Dr. D. A. W. Smith suggested the advisability of making a reprint of the one on "Betel Chewing," for general distribution. I am endeavoring to furnish a series of articles on the treatment of the prevailing diseases of the country.

We have endeavored to proceed on the lines suggested by Dr. Bunker. We have secured a plot of land on which to produce paddy for the school, and thus reduce expenses. There has been a growth in personal religious life, and we have enjoyed preaching in English occasionally.

Mr. Crumb reports :

I have been able to reach the greater part of the churches of the Association and several heathen villages. During November I spent three weeks in the southern part of the field. Two of the heathen villages that I visited at that time have called pastors. There is considerable religious interest among the heathen in that part of the district, and I believe that if we are faithful to these villages we shall see pastors located in several other heathen villages. In December Miss Parrott and two Bible-women joined me. Miss Parrott with her organ and fine voice was a great help to the work. Two native preachers continued with us, and rendered much service in reorganizing the work.

We commenced on the southwest side of the field and advanced to northeast, visiting about all the villages, both Christian and heathen, in the Puku field, when we went over into the Karenni state and visited the churches in the We-Wa tribe. We visited some  churches and were made glad to see what they were doing for the rising generation,

especially in the direction of education. The largest village school in the district is at Kler-Lah, where fifty pupils were sent up to the last government examination and forty-nine of them passed. There are several other schools that passed the government examination equally well.

We found a number of pastorless churches and were able to arrange for the settlement of pastors in the most of them. Miss Parrott and her Bible-women looked after the interests of the Woman's Home Missionary Society. This society is in its infancy, but it is now well organized and has circles in most of the churches; there is no doubt but that it will be a great help to the mission in many directions. It has raised during the year 238-6-0 rupees. We carefully looked over the work in all the churches that we visited, and did what we could to put all departments in good working condition, so I hope that we shall see much progress made during the coming year. After three years' absence from the churches I am fully convinced that a large number of them are not in a condition to be left to themselves. They must have the care and help that is not in the power of the native pastors to give.

The annual meetings of the Association were held at Kler-Lah on the 5th, 6th, and 7th of February. Dr. Cross was ill, so that he and Mrs. Cross were not able to be present. Dr. and Mrs. Corson, Brethren Sharp and Young, and Miss Thompson were with us, and added greatly to the interest of the meetings. A large number of the Karens on the plains were kept from attending, because they had not completed their harvesting. Notwithstanding this, there was an attendance of 1,345. There was perhaps twenty applications for pastors from pastorless churches and heathen villages, and we were able to supply pastors to the most of these. A number of the larger pupils in the town school were sent out to teach in the village schools during the vacation. The three young men who were graduated this year from the Karen Theological Seminary were present and were sent out to take charge of churches, two in the east and the other in the western hills. The matter of uniting with the Shwaygyeen and Bghai Karens in building a hospital in Toungoo was considered, but no definite action was taken. The matter of self-support was taken up, and it was voted to plant and cultivate 25 acres of coffee for the support of the town school. It was decided to purchase 3,000 bearing trees (trees four years old) at a cost of 625 rupees and 5,400 one year old at a cost of 500 rupees, also to clear enough new land to set out 25,000 more trees. This field has been cleared, and is to be planted in the spring. The Karens have charge of this cultivation, and use their own funds. The Red Karen department has been reinforced by four young men from the last graduating class in the Karen Theological Seminary; two are from the Rangoon field and the other two from the Bassein district. At present they are all among the Red Karens in Shazabo village. They are provided with a teacher, and are making marked progress in learning the Red Karen dialect. I think that they will be able to commence work by the 1st of June. Brother Heptonstall wishes two of them to work in Northern Karenni, thus leaving one to work among the Red Karens on the plains in the Toungoo district, and the other to go to Southern Karenni, where we have an opening for a good man. There has been a good amount of evangelistic work done on the field during the year, especially among the Karens to the west of Toungoo. Dr. and Mrs. Cross have charge of the town school, and I presume have sent you the necessary report concerning it.

SHWEGYIN — 1853

Burman.— Miss Kate Knight.*Karen.*— Rev. E. N. Harris, Mrs. Harris, Miss H. E. Hawkes.

Mr. Harris reports for the Burman Department:

The year opened unpromisingly. Ma Po, Miss Knight's chief Bible-woman and interpreter, had been allowed to go home for a short rest, and did not return on account of having been ill with fever which, although she was always well here, her friends attributed to her residence in Shwegyin. Saya Po Kah, one of our preachers, received an invitation to become pastor of the Burman church at Tavoy, where he would again labor under the direction of his former beloved teacher, Brother Hale. He accordingly left us. Miss Knight was very desirous of pursuing the study of the Burmese language, but search as she would she could find no instructor. The outlook was therefore far from encouraging. Workers that were few enough in numbers before, were still further reduced, and even the assistance that seemed indispensable for putting Miss Knight herself in a position of increased efficiency, was wanting. Miss Knight is, however, one who uses faithfully the material at hand. The study of the language, for which there was no living teacher, was carried on diligently by means of books and casual opportunities for conversation with the people. Tracts were distributed. The little handful of Christians were trained in principles of beneficence. The one preacher was sent on frequent tours to the jungles, and his work carefully directed. The work in the jail was continued in spite of obstacles which a year ago did not exist. Wherever the way opened jungle travel was undertaken. And thus in manifold ways was beautifully shown forth the grace of patient continuance in well-doing. Above all, there was abundant waiting on God in prayer. The results have not in every case been immediately large, but there has been accumulation, until now I can say that the prospect has never been brighter since my coming to the country than at the present moment. Miss Knight has made commendable progress in the study of the language. In the jail, as it has been impossible to examine inquirers carefully and give them instructions, as was done last year, only three have been baptized, but from fifteen to twenty have asked for the ordinance. And as to native workers, they have multiplied in a way to make our hearts break forth in thanksgiving to God. A preacher who is of excellent reputation among the brethren has recently come to us from Toungoo. A man who was converted in the prison here last year is proving himself an acceptable evangelist. He was released a few months ago, and has since stood a free man to proclaim the gospel in the place where he was formerly confined with chains. All without solicitation from us, the most promising young man among the graduates of the seminary this year—so declared by his instructors—has declined flattering offers to volunteer for service on the Shwegyin field. Best of all, perhaps, as most nearly meeting Miss Knight's immediate need, is the at least partial promise of a Bible-woman of superior culture who has spent years in the family of a missionary, and possesses a rare combination of qualities fitting her for her work. Further enlargement is contemplated. Miss Knight had long felt that the Burman work could not be carried on advantageously from the Karen compound, as at present; but the Burman mission house had fallen into such a state of dilapidation as to be uninhabitable. After much prayer and consideration, however, she resolved to try and rehabilitate the old structure. Means more ample than we had expected were provided, and now repairs are nearing completion. Miss Knight expects soon to take up her residence there. In some respects her surroundings will be far from pleasant, but she believes that she will be in better condition to serve the Master whom she loves.

For the Karen Department:

The School.—Owing to the prevalence on our compound on two several occasions of the dreaded scourge of cholera, the attendance at our school this year has suffered a marked falling off. This has been disappointing at a time when we hoped that increased efficiency would induce greater numbers than before to avail themselves of the educational advantages offered here. It has not, however, been without beneficial results. The smaller classes have perhaps enabled the teachers to give their pupils more careful instruction. Certain it is that at the annual examinations which recently occurred the inspector spoke in high praise of the work done, and the proportion of passes was highly creditable. This is the more notable from the fact that the care of the school and the work of instruction are entrusted almost exclusively to the Karens themselves. The teachers are all Karens, and my supervision over them is of the most meagre character. The school has advanced this year from a five standard to a six standard school.

The Churches.—During the year past there have been some painful cases of discipline, and as I have gone about among the churches I have noticed, I thought, an unusual tone of discouragement. This I can but believe is only temporary, for in general it may be said that a more faithful band of Christians can scarcely be found than the disciples of Shwegyin. I feel more and more the need, however, of giving pastors and church members careful instruction in the Word. In this connection I am glad to say that our pastors' conference this year proved a marked success as over against that of last year. A goodly number of our pastors came together and spent a month in study of the Scripture, manifesting excellent interest in the work. I also undertook, in connection with two of our churches, to hold a continued series of meetings for the deepening of the spiritual life, being assisted by Brother Seagrave, but felt that the effort was only partially successful. I may undertake something of the same kind again. In traveling among the churches one feels painfully the need of staying with them and doing what he can to warm and strengthen them. Pitifully poor, for the most part, is the training they get from their own pastors. But what can one man do shepherding or bishoping forty churches when the traveling season is limited to about four months?

Evangelistic Work.—In evangelistic work among the heathen I have never felt that I had made more than a beginning, scarcely that even, my time having been largely devoted to the churches. In this work there are many obstacles to be overcome. First of all, of course, is the language; that must be acquired. Then means must be found of getting to the people. This, in a field like that of Shwegyin, where the station is located at a distance of twenty miles from the railroad, where only one cart-road leads to the jungle, and where mountain and plain present each its own difficulties, is no trifling problem. Only recently a tour of about 180 miles extending among the mountains east of here and the plains to the south has so far helped in its solution that I have good hope that in a short time with suitable means of conveyance of my own I shall be placed in a position to travel among the heathen far more independently and extensively than heretofore. Valuable lessons were also learned in the all-important matter of how to preach the gospel to these people after they have once been reached, and plans for territorial readjustment and aggressive evangelism formed which, if God give grace, health, and strength, may form the material of future reports.

PROME — 1854

Rev. H. L. Mosier, Mrs. Mosier.

I began work in Promé with the idea that "a suitable independence on the part of the native converts should be encouraged, and they should be assisted rather than dissuaded

in their efforts towards self-government and self-assertion." So I devoted what energy I had mostly to the heathen, giving the church full sway to manage their own affairs. But admirable as the theory is, the results here were such that only by giving an ever-increasing amount of attention to the church has its dissolution been prevented. I now lead the prayer-meetings, teach Sunday-school and preach at the afternoon service, leaving the Burmans to conduct morning service.

Churches.—The Prome Church is more united than ever before. There is not, so far as I know, one disaffected member at present. The attendance is good, particularly at the prayer-meetings. There has been an improvement in the Sunday-school, and the prospect is for still better work in 1898. The excluded preacher has resumed attendance at all the services and professes reform. A relative whom I thought might burn the mission house on his release from jail has, instead, attended our meetings with a brother, and both have expressed a determination to worship Jesus Christ. The churches' light among the heathen also appears brighter by the contrast thus occasioned. Under the care of the young Insein graduate, Tha Din, the Paungde Church has been growing stronger in the faith. We have just ordained Tha Din, only to surrender him to the still more important work of teacher in the Theological Seminary.

Schools.—The Bible has been constantly taught in the schools, some baptisms have occurred and the enrollment has increased.

Jungle.—We have completed the definite work of distributing tracts and scripture portions from house to house in every Burman town in the Prome district. As the tracts were carefully arranged before distribution, each group of ten or twelve houses had as many different views of the truth—quite enough to make them responsible at the Judgment day.

Of course much preaching has also been done, and I have printed on each leaflet: "If you desire to know more, come to the missionary who lives near the Prome steamer-landing."

We have been listened to with close attention, the intellects have been reached and beliefs modified. God only knows when their hearts will be pierced so that they will cry out in genuine penitence: "Save, Lord, or I perish."

THONGZE—1855

Mrs. M. B. Ingalls, Miss Kate N. Evans.

Mrs. Ingalls writes :

It has been a year of marked, varied scenes with me, and as the last day of the year closes, I sit down to look back over the way. In the beginning of the year we rejoiced over new converts, and the seed-sowing of far back years was a surety that the promises would be verified to us, and some held up their heads high, and men of experience repeated the Bible texts to each other, and some took new mottoes for the year. As usual we gathered the churches of our association, and though, for various reasons it was not large, it was a most profitable and encouraging meeting, so that the Christians exclaimed, "It is good to be here," and the heathen said, "You are a happy people." The Christians from distant places and hamlets about us were strengthened and we had plans for some new Sabbath services and other kinds of work, but the clouds gathered, and ere we had time to rest from our meeting one of our best workers fell.

Owing to taxes and some other causes one of our branch stations of Sabbath service was broken up, and I removed the preacher to another place. As we were not able to

build him a house I rented one for a couple of months. Our prospects were good and we soon had twelve Christians for a Sabbath day, and the little band began to lay up offerings for the work, but Satan came again to us and the owner of our house came and opened a theatre for three nights, and the preacher was driven out. I went there as soon as I could, but as it was the rainy season I had great trouble to get even a night's shelter for the family, and the way was so blocked up that we decided to remove the preacher to another place.

Far away from our part of the districts we have good listeners and a few applicants for baptism, and the tracts, though not bought in great numbers, are respected, and during the whole year we have not heard that one has been destroyed. I cannot speak of great growth in the religious character of the majority of the Christians, but there are some who love the house of God, are faithful in family prayer, and seem well rooted in New Testament ordinances,—“work, pray and give.” Our monthly foreign mission concert is well kept up in the Thongze Church, and we close our collection book account for the year with fifty-five rupees for foreign work. They have a small Sunday-school in the Lappadan Church, and Miss Evans has a better one from her school of ninety children.

THARRAWADDY — 1876

Miss S. J. Higby.

Professor Thomas of the Theological Seminary, who has superintendence of the work, writes:

No sooner had I landed in Rangoon than Dr. Smith was again obliged to make over to me the Tharrawaddy Karen field, in view of the fact that the long-promised missionary had not yet been appointed to that needy work. How I am to look after the many calls from that field in addition to the heavy additional burden which will shortly devolve upon me in connection with the seminary, owing to Dr. Smith's approaching absence on furlough, is more than I can say. Not only is it wronging the seminary to require such added labor on the part of its overworked missionary instructors, but nothing could be more fatal to that youngest and therefore most needy of our Karen fields, which is thus becoming an easy prey for the Roman Catholics, by whom it is infested. I therefore have no hesitation in saying that if the sporadic visits, which are all the seminary missionary can possibly give to this important field, are hindering the appointment of a missionary for Tharrawaddy, the sooner the seminary drops the field the better. My occasional visits thus far have only enabled me to penetrate the district as far as the station-school, Miss Higby's phenomenal success in which, supported as it so heartily is by the Karens, is only one sample of the excellent material any one would find ready for immediate use in that most promising field.

ZIGON — 1876

Miss Zillah A. Bunn, Mrs. C. H. R. Elwell.

The report of Miss Bunn's school work will be found in the report of the Woman's Society of the East. She has a native preacher to take charge of evangelistic work, and favorable reports have come through the year from this department.

BHAMO — 1877

Kachin.— Rev. W. H. Roberts, Mrs. Roberts (in America), Rev. Ola Hanson, Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.

Shan.— W. C. Griggs, M.D., Mrs. Griggs, Miss Eva C. Stark (in America).

Mr. Roberts reports :

Notwithstanding some discouragements and disappointments, the Lord has graciously sustained and blessed us during the past year. When our Christian villagers learned of the debt and realized that they must do more or our school must close and our missionary at Myitkyina be recalled or supported by others, many, notwithstanding poverty and short crops, gave liberally.

As the season was comparatively healthful we have had but little sickness in school, and our Christian villagers were able to plant and harvest a full crop. That some are taking a more intelligent view of, and deeper interest in our education and mission work, is evinced by their increased contributions.

Early in the year we baptized ten, which we hoped was but the beginning of an ingathering, but for some reason the fuller blessing has been withheld; notwithstanding two others have asked for baptism, no one since then has given satisfactory evidence of change of heart and purpose.

In March we sent three of our more advanced pupils to teach school and conduct services in three villages during vacation, and one to help Brother Cochrane commence a work among the Kachins in the mountains east of Namkham. These all did good work, and the Kachins east of Namkham, though heathen, would like to have us send them the same young man the coming vacation.

As there has been no one to take charge of the educational work, I have been obliged to confine my labors to the school and to our villages in the plains which I could reach on Saturdays and Sabbaths during the past eight or nine months.

As I have met the Bible classes from day to day and heard some of the older ones conducting religious services, I have been greatly delighted and encouraged to see how they are grasping the great fundamental truths and with what clearness and aptness of illustration they present them to the people. While the school has not been so large as in 1895 and 1896, better work has been done, as shown in examinations in November, when we passed over 81 per cent.

Our two boys in Rangoon College continue to command the love and respect of the professors.

Some of the chiefs of the larger villages to the north and to the southeast are willing and some are even pressing us to send them teachers, and at times we are tempted, for lack of more mature men, to send our boys of the fourth and fifth standards.

Mr. Hanson writes :

“ In presenting my annual report my heart is filled with gratitude towards the Lord, who has permitted me to complete another year of missionary labor. My work during the year has been mainly evangelistic and literary. It always troubles me that the jungle work does not receive the attention it ought, and we feel the consequences. Other work, impossible to set aside, has encroached upon this important part of mission work. It is always interesting to travel among the villages, and the result of such work cannot be

overestimated. I have lately reported a five weeks' trip in and around the Namkham valley, and my heart was often cheered to see the willingness with which many listened to our message.

The literary work has made some progress, and I hope the best work done so far has been accomplished during the last year. A Kachin grammar was published early in the year, Mr. Phinney printing it at the expense of the Mission Press. A fair number of copies have been sold, and in a short time the work promises to pay for itself. This has encouraged me to prepare and publish a vocabulary of about three thousand words, together with some other material of interest for those who wish to study the Kachin language. The Gospel of Luke has been finished and has been in the hands of the school children for several months. Genesis is more than half printed, and in a short time I hope to begin the translation of Exodus. With the Kachin spelling-book, grammar, catechism, the gospels of Luke and John, Genesis, and a hymn-book containing one hundred songs, a beginning has been made for a Kachin literature, and with the blessings of the Lord much good may be expected from it.

We cannot report any great increase in our church membership. The number remains about the same as the year before. Ten have been baptized; three baptized have died; one has gone back to her former life and practice; one is suspended, and with four or five we hardly know what to do. The Sunday collections have hardly been up to the average, but other contributions compare well with former years. Many, however, in the mountain villages show a certain interest in our religion, and even ask for teachers. More and more I feel that we must, with the help of the Lord, begin aggressive work among the mountains. When we once get a good hold on the mountain Kachins, there is hope for a constant, natural growth in our work, but not before. The Kachins are not coming down to the plains as they used to, and some are returning to their old homes.

Dr. Griggs reports :

The work has been going on slowly, but nothing of a startling nature has occurred. There have been four baptisms during the year, all from the school. We have lately, in consequence of the large number of natives of India in our school, introduced Hindustanee into the exercises on Sunday, thus having three languages in the one service: Shan, Burmese and Hindustanee.

The medical portion of the work has been very satisfactory. I have had several operations in the hospital built last year, and the outdoor department has done good work.

As I have been tied so to the school and hospital I have been able to do practically no jungle work, I think we need a lady missionary here more than any other station I know in Burma. We have a seventh standard Anglo-vernacular school of fifty children.

I hope as soon as I can get some help in the school to take a trip among the Chinese Shans of the neighboring province. There are hundreds of villages of Shans within three weeks of Bhamo, and although the dialect is strongly tintured by the Chinese language, still we can reach them with our Shan.

MAUBIN—1879

Rev. M. E. Fletcher, Mrs. Fletcher.

Mr. Fletcher writes :

Churches.—Several churches have suffered by deaths and emigration. One new church has been formed, but there is not much progress to report. The latter part of

the year has been spent as usual in touring. The baptisms will be found at the page for statistics.

Schools.—The chief feature of our work this year has been the making of the school entirely self-supporting. This means a saving to the American Baptist Missionary Union of 700 rupees per year. Our school has been small, partly because we refuse to support scholars with American money, and partly because the Director of Public Instruction has forbidden us taking Burman boys, as our school is registered as a Pwo-Karen School. The result of the examinations was very satisfactory, ninety-eight per cent passing.

Personal.—We have now entered our fifth year of missionary life. Mrs. Fletcher has not been well, and we expected to leave Burma for that and other reasons. I am glad to say that she is now better, and we shall not have to leave, at least just at present.

THATON — 1880

Miss Elizabeth Lawrence, Miss S. B. Barrows in America.

Miss Lawrence has but recently returned to Burma, and no report is made.

MANDALAY — 1886

Rev. John McGuire, Mrs. McGuire, Mrs. H. W. Hancock, Miss A. E. Fredrickson, Miss Ellen E. Fay in America; Miss Flora E. Ayres in America; Miss Cora M. Spear.

Mr. McGuire reports :

The Burman Church grows not only in numbers but also in that temper and spirit which should characterize a church of Christ. Many of its members are not in Mandalay. The shifting character of the population is a great hindrance in the way of the best success. It is difficult to keep hold of those who remove to a distance; but the church is making progress, and not only maintains its own worship but makes its offerings regularly for outside benevolence.

At Thayè, on the north side, regular services have been maintained, and Mrs. Hancock has continued her street meetings for children. Adults as well as children attend these meetings, and many in this way hear the gospel. A Christmas gathering at Mrs. Hancock's house brought together many of these children, and some of them showed a fair knowledge of scripture truth.

At Aungbinlè there have been two baptisms, and there are now in the village three Christian families. They meet together every night for reading of the Bible and prayer. A good spirit seems to prevail, and a number of others are seriously considering the claims of Christ.

At Amarapura there has been one baptism. Two others are "almost persuaded," but have not yet come out openly. The one baptized is a man of intelligence and character, and is proving a great help to the preacher on that field. The school has prospered fairly well. About thirteen pupils have been in regular attendance. They have been carefully instructed in the Bible as well as in secular studies.

In several of the jungle villages which we have visited on an average once a year during the last four or five years, there are now persons, not many it is true, but some, who in discussion with their heathen friends and neighbors are not ashamed to put in a good word for Christ and the Christian religion. These men are with us in heart. They are convinced that our religion is true, but their faith is not yet strong enough to force them to

open confession of Christ, with all that means in Burma. The great need of Upper Burma is for more aggressive evangelistic effort. Work of every kind is needed, and it may seem unwise to put special emphasis upon any. But in the multitude of other calls, evangelistic work, as experience has taught me, is the very kind apt to be most neglected. If, however, our purpose goes beyond the saving of one here and another there, and embraces within its scope the evangelization of the whole country and the making of it a Christian land, we must provide not only for schools and other forms of service, but also and especially for evangelistic work. We must go to the people in the love of Christ, show them their helplessness and their sin, and sweep away the refuge of lies in which they are now trusting. Such work is like the leaven; for while it will make no show at first, it will gradually penetrate and eventually change the whole mass.

The boys' school suffered this year the loss of its head master. He left to enter the service of government as Deputy Inspector of Schools. He has been an earnest and progressive teacher and a good disciplinarian. We were sorry to lose him from the work. Nevertheless, the school obtained at the recent examination in December a greater number of full passes than ever before. A full report will be made to the Woman's Board.

The girls' school under the care of Miss Fredrickson has had a good year. About forty-five pupils have been in attendance, and there have been a number of baptisms. The condition of the school both as to instruction and discipline is healthy and good. Miss Spear arrived a short time ago, and will take charge of the school as soon as she has obtained a sufficient knowledge of Burmese, which she is studying with earnestness and much success. Miss Fredrickson when relieved by Miss Spear will devote herself to evangelistic work. She is especially well qualified for this service, and I expect for her a large measure of success.

In accordance with instructions Rev. J. S. Aaron now makes Mandalay instead of Yamethin his headquarters. As this change was not made until November, there is not much beyond the fact itself to report now. A Tamil service attended by upwards of thirty people is held every Sunday at Mission Hall. A Sunday and day school is held in another part of the town. One has been baptized, and there are other inquirers. I hope to have an encouraging report from this department another year.

English services and Sunday-school have been maintained as heretofore. The attendance is not large, but thirty, forty, and sometimes even more people hear the gospel in these meetings. There is one baptism to report. Through the kindness of the Goshen (Ind.) Baptist Church, the Sunday-school has for a number of years been supplied with the quarterlies from the Publication Society. The day school for European and Eurasian children has not been given up. A better grant from government enabled it to pull through this year. It supplies a need in the community, and we shall maintain it as long as we can.

As to the report of work for the past year, I spent the best of the whole year in traveling in the district. The hottest months I was at Maymyo, and had a daily meeting on the street, which was well attended. On my return to Mandalay I began the usual daily meetings among the people, where we have at five different centres more or less regular attendants. The Sabbath-school large picture rolls are the basis of our talks, and the golden texts are taught. This work is committed to Him who has promised that his word shall not return to him void. There has also been house-to-house work, and so far I see no reason to change our methods of work. May the great Leader himself direct you in your decisions for this part of his vineyard.

THAYETMYO — 1887

Rev. A. E. Carson, Mrs. Carson, Rev. B. A. Baldwin, Mrs. Baldwin.

Mr. Baldwin reports :

Death entered the ranks of our faithful workers during the past year and claimed two of our preachers in one day: Ko Shwe Lo, a dear old man and our only ordained preacher, and Maung Sein, a young man of ability. Both are greatly missed. We were left with but one preacher, a man of little experience and no training. From the human standpoint the outlook for the work here was dark. But Brother Davenport came to our relief and sent us three workers. One, Ko Me, said his friends tried to persuade him that it was only man's call, but he felt that it was God's call, so he came and is proving a most efficient preacher.

We can report only eight baptisms, but we know that much good seed has been sown and reports reach us of candidates in the jungle awaiting baptism.

A meeting to organize a church has been called to meet in January, 1898, and we hope to organize another at the association, which will meet in February.

The school has had a quiet, prosperous year. A new dormitory for the girls has been built; a good substantial building, although not an expensive one.

MYINGYAN — 1887

Rev. J. E. Case, Mrs. Case.

The mission house at Myingyan was destroyed by fire in November, but Mr. Case has been authorized to secure new property. He reports :

Mission Travel.— All my records being destroyed by fire, I cannot say how many days I spent traveling in the district last year. I think it was some over a hundred. A good deal of the ground traversed has never been visited before, though most of it is in the Myingyan district. I was generally accompanied by two Burman preachers. Nearly every evening on these trips we preached to an audience of from forty to two hundred, who were generally respectful and attentive, and generally some of our hearers remained after the preaching to question us about the new doctrine. As heretofore many seemed much impressed by the words of life, but none ready to receive them. The days were spent in visiting from house to house and in giving simple remedies to the sick.

Work in Town.— When at home we have continued to preach as last year at the fifth day bazar, when hundreds of people come in here to trade from the neighboring country. The audiences have continued large and the attention good. Sunday afternoons we have held street meetings at different places about town, when we have generally obtained a fairly good hearing.

The School under Mrs. Case's care has increased in size by leaps and bounds. This is partly due to the closing of the Catholic school in town. Over seventy pupils were on the rolls in November. At examination the results of careful teaching and oversight were very evident. The school has been very nearly self-supporting. The plan of having all the older day scholars stay here at night and study in the evening, instead of running about the streets, has been continued and has worked well. A good religious interest has prevailed in the school. No repugnance to Christianity is apparent among those who have been here long. Many seem to believe in it heartily and pray in the meetings, and two of the larger day pupils have been baptized with our two sons, who are also pupils. A former scholar living in town, and our cook were also baptized.

Fire.—On the night of Nov. 24 our dwelling-house with nearly all its contents was destroyed by an incendiary fire while I was away. Our school-rooms being under the house, went with it. But this did not break up the school. I had recently bought and moved here a building for a dormitory, and we have since been using it for a schoolhouse and church, while we are living in a double native house, another building that I got at a bargain and had rebuilt here. It is fairly comfortable, though it cost only about \$100. We know that even the fire is one of the "all things" that "work together for good." Kind friends have been very sympathetic and helpful, so we take courage and press on.

PEGU — 1887

Miss E. H. Payne.

Miss Payne writes :

A yearly report does not really give those interested a just or adequate idea of the trials and difficulties of the various branches of work connected with one centre.

At the present time, owing to faithful and steady work during the past year, there is a great awakening of interest in the jungle. At a village named Ka-legar, about thirty-seven miles north of Pegu, there are thirteen anxious inquirers, three of whom expect to be baptized shortly. Then about three miles further on, where preaching services have recently been held, there are four men who seem to be earnestly seeking the way of life, which we hope they will enter and in their turn prove guides to others.

At another place, Nyong-gone, forty-three miles to the west, there is a village which is peculiarly inaccessible, but which the Burman pastor has visited, and where he baptized four converts during the year. He now reports a number of inquirers, as well as others asking for baptism.

They are anxious to build a chapel and have a Christian school. A grant to cut timber for such purposes is easily obtainable from government by the missionary in charge, and if the people will guarantee to partly support a teacher, one can be provided. On the south side there are two places, Alangone, sixteen miles, and Weimeng, forty miles from the city; at the latter place there are thirteen new disciples, and a very helpful interest aroused in other villages in that direction.

The work at Zayats Thow Zoo goes on steadily as heretofore, the school doing well. The teacher is helped from mission funds fifty-seven rupees per month, the result grants from government and what fees can be obtained from the scholars making up the rest. Here also there are hopeful inquirers.

The chief event of the past year was the meeting of the Pegu Burman Association in Pegu. The native Christians gave so liberally to defray all expenses that not only were the guests and transient comers entertained during the meetings (which lasted three days), but sufficient money was left to erect a belfry. A gathering of this kind appeals to the innate hospitality of the Burmese.

I pass over the daily callers at the mission bungalow for advice, help and healing; Drs. Jayne and Holloway ministering, by their kind donations of valued medicines, to the physical needs of these poor benighted people in a manner highly appreciated by us and them.

I must also briefly mention the Pegu Free Reading-room and Library which I started some nine years ago, and which has grown to very fair proportions. It is entirely self-supporting, the expenses being defrayed by monthly local subscriptions and donations.

The demand for books and papers shows in what estimation the library is held. Some church members have left us during the year, and two old saints have been gathered home.

SAGAING — 1888

Rev. F. P. Sutherland, M.D., Mrs. Sutherland.

Dr. Sutherland reports :

We have closed no year with more pleasant emotions than the last. Christmas brought us the baptism of a Buddhist priest, an event for which we have been praying all the years of our residence here. He is a man of broad intelligence and amiability, thoroughly versed in the lore of his school, and thus capable of setting the new faith over against the old as only such can. Touring has brought its usual experiences, lighted up here and there, however, with significant events; science is making head against incantation along medical lines, and thorough kindly handling of their infirmities puts the gospel and the tract in a much more comfortable position; the people are coming to believe in our religion, too. This is a conspicuous part of the many pleasant things Ninety-seven had to say to us, and she said it with such an air of confidence as to put us in a most hopeful frame. Yesterday our church requested that the week of prayer be observed. As this suggestion usually comes from our side, we are not astray, I think, in putting a hopeful construction on this sign also; but this is only an expression of a gradually deepening spirituality throughout the year. Congregations have been unusually good, thirty being the average, and this is swelled but little by the school. There are more than forty in Sagaing and immediate vicinity of Burmese Baptists, and we have had this number in a prayer-meeting. This latter service we hold in the homes of our members, as it is very significant to them, and usually makes an impression more or less marked on their heathen neighbors, who more than once have made up an outside audience. A much larger number of educated government employees than ever before are among our active members — a circumstance by no means common anywhere. Five have presented themselves for baptism whom we have asked to wait. Ordinarily this is unscriptural and perilous, but we felt these to be an exception.

SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr in America, Miss Annie M. Lemon.

Mr. Davenport reports :

The year has been, on the whole, a good one. Not only has God's blessing been upon us in our own field, but he has made us helpful in other fields. Three of our preachers heard the cry of need from Thayetmyo, and, with their families, responded to the call and went to Brother Baldwin's assistance, much to his joy and relief. Although the year has been one of stringency among our native people, yet God has given them willing hearts and they have contributed well for benevolent purposes. I think I can report a decided growth in grace among them. As to the heathen about us, we can report a changed attitude towards the reception of the gospel. Villages that last year were hostile are this year attentive, and in some cases inviting and anxious to hear "the better way." Baptisms to the number of sixty-six have cheered us throughout the year. A large number of these were from among the school children. A notable one was that of the highest judicial Buddhist priest in all this section of country. He gave up the priesthood six months previous to his becoming a Christian, and even before leaving the priesthood he

told his people that Christianity was the better way. It is no wonder that now he is fearlessly declaring Christ as a satisfying portion. His conversion is causing many to inquire into the gospel teaching. In our school work there has been an advance, in that the villages having schools are supporting them (with the aid of the government grants) without help from the mission. There are a few less schools, but the results attained are of a forward nature. The Christian natives are thus made to feel that they have a responsibility in this work. The schools all remain under the missionary's control and direction. This ensures daily Bible teaching in each school. We are thus encouraged by these tokens of God's presence with us to look for greater things in the year opening before us. We feel grateful to the dear Lord for the liberal support along "specific and general" lines that has come to us, and through the aid of which we are enabled to more thoroughly occupy this great field.

MEIKTILA — 1889

Rev. John Packer, D.D., Mrs. Packer.

We are thankful to be spared to report another year's work in this field. Like most years of service here it has brought its burden of special trials, yet grace to bear them, we thankfully own, has not failed us. Ill health a considerable part of the year has prevented our personally taking so active a part in the work as heretofore, the evangelistic touring at least. We are thankful for recent improvement therein, enabling us to be again actively engaged in such work. The prevalence of famine and pestilence consequent thereon—mercifully not so widely extended and direful as in India—in this and the adjoining districts of Sayingyan and Yemithen the first six or eight months of the year were serious hindrances to our work, both evangelistic and educational; the first by depopulating many villages by temporary migration to Lower Burma chiefly—it is estimated that fully one half the people of these districts left their homes for the time being—and operating to largely diminish our school attendance. The former, while proving a hindrance in this way, was helpful in concentrating a large number of the famine-stricken people upon the relief works, irrigation and railway earthworks opened by government in and about Meiktila and in other parts of this and other famine districts. The opportunities for work among these people were limited and not over favorable, it is true, being confined mostly to the evening, when the people were tired from their hard day's work; still much was done among them in the way of preaching and the distribution of tracts and scripture and other leaflets, thus affecting a wide sowing of the seed of the kingdom, some of which we may surely hope will in due time bear fruit unto eternal life in the lives of some of them. For the time this condition of things confined our evangelistic work mainly to the town and nearer villages, but God's blessings of a favorable season and the promise of good harvests over much of the famine area having brought back to their villages nearly all the temporary migrants, touring at large has latterly become practicable again.

We sorrow that our work, so far as we know, has not this year been blessed with conversions, but this temporary concentration of the work has developed a greater willingness to hear and receive the truth both here in the town and in the neighboring villages. Many who in former years treated both us and our message with scorn now readily listen and cordially receive our books, and a few seem to be seriously considering the truth. These and other indications, apart from the unfailing promises of God, encourage the hope that in due season we shall reap, or if not ourselves, those that enter into our labors, even from this hard and sterile field of Meiktila.

Our usual Sabbath services morning and evening and mid-week evening prayer-meeting

have been maintained throughout the year with interest and profit, with congregations in the morning varying from ten to twenty and more. The evening and week-day services are attended chiefly by ourselves and our Christian people. Our preacher, Syah Nyaim, has been earnest and faithful in his Sabbath ministrations to all, especially so to the young, as also in his evangelistic labors among the heathen in the town and elsewhere. Our Sabbath collections for the mission work of the Burma Baptist Convention were 45-2-3 rupees, for the Burma Bible and Tract Society 12-0-0 rupees; total, 57-2-3 rupees.

Our school work has suffered in diminished attendance alike from the effects of famine and the dreadful diseases of small-pox and cholera, the latter of which raged very virulently for a time, not only among the people on the relief works but also in the town among the better class of people, necessitating the withdrawal of a number of pupils, also preventing the entrance of new pupils. With the improved financial condition of the people the attendance has materially improved. Notwithstanding this and other drawbacks, the *morale* of the school has been good and a good and productive year's work has been done, as shown by the results of the annual government examination in December, when all our candidates in all four standards passed with credit. The income from fees, which amounted to 301-0 rupees, the largest amount received in any year, together with government grants, enabled me to fully meet the actual money outlay on account of the school without any charge upon the funds of the Missionary Union.

Much thought and labor were given to the daily Bible instruction of the school, attendance at which is required of all our pupils. Following the practice of recent years, which has already yielded excellent results, of making the Bible instruction of the entire week a preparation for the Sunday-school lesson, we have studied the International Series of Lessons in the Acts of the Epistles, adapting them to the capacity of our pupils, thus giving our elder boys at least a clear and succinct knowledge of the persons and events, with their geographical setting, of that deeply interesting portion of the New Testament history, and most of them seem to give evidence that they have not only felt its intrinsic interest as narrative, but have been convinced of its reality and truth as history. May the Holy Spirit bring them to yield their hearts to the Savior so clearly revealed therein in saving power.

THIBAW — 1890

Rev. W. M. Young and Mrs. Young in America, Rev. W. W. Cochrane, Mrs. Cochrane, Geo. T. Leeds, M.D., Mrs. Leeds.

Mr. Young writes:

The past year has been one of steady and substantial growth in the Thibaw mission. The work has been hindered some by sickness, but a larger amount of evangelistic work has been done than in any previous year, with more encouraging results. The small-pox was epidemic in Thibaw during February, March and April, which cut our school work temporarily and made all work in town more difficult, but did not effect the jungle work.

During January four of the preachers made an extended and very encouraging tour through South Theinni. They continued to make short jungle trips till the last of February, when we concentrated efforts in preaching at the annual Buddhist feast held at Maw Gyo, near Thibaw. We were able to do a lot of preaching and tract distribution. There was a decided change for the better in the work at the feast. The attendance and reception was very much better than a year ago; the Buddhist priests gave a much more respectful hearing.

During April, May and June part of the preachers made short jungle trips, while another group was with me at Pyoung Goung and continued in active evangelistic work till the last of June.

During the rains we kept up the bazar work at Thibaw and Maw Gyo, also the jail and hospital services and house-to-house visitation. I gave more time than usual to Bible instruction, spending most of the time on some of the prophetic books. We gave considerable time to considering the subject: What shall we preach? How shall we preach? emphasizing very strongly the need of preaching the simple gospel, referring to Buddhism and its teaching only when necessary. The last two weeks of instruction was given largely to the work of the Holy Spirit and to prayer and consecration meetings. It was a profitable season for the work.

The teachers began jungle work again the last of October and kept it up to the end of the year. The workers have shown a deeper interest than ever before. The general reception and attention has been uncommonly good. I have never received as many marks of friendship from the natives before as during the last few months at Thibaw. It is evident that a much larger number are losing faith in idolatry; more seem to be true, earnest inquirers after the truth, while several are I think true Christians who have not yet been baptized.

The School.—The enrollment in the school has been higher and the daily attendance better than last year. The instruction has been good and the general work of the school of a much higher order. Bible instruction has had a prominent place and the religious interest has been good. Five were baptized from the school during the year. The young people's meetings have been well attended and a good interest manifested in all the meetings. The spiritual growth in the young Christians has been very gratifying. The people of the town are showing more interest in education, and the prospects are good for a steady and substantial growth in the school. Some of the young Christians give promise of making strong workers.

Hospital.—The hospital work has not been at all uniform. The attendance was fair during January and February, then very light for awhile. In July the attendance increased, and we had more indoor patients than ever before. The evangelistic meetings were more interesting and the religious work far more encouraging. The interest kept good till near the close of the year. Dr. Leeds will soon be on the field and with a physician in charge the hospital work will be a very strong auxiliary to the evangelistic work. Dr. Richardson made two brief visits to Thibaw during the year, which were a great help to the work.

Needs and Outlook.—The present working force is fairly effective, but we need another nurse and two Bible-women. One or two local schools should be opened in the near future, and at least one more outstation this year. At the earliest possible moment stations should be opened at Namlan, South Theinni, Lashio and the Paloung Hills.

Trade is increasing rapidly in the Shan States, and government is insisting on the local rulers opening roads. There has been a marked change for the better in the last two years; a number of local roads have been opened. Work is progressing well on the Mandalay Künlon Railway, and it is fairly certain that a railroad will be made from Thibaw to Monè in the near future. These two railways will open up the Shan country west of the Salween River, so with local cart-roads the travel will be much easier. Every effort should be made for the mission to keep pace with these new movements, and enter these wide-open doors.

There are many things indicating that the mission is gaining steadily in its hold on the

people. The people are more friendly, the reception of the workers is better, more earnest inquirers, the work and motives of the mission are better understood; many Shans scattered over a wide section of country are warm personal friends of both missionary and native preachers, etc.

It is a severe trial to lay down the work so soon, to go on furlough. The work has been exceedingly pleasant, and we have become strongly attached to both the work and the workers. We rejoice that the station will be so strongly manned next year. Mr. and Mrs. Cochrane are on the field, and Dr. and Mrs. Leeds, who are already in Burma, will soon be at the post of duty. With two missionary families on the field all departments of the work can be looked after much closer. There will be a decided advance in the hospital work at once when Dr. Leeds takes hold of the work. The outlook was never so bright for the mission before.

MONE — 1892

A. H. Henderson, M.D., Mrs. Henderson, Robert Harper, M.D., Mrs. H. W. Mix.

Dr. Henderson reports:

It is a pleasant task to write you the report of last year, a year wherein our sunshine has been practically cloudless, and where at times blessings have followed each other so closely that I have hardly been able to keep pace with them in my quarterly reports.

Our church here has almost doubled its membership by baptisms. Our gain has been ten by baptism and one by restoration (our only backslider); five have been baptized from the school, two through treatment at the hospital, and three are from the heathen on the compound. There still remain five or six who say they intend to be baptized, but I do not feel that these are all Christians. Our Sunday-school is doing thoroughly good work, but is now ready for better organization. Our missionary offering was this year made a special object in which the school children participated, some earning money by drawing water, some by raising chickens, some by cleaning house, etc. We raised altogether 70 rupees.

Touring has been carried on by one or more parties almost all through the dry season, and I have myself, sometimes accompanied by Mrs. Mix, sometimes by my wife and baby, sometimes alone, been able to do more touring this year than ever before. Trips have been taken mostly to the south. The plan has been to take the traveling dispensary and locate in central points. Wherever I have been in the Maukmai State (which lies south of us) I have been thronged with patients as long as I have stayed, and not infrequently preaching has been carried on together with the dispensing for nearly the whole day. Dependent to a great extent on this work, the number of our hospital patients has shown an encouraging increase, which would have been still greater had there been a doctor at Moné to receive cases which wanted to come. I know of no phase of the work giving opportunities for systematic teaching equal to what the hospital affords, and therefore long to see it steadily grow, as it promises to do.

During the year at the urgent request of the Maukmai Sawbwa and the people of the town, we have decided to open work there. Do not misunderstand me, they are not eager to be Christians, but anxious for our medicine. I have kept a man there for some months, and although he was driven out by the cholera, which raged there fearfully, faithful work has been done and two profess to believe. The Sawbwa promises to build what we need, and at his request I have chosen a compound and hope in future to spend some time each year working those parts from the town as a centre.

Excepting the promise of houses, almost the same description would apply to Lang Kie, another good centre for an outstation to the southeast. The people are anxious for us to come, and some seem on the point of accepting Christianity. To the east of us is another call, more, I believe, from one village than from a district, but in this case more for teaching than for medicines. I am hoping that as I can travel more with the medicines other Sawbwas may be inclined to make the same promise as the Maukmai Sawbwa has done; *i. e.*, to provide buildings if I can spend a month or two with them each year.

Our home work needs more pushing, which through Dr. Harper's coming we will be better able to do this year. The cities are our most difficult fields here. I am looking out to find a good place for sale, where we can set up a Christian stall for books, pictures, medicines, etc., and where we can often hold our evening services right in the centre of the town.

My wife has been carrying on for some months now a Sunday-school for those heathen children who do not dare or care to come to our compound. The success has been very encouraging, and we look for some good work along this line.

You will be able to see from the foregoing how far beyond one man the field is growing, and will be able to rejoice with us in Dr. Harper's arrival.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M.D., Mrs. Kirkpatrick.

We regret that no report of his interesting work has been received from Dr. Kirkpatrick.

MYITKYINA — 1894

Rev. G. J. Geis, Mrs. Geis (in America).

During my absence the station was in charge of two native workers. They were visited once by Brother Roberts, who came up to take over the new land from the government, and once by Brother Hanson, who, during the week he was here, baptized the first four converts on this field; two of them were boys from the school; the others had been regular attendants at our meetings. In December I baptized another young man. Our meetings have been well attended, and in some of them an unusual interest manifested.

At one time the school had twenty-one pupils enrolled, but owing to the fact that an Anglo-vernacular school was opened in town during my absence, all the Burman children left us, leaving us only five Kachins. As it will take many years before our Kachins will be prepared for the study of English, I did not try to get these children to return, but gave our time more to the Kachins. These boys have learned to read Burmese, besides being able to read and sing the praises of God in their own language.

Our town is daily growing in importance. In November the railway line was opened. Government is greatly improving the district, and inducing Kachins to settle in the fertile plains.

Now since we have a permanent home for our work, I plan to devote more time than ever to visiting Kachin villages in the district. This part of my work I consider of great consequence, for it is only by constantly mingling with these people, visiting them in their homes, and winning them by any means, that we can ever lead them to the Lord Jesus.

ASSAM

Reference has already been made to the desolation caused by the earthquake. Apart from this the work has been faithfully prosecuted along the usual lines and with gratifying success. The need of giving more attention to the development of industries among our rapidly growing body of native Christians is becoming more and more urgent. With a small outlay on the part of the Union in the direction of industrial training there is no reason why a large portion of the expense of the mission cannot be borne by the native churches. This is one of the most serious problems now arising in Assam.

The mission has sustained a great loss in the lamented deaths of Mrs. Munger and Mrs. Carvell. The latter, formerly Miss Amy of the Nowgong mission, had already proved herself a most efficient, tactful, and devoted missionary. As the wife of Mr. Carvell she threw herself with great heroism into the pioneer work among the Mikirs, to which her husband had been assigned, and had given promise of rare usefulness when God took her to himself. Mrs. Munger, a woman of rare spirit and accomplishments, had but shortly before her death arrived with her husband on the field. She was a born missionary, and her experience along mission lines in America awakened high expectations for the future. Surely the ways of our God in the early removal of these tested and noble workers are mysterious and past finding out. May such costly offerings upon the altar of foreign missions stir the hearts of our people at home to increased zeal for this blessed service to which the example and spirit of our risen and ascended Lord are summoning us.

Careful attention is called to the following reports from the field, which give in detail the operations of the year.

SIBSAGOR — 1841

Rev. A. K. Gurney, Mrs. Gurney, Rev. C. E. Petrick, Mrs. Petrick, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Mr. Gurney, who is specially engaged in translation work, writes:

I have been steadily at work on a revision of the Old Testament through the past year. I have revised Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, and part of Ezekiel. I never lose interest in my revision work, though of course it is an unvaried and would be to most people a monotonous task, which affords no peculiar or new items of interest to report. I teach a Bible class every Sunday, and have done some preaching in the bazar this cold season, assisted by different native Christians. I do not believe there is a better station in Assam for bazar preaching than here. With no other attraction than preaching and Assamese hymn-singing, we generally have a good number of respectful and attentive listeners. This can be made an open-air service in the cold season. In rainy and hot season we need a special preaching place which affords shelter.

Mr. Petrick writes of the evangelistic work:

During the year 1897 we have experienced the Lord's blessings in many ways. Our numbers have increased, although an unusually high death-rate took a large number of our members to the better land. Twenty-two members died. This is the largest number ever reported from Sibsagor. Special efforts have been devoted to develop the material

which the Lord has entrusted to our care. We especially rejoice over the organization of a new Assamese church in the Torhat subdivision in Domgaon village, near Tiok. This is quite an event in the history of the Assamese churches, as for many years no new church has been organized among the Assamese-speaking people. All the members of the new church came from Hinduism. I baptized seven of them in April. One Assamese woman had been baptized in Tiok before. After I organized this church three Assamese members of the Kol Church at Tiok joined this new church at Domgaon. So we have now eleven Assamese members there. In the same village five more Assamese Hindus have asked for baptism. For many years we have not had such an opening among the Assamese. The leader of the new church is a well-educated Brahman. He was baptized by me in April. This is perhaps the only Assamese Christian of the Brahman caste in Assam. This church at Domgaon has been organized as an independent, self-supporting church. They neither get anything nor expect anything from the mission. The Assamese Church at Sibsagor has less independence of character than her new sister, but they have been accustomed for fifty years to look to the foreign missionary to move in every matter. This has become a habit and will not die out so soon. The Sibsagor Church has no pastor at present, but the meetings have been conducted by the principal church-members. We had weekly prayer-meetings in the houses of the members. Sunday-school was the greater part of the year under the care of my wife.

The Sibsagor Church has now a membership of 105. This membership gives a good idea of the mixture of races and languages we have in Assam. Thirty-two are pure Assamese, forty-six are Kols; among the rest we have Chinese, Kacharis, Bengalis, Hindustanis, Santals, Nepalīs, Miris, and Eurasians, and also mixtures between some of these races. Both the Assamese churches on our field have not received even one cent of mission money. They have defrayed their own expenses. A great desideratum for the Sibsagor Church is a good pastor. The other churches are all Kol churches. We have now nine Kol churches.

During the year 22 of our members died, 4 we had to exclude; but we baptized 37 and received 1 by letter. Our present membership is 602. We have at present 11 churches: 2 Assamese, 9 Kol churches. Eight churches do not receive any financial help from the mission. Only 3 receive at present help for their preachers, but these preachers are expected to spend a large part of their time as evangelists. Among such an enormous heathen population of half a million, evangelists are absolutely necessary.

I have been able to do a great deal of touring, although I was ill twice for some weeks in February and October. This cool season my wife is able to accompany me. This is a great help to me, and the people are all glad to speak with a European lady. Women's work is very important in Assam. We rejoice over the addition to our force which we received this month when Miss Wilson and Miss Morgan arrived to join us in the work. They have a great field here among women and children.

Sunday-school work is not so developed as we would wish to see it. The largest Sunday-school we have is in the Kol Church at Tiok. This is a good promise for more Sunday-school work in the Kol churches. Our school work has been the same as in former years. We have a day school with a boarding department for village boys throughout the year.

I had the preachers of our village churches in for a month in May. We studied the life of Christ and had singing lessons. From June to September I taught a class of young men. We had Hindi reading and writing, studied the miracles and parables of Christ, and the principal characters of the Old Testament. We read also a Hindi translation of the book "*Workers with God: A Brief Handbook to the Christian Ministry*," by Dr. Rouse.

All subjects were taught by me. I had no help this year. This work is always a source of much joy to me, and helps greatly to educate young men for evangelistic work.

NOWGONG — 1841

Rev. P. H. Moore, Mrs. Moore, Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Miss Alberta Sumner, Miss Lolie Daniels, Miss Nora M. Yates (in America).

Rev. P. H. Moore writes from Calcutta :

The completion of the revision of the New Testament in Assamese has filled so large a part of my time and thought during the year 1897, that the announcement that the end of the year finds the "copy" all ready and the printing of the fifth edition of our Assamese New Testament well on the way, is the major part of my report for the year. In this connection there is a great deal that is of personal interest to me, and some that is of general interest to all who work in the Assamese language; but not much that would interest those outside of Assam. So I content myself with the announcement of the completion of this work — a work that has been both a burden and a delightful blessing to me, and in which I am conscious that I have been borne up on the petitions of many praying hearts.

God has graciously continued to me health and strength for the completion of this task, and has provided Assamese brethren to work shoulder to shoulder with me. To these brethren, especially to Henry Goldsmith, the chief pandit, is due any excellence that we may have been enabled to attain in the Assamese diction. He has worked with untiring fidelity at this revision.

I have tried to make sure that the Assamese used expressed the thought of the New Testament, as my native brethren do not read the Greek, nor are they very well up in English. Wherever we have failed to express the mind of the spirit, it is due to my failure to discern it, or my inability to express it in the Assamese language. I have spent about two and one-half years of solid work on this revision (after deducting all interruptions) at intervals covering several years. It has been a blessing to me, and I now commend it to the blessing of our God. Rev. A. K. Gurney worked with me during most of one summer on some of the more difficult portions. I wish here to record my thanks to those who provided the funds for the printing of this edition. Before this letter reaches America the printing will be finished. It is my prayer that the issuing of this new edition of the New Testament may mark an era of increased scripture study among the Christians in Assam, and also the more wide spread of the Word among non-Christians.

Our efforts to get more work from the evangelists under my supervision, has resulted in decreasing their number. Aside from this the general work has gone on as heretofore. I trust the other missionaries have written of their own special work. The work in the village churches at Balijuri and Nilmari has suffered from the disaffection of some of the members, and has accentuated the consciousness of the great need of qualified teachers and leaders for that work.

Rev. P. E. Moore writes :

The past year has differed from the others in that the missionary force has lived among the people constantly. In addition, the place is the best I have known for carrying on work for the Mikirs. We have opportunities to tell the way of salvation daily.

During the summer many villages had not sufficient food to supply their wants. We helped them some in their time of need by small loans. Some have repaid us the amounts and some have not, but our home has had scores of visitors that would not have come but for our aid, and nearly every visitor hears something about sin and its remedy.

We find our organ, magnet, electric battery, stereoscopic views and trinkets very valuable aids.

We are sorry that we have no consecrated Mikir Christians to work with us for the salvation of their fellows. We have not even a teacher who seems willing to abide with us for any length of time—the salary question comes up, and they want and expect us to pay more than a native church can possibly pay. This is one of the saddest features of our work, and often we ask the question, “Do these Mikir Christians believe in hell and the everlasting punishment they preach?” If so, their love for money is greater than for their perishing fellow-men. Perhaps our judgment is harsh, and would also condemn many Christians not Mikirs. At present we have not one preacher.

We have baptized but three during the past year. They are young men, and one can read his Bible, and all are witnessing to some extent for Christ. Pray ye the Lord of the harvest with us, that he will give us a few faithful teachers; the people are asking for them.

GAUHATI—1843

Rev. C. D. King, Mrs. King (in America), Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs (in America).

The work of this field has gone on as usual the past year, but no report of the detailed operations has been received.

GOALPARA—1867

Rev. A. E. Stephen, Mrs. Stephen.

Mr. Stephen writes:

This year has been one of strange experiences, but we thank God and take courage. In May we opened school, and succeeded in getting several boys who were willing to work four hours a day and thereby earn enough to support themselves while in school. One or two of them I hope will yet be called of God to work as evangelists among the Rabhas. One of them has expressed his desire to do this work, but he would like to have another year in school. I hope to be able to give him special instruction in the scriptures during the coming year. I anticipated a good time of sowing the seed of the kingdom in the district with the help of several of the school-boys, but it has been impossible to get out into camp, owing to the repairing of the bungalow and other buildings which were damaged by the earthquake.

The evangelist has continued his work, going from village to village, carrying the gospel of the grace of God. Since the earthquake his time has been somewhat broken, owing to sickness in his family and repairing his houses, which were damaged. His reports show that a large number listen to his message. This brother needs your prayers. Although the Rabhas are a kindly disposed people, they are slaves of sin, and do cling to their drunken habits. May the Lord hasten the day when his sheep shall be numbered by the hundreds among them. The evangelist whom several of the Garo churches are supporting has also been laboring among the Rabhas, in company with Janing.

Regular services have been held every Lord's day during the year, the audience composed of the school-boys and Christians from the villages. The Sunday-school and prayer-meeting on Wednesday have been held regularly, three of the school-boys leading the prayer-meeting in turn. In these meetings one can get an idea of their ability to grasp, understand and set forth the truth.

We are full of hope for the coming year.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips, Mrs. Phillips, Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger, Miss Alice J. Rood, Miss Stella H. Mason, in America.

Mr. Mason gives the following interesting report:

This year as a whole is one very marked in our history. The great earthquake will long be remembered, and its effects will last through eternity. The fact that our mission compound escaped with comparatively little damage, while the public buildings and officers' houses were so badly wrecked, led many to believe that there had been a special providence over us, and thus to think more reverently of our teaching.

The death of Mrs. Munger was a great blow to our expectations, and her absence has been a continual pressure, especially to Brother Munger. The adjustment of new missionaries to their new surroundings, in a climate and among a people so different from their own, is always a heavy task for them, and a source of care and anxiety to the older ones.

The missionaries as a body have been comparatively well, although the newer ones have had frequent attacks of malarial fever. Each has, I suppose, sent a report of his special work. As for myself, I reached here last year in time to get over most of the field, and to thus obtain some idea of the condition and needs of the churches and working centers. And this season I have spent nearly two and a half months in the jungle studying these needs, advising and preaching. For the most of the year I have conducted the Garo monthly periodical, prepared and printed a few Sunday-school lessons, and for about five months taught daily a class of young men and women in the Life of Christ. But the main work of the year has been correspondence with native workers, getting hold of the various needs of the field, leading the churches as best we could in a healthful development, and by means of these workers bringing the gospel to heathen towns; all the time feeling a very great lack in accomplishing what needs to be done. The Lord has, however, blessed our very feeble efforts. The churches have kept fairly awake and the Lord has been with them.

Statistics.—The statistics show an improvement in almost every particular. Nine hundred converts have been baptized, over 100 backsliders have been restored to fellowship, so that although the deaths and exclusions number 134, the net gain of the year is 872, some over thirty-five per cent. The increase has been fairly distributed over the field. Only 1 church reports no additions, and 1 church had a net gain of 180.

Native Contributions.—The general destruction and losses caused by earthquake has doubtless hindered many contributions; but it may have quickened to others, for there has been an increase in contributions fully equal to that of the membership, namely over thirty-five per cent.

Enlargement.—With this increase of contributions the churches have laid out larger work for the coming year. For these people base their work not on what money they hope to raise, but on that which has been raised. Money is collected and brought to their annual gatherings, or to their church meetings, and then counted and made a base for the work of the new year.

Evangelists.—For this coming year they have arranged for the employment and support of twelve evangelists, besides pastors and school teachers. Many of these are supported by individual churches, the others by the combined efforts of two or more churches. Besides these the mission supports two evangelists.

Foreign Missions.—Of these twelve, one is sent to the Rabhas on the Goalpara district,

and one is to go to open work among the Daflas, a tribe of the Himalayas touching Assam in North Lakhimpur, not far from Brother Firth's place. As yet the Daflas are without the gospel, and no work is being done for them. May the Lord bless this branch of their work, and through them send the gospel even across these northern hills.

Sunday-schools.—While the Sunday-school work is far from what it should be and what we yet hope to see, there are 46 schools and 2,437 pupils reported, an increase of a few schools and nearly 500 pupils over last year. Several schools have not been included because no reports have been received. In harmony with, and with the help of the India Sunday-school Union we hope to make better use of this branch of our work.

Evangelistic Schools.—The figures given for our village or day schools fail to show the real progress of this school work. The native contributions for this work is an increase of thirty per cent over that of last year. A goodly number of new schools have been opened in heathen villages, and the gospel thus introduced into new places. From five such places where schools have been newly opened, there have been 160 baptisms during the year. In several other villages where schools have been started, the first converts of the place have been baptized as well as in towns where schools have before been at work, so that we think these village schools quite worthy of the title evangelistic schools.

Looking Ahead.—The work of the coming year looms up as never before. The repeated calls from heathen villages for teachers, which we cannot supply, and this large number of converts newly gathered from dense ignorance and superstition, scattered as they largely are in heathen villages, calls loudly for feeding, enlightenment and training, lest they faint, wither and die. May these be remembered in the prayers of thousands in our own land who have an abundance of what these lack.

Mr. Phillips writes :

My own strength this year has been given to the training school. I am glad to have been able to step in and try to fill the gap between Messrs. Boggs and Munger. It is the intention that I shall continue teaching in the school for the year to come, although the management of the school will be in Mr. Munger's hands, from the close of this year; *i.e.*, from the beginning of next month.

I consider that being brought into the relationship of the head of such a school as this not only involves grave responsibilities, but is an inestimable privilege. These sixty or seventy young men who have been gathered together daily for the past six and a half months are, on the whole, a fine set of young men. They are not perfect, but they are all, I believe, with the exception perhaps of a few young day pupils, young men actuated by noble purposes. They will, as a body, have a strong influence for good over their people. They are the material for making noble men. One almost trembles lest he mar rather than develop.

At the very beginning of the year one of the teachers, one whose place could not well be filled, was laid aside by sickness for the year. This threw more work on the others. It has been specially unfortunate for me, as it has thrown more of the actual teaching on my hands, thus preventing my making as thorough preparation for my daily scripture teaching as I desired, and also preventing my giving as much attention to normal work as the case demanded. The members of the first class have taught in the primary classes throughout the year, but with too little supervision on my part. This has been a misfortune, as it is most desirable that these should be taught how to teach. I hope we shall be able to give more attention to this next year.

Four classes, and for a part of the year five, have had daily recitations in scripture

studies. The fourth class spends the year on *Genesis* and *Exodus*, the third on the *Life of Christ*, the second on the *Acts* and some of the *Epistles*, and the first on the *Epistles* and some special instruction on their work as preachers, for we expect them all to be preachers practically, whether as village teachers, evangelists or pastors. The brightest half of the last year's first class came back this year to pursue their studies further. It was hoped that they had enough English so that they could carry on some of their studies in that language. But I did not find it so, and after about half of the year they and I mutually decided that they had better go out and begin work. All eight have since been teaching. While they were here I took them over a part of the Old Testament history.

A class of sixteen have just finished their course and are awaiting their assignments to their fields. This will be the work of the Missionary Committee in consultation with the missionaries at our associational meeting, which commences here next week. So we send out during this year twenty-four young men.

The school has been improving. There is room for and call for much more improvement. A very desirable thing will be to dispense, as soon as possible, with all stipends from mission funds. Stipends are now given to only the three upper classes. This has seemed to be a necessary, though not a desirable thing. I believe that the effect of the system has been as little injurious to these Garo young men as it would be to any class in India. It has seemed necessary for the work demands the workers. But it would conduce to more manliness could the young men realize that they are supporting themselves, rather than being supported. It is desirable that training in useful trades be given, and I trust that the day is dawning when it will be given. More still, I think these young men need more thorough training in Bible truth. They need more to be taught to grasp and to wield the sword of the Spirit.

The religious condition of the school, though not all that could be desired, has been encouraging. The pupils have been organized for evangelistic work among the Garos who come to attend the weekly market, and some have frequently visited near villages and held services with them on Sundays.

The work among the Garos is spreading apace, and it will tax our energies to supply the workmen fitted for the work. May God use us to thrust them out.

Mr. Munger adds :

Last year the study of the language was resumed with the planning and work on the new bungalow, Mr. Dring having kindly offered to superintend the building of the house. Of the three months' helpful work on the mountain, the teaching in the school, the earthquake, the work on a Garo-English dictionary with Mr. Mason, the little evangelistic excursions during the summer with our school-boys, and of the great grief that followed these in the loss of my wife and sister at nearly the same time, of these I have already written.

After a brief trip to Calcutta in October with Mr. Mason, we started Nov. 15 on an evangelistic tour through the hills on the north side, visiting schools, churches, and also heathen villages, baptizing not a few and carrying the gospel to many. The reception in the heathen villages was more cordial, if that were possible, than the year before. The eagerness to learn of Jesus was marked. The Garos themselves assigned the cause of this largely to the earthquake. Of the hundreds of baptisms during the year and other statistics, others will write in their reports. Of the real results and permanent good only our Father knows. To myself personally the tour was most helpful, giving me a better insight into the schools and their needs throughout the district, and an idea of the needs

in our Normal school here which furnishes the teachers, preachers and evangelists for the field. The personal supervision of this school falls to me with the opening of this term, which begins the middle of April, though Mr. Phillips and the other missionaries will teach in it as formerly. I am hoping that we may be able to put industrial work into the curriculum as a part of the daily work throughout the year.

Your prayers and the prayers of all the friends in the home-land will be needed more than ever, if I am to hope to carry on my work bereft of the help and companionship of the one upon whom I had leaned so much.

IMPUR—1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine, Mrs. Perrine, Rev. F. P. Haggard
Mrs. Haggard.

Mr. Clark, who has during the year removed from Molung to Impur, writes :

Impur is an ideal centre from which to prosecute work in the Ao tribe, and also from which to reach some tribes beyond the border. It is a site for mission headquarters Mrs. Clark and I had selected years ago. At Impur during the rains I did some translation work and toured some to neighboring villages. At the close of the rains wife and I paid a short visit to Darjiling and then came to our old home at Molung, that I might get the benefit of a trained pundit on dictionary work and also see after the religious interests here. We find Zilli, our one ordained native helper, laboring with much success on our old home field. Molung village is now very largely Christian; that is, the Christian element much predominates. It is a fairly good ideal Christian village for the first in the tribe out of heathenism. Of such a model there was a great want to show heathen villages what Christianity demands, and what it can produce. For the gospel *versus* the old faith is becoming one of the live questions among the people. Villages here and there near Molung or near Impur, and one at least far from either of these work centres, are showing considerable desire toward Christianity. Preacher Zilli, while on a recent evangelistic tour, had a load-carrier from a village that has steeled itself against the gospel. Zilli was trying to preach to a crowd in a village whose dialect is peculiar, and had much difficulty in making himself understood. The load-carrier politely offered to try what he could do, as he was familiar with that dialect. Zilli says he understood his talk, and that it was a fine exposition of the principles of Christianity. Gospel truth has been pretty well disseminated through the tribe. It seems to me that what we need now is vigorous work on the field and the gracious presence of the Holy Spirit. As to native helpers, Brother Perrine is working hard and I think wisely to prepare such. For the work of the Spirit we must earnestly pray, and may the lovers of missions in America heartily join us in this.

Mr. Perrine reports :

The year 1897 will go down into history and be remembered as the year of the great earthquake. "Great earthquake" is the term, for the expert of India calls it a severer shake even than that at Lisbon, in which so many lives were lost. That so few lives, comparatively, were ended in this one was due to three facts: first, that there were no large cities in the area of the severe disturbance; second, that the houses were of such kind that they were not injured by an earthquake; third, that the quake occurred at a time when most people were out of doors. The friends at home, with us, may worthily thank the God of missions that he protected the lives of his workers.

On the field of Assam the work has been hindered in many ways by this dire calamity,

and yet there is one way in which in some places the work has been advanced; the natives have been mightily moved to consider their condition and their relations to God. On our own field the shock to nerves and injury to health was the only damage we received, worthy of note. At the time of the shock our work suffered little interruption, but later we were compelled, because of its effects as well as for other reasons, to take a good vacation.

It has been my privilege the past year to be out in the district more than ever before. Results of this touring will only be known in eternity. For the most part such work seems much like an effort to overthrow a mountain. The mountain seems unmoved and immovable, and as solid and hard as ever. The most apparent effect is on the one who attempts the overthrow. So the largest result appears (I will not say really is) on the missionary. I am impressed more and more with the great fact that the "wages of sin is death," and death only. Sin and Satan, the author of sin, give so little to these poor peoples, and deprive them of so much, even of this world's good things, that it is plain in large and legible characters all over heathenism "it does not pay to serve the devil and sin."

How very different are those places where the gospel has been preached for some years. Though the difference is not so great as one could wish, nevertheless there is all the difference between moist clay in the potter's hand and hard adamant. At Molung this is most apparent. A large number of those who are being saved have been added to the church. The Young People's Society has grown with enthusiasm beyond all bounds. If the whole village is not Christian, at least we are able to say that the whole village has its face Godward. A large number are asking for baptism. A number are receiving training for work. Here are also our leaders.

In another of these places where the gospel has been preached for some years, the whole village has turned to God, so it is reported. This report we must accept with a grain (a large grain) of allowance; nevertheless, though there is no church organization at present, they have asked for a preacher, an old and faithful saint, and him they support, love, cherish, and obey, evidently. This old child of God has been able to do some things with that village no one else, either white or black, has been able to do with Nagas. On going there one of his first as well as his best efforts was to send at once out of the village and away to Impur to the training school all of the eligible young men and women, and these have been among the most promising of our pupils. Four of them were baptized into the church at Impur. Other places might be mentioned as well. At Impur the work has gone on in the station and the two villages near at hand on the old lines. Two signs of the times are especially noticeable. Several persons have shown an interest in the gospel, and two or three have become quite regular in their attendance at church. The second noteworthy fact is that the people now trust us; and this is not only true of these villages, but of others as well that are quite remote.

All mission work is important; but if some one kind can be more important than others, to my mind the training school with us heads the list. Into this we have thrown our best endeavor for the year. The enrollment has been sufficiently large (more than forty all told) to make us feel that we were not beating the air; and the increasing interest throughout the year was sufficiently apparent to make us want to do our best. We have tried to impress them with the idea that the salvation of their own people should lie with themselves more than on American money and endeavor. Another thing we have striven for is that every scholar should support himself, either by furnishing his own living or by working for his support. In the main department in teaching English we have tried with

some degree of success to impart valuable knowledge from the beginning of their study of English. In conclusion we may say that we have succeeded in some measure, at least, to adapt our school to the unique conditions we find here.

The work of the year may be summed up as follows :

Souls have been saved ; the church has been purified and built up ; workers both in and out of the church have been trained. The first Naga Association has been held. The Christians have been led to bury their dead. The churches have been put on self-supporting ground, and they have taken up the evangelization of the outlying districts with some enthusiasm. They have also tried to live cleaner and better, and to dress better. Drunkenness and idolatry have been fought even by many outside of the churches. A good year's work in the training school has been done, and the whole work is, we feel, on the basis the Lord would have it on. -

KOHIMA — 1881

Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg.

Dr. Rivenburg writes :

The year has been a good one for us in many respects. The Sunday services have been maintained throughout the year, with a much larger average attendance than that of any previous year.

The two evangelists have been much of the time touring about among the villages of the tribe. They report a respectful hearing of the Word in most places. Although the people confess that the teaching is good, they are afraid to cease worshipping the demons lest sickness and famine follow. The truth is they do not realize the fact that they are lost sinners. When they do their tone will change. There is no word for sin in the language, and they have to learn that they are sinners from the lips of the preacher. This year thousands have heard, and I believe the Holy Spirit will not allow all the seed to be destroyed.

The first Angami baptized went back to heathen worship a year ago, but two months ago returned to us truly repentant, and I am hoping and praying that the Master will constrain him to give the rest of his life to teaching his truth. He is a man of strong character and much influence among his people, and well fitted mentally for the work.

For several months I have been curtailing my medical work, as the bills for drugs had grown beyond my pocket-book.

We have kept reasonably well and happy, and are hopeful that the time is not distant when we shall welcome many into the church of the living God.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth, Rev. O. L. Swanson, Mrs. Swanson.

Mr. Firth writes :

The tea-garden coolie is not very much given to reflection, hence an occurrence like the late earthquake does not bring to him any perceptible awakening. During the year 123 have been baptized, but that is, under the Holy Spirit, the direct result of the work of the missionaries, accompanied by such native laborers as we have had.

Were all the people on this field garden coolies, I suppose we would be reporting seven or eight hundred baptisms as a result of the year's work, for the gospel has been faithfully and abundantly preached to all the Assamese and various other peoples who abound here.

Seeing that the Assamese people and others continuously reject Jesus Christ, and that

the imported coolie population in large numbers will accept him when offered to them, it has become a serious question whether the Missionary Union should not make a specialty of this tea-garden work, and so arrange, or rearrange, the workers, and if need be the mission stations, so that the largest number possible of those who will believe shall hear the gospel and be saved to the glory of God.

Three churches were organized during the year. One in January at Doolakat, which now has nineteen members; one in April at Hulmani, which now has seventeen members; and one in August at Lilabari, which now has twenty-seven members. Each church on our field has chosen one of their own number for pastor, and they support them themselves by a collection taken each Sunday.

Two chapels were built during the year: one at Joyhing and one in the station.

Two day schools were carried on in villages the first half of the year. One of them was somewhat broken into by sickness, but the other was very satisfactory. We have now taken both teachers to use as evangelists, so the schools are closed. A young man on a tea-garden kept a school for two months.

Mrs. Swanson has done a large amount of work in and near the station by house-to-house visiting, and has succeeded at different times and places in gathering the children together for Sunday-school, but as this is a small place and there are no Christians here, it has been impossible, thus far, to maintain a Sunday-school regularly.

Mr. Swanson writes:

Bungalow Building.—From March until August my time was occupied in the erection of our bungalow and chapel. On account of inefficient workmen I was chief architect and carpenter myself.

School.—In the month of August we endeavored to have our workers in for a month's study. Yet we did not succeed in getting the outside workers at that time, so we only had the few young men who live in the station. Brother Firth and I both helped in giving instructions. I trust we shall be more successful in this line of work the coming season.

Touring.—My touring season occupied the months of January and February, and then was interrupted until October, since which time I have been in camp up to the Christmas holidays, during which time the gospel story has been made known on this north side of the Brahmaputra river, to Assamese, Bengalis or coolies on tea-gardens, some Miri villages, Daphlas, Devries and Khamtis. Hundreds of tracts have been distributed and many gospels sold to these people.

As to results, while we have found all the above-mentioned people willing to listen, yet it has only been the coolies on tea-gardens and ex-coolies in villages who have been accessible to the Bible truths.

While building and during the rains, with the exception of a few Sundays, I either had meetings in the station or went to some near-lying village or garden to hold meetings.

The Lord has wonderfully blessed our feeble efforts, for which we praise his name, trusting greater things shall be done in his name the coming year.

PATHALIPAM — 1896

Rev. Joseph Paul, Mrs. Paul.

Mr. Paul writes:

The past year's work amongst the Miris has not been without its discouragements. A year ago the prospects for a local church organization at Pthalipam was good; but owing chiefly to the expensiveness of living at Pthalipam three of the five native Christians

have moved to other places, and two of the most promising have proved unfaithful by returning to the opium habit and to other sinful practices. This has left us for some months without any native Christians at that place.

The opposition to Christianity which I mentioned in my last report, as shown by the religious leaders among the Miris at and near Pathalipam, and which I then thought to be quite local and temporary, is still in force; and the authority of these leaders is felt in many places quite distant from Pathalipam. All attempts at doing anything in the way of a school has been met with either opposition or indifference on the part of the Miris, though a very few Bengali boys have attended. A closer acquaintance with the Miris of the villages near the station show them to be addicted to the opium habit almost to a man, and this puts them almost without the pale of gospel influence. But I have continued to do what I could for the people from far and near, who have not ceased to come to us for medical and other help in times of sickness and trouble. And while trying to heal the body we have lost no opportunity thus offered for presenting the gospel message, and in other ways imparting instruction of a moral and spiritual nature.

During the later months of summer, after getting access to the nearer tea-gardens I began work among the coolies there, and during the time I had a native helper much good was done; several nominal Christians were on the very brink of coming out boldly for Christ when my helper returned to his native town; this threw the work back.

Early in October I began touring among the Miris on the Ringu and Subensiri rivers. I have had much encouragement in some places. Men have been brought to the point where they could accept Christ for their eternal salvation, but they could *not* trust him with their temporal affairs. There are many who would gladly cut loose from the enslaving superstitions of Hinduism if they only knew what would follow that step.

I have labored the most of this season without a helper. What that means is scarcely imaginable to any one who has not preached the gospel alone in the jungles of Assam, where not infrequently one's preaching is replied to by a volley of mythological questions which require immediate, forcibly illustrated and sometimes lengthy answers. But God has given me many encouraging tokens of his presence and guidance, and it is my intention to continue the proclamation of the gospel "whether they hear or whether they fear," feeling assured that it is not labor in vain.

UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

The report of Mr. Pettigrew follows. It affords a glimpse of what difficulties have to be met and overcome in pioneer mission work.

The retrospect in 1897 while by no means so bright and cheering as the missionary hoped it might have been when writing his report last year, is yet filled with thankfulness for many lessons learnt and for wisdom given in the things that have to be confronted in opening up a new field. The second year among these people, although it cannot report baptisms or any apparent interest in the word of truth, still it has prepared the way in various directions for the truth to be intelligently imparted and for the Holy Spirit to work mightily in their hearts.

School Work at Ukrul.—The report for 1896 showed that a school had been built at the expense of the state. It was not till Feb. 19 that the school was opened. Much argument was made over the usefulness of learning; in fact, quite six weeks were spent by the missionary in persuading the villagers to send at least twenty of their boys to school.

All this worry and trouble was amply repaid in having twenty of the village boys, including the most influential men, before the missionary daily, to impart knowledge and to make known through hymn and prayer the gospel of God's grace. After ten months' hard work teaching them the elementary part, it is a great pleasure now to see how interested these boys are in their studies, and now no amount of argument would make them inclined to leave the school. The news of this school being started at Ukrul, and of the pleasure it was in learning soon spread to the surrounding villages. Two months ago Hunderoy, the next largest village, about three miles from here, decided to send eleven of their boys. They came from their village regular, and are now busy on the alphabet. About a week ago two Kukis from a village two days' journey from here came and expressed their desire to enter the school, and they also are now busy and eager to learn. The Lord grant wisdom and patience to train up these young minds and lead them into the light of the gospel.

School Work in the Valley.—Three trips were made to the capital last year for the purpose of inspecting the schools in the valley. The political agent is encouraging the Manipuri boys to attend these schools, by granting scholarships to all the boys who pass in the lower primary examination held annually in December. Last December fourteen boys were examined and ten passed, and are now studying in the Middle English School. The past year has been an encouraging one in this work. New schools have been opened, an inspecting pundit appointed to help the missionary introduce more efficient methods of teaching. Applications for new schools to be built come before the political agent frequently, so that ere long the whole valley will have opportunity to send their children to school. There are now about six hundred studying in all the schools.

Literary Work.—Both for the valley schools and for the school here, a certain amount of work has been done in this direction. For the Manipuri boys who first attend, it was found necessary to have keys printed for the first three Bengali primers. With the help of the head master of the Middle English School, the missionary got these three through the press, and they are found a great help by the teachers and scholars as well. For the school at Ukrul it was decided to introduce the Roman character. At first the boys started with a small English primer, and after the first primer in their own language was prepared and printed they started on this as well, so that they learn to read and write their own tongue as well as English. Bengali would be of little use to them, so it has been discarded, although it might be worth while later on to teach them the character, for the purpose of reading Manipuri, a language they are familiar with. They will soon require a second Naga primer, and this is being prepared, and will be sent to the press in a week or two. Besides the above, translation work done before the missionary joined the Union has been pushed a step or two forward. John's Gospel in Manipuri printed in 1896 has been distributed to a goodly number of Manipuris. The only native Christian known in the capital disposes of them, giving only to those who can read. The periodical trips to the capital gives an opportunity to distribute them amongst the schools boys also, so that the word of God may be read and believed in to the saving of the soul. During the rains the translation of Luke's Gospel was rewritten and sent to the printers, and the proofs are now being corrected. To impart doctrinal truths in an easy manner to the boys here at Ukrul a small catechism has been prepared, and it is hoped soon they will be able to read and commit to memory the fundamental truths of the gospel. Every Sunday the thirty-three boys come together, to sing for the most part. When the catechism is printed they will learn that on the Lord's day.

Medical Work.—What limited knowledge the missionary has in this line has been in relieving pain in many cases brought before him during the year. There have

been cases where knowledge was wanting, and at these times the missionary has longed to have had M.D. at the end of his name, that pain and agony might have been relieved. These Nagas are very sceptical as to the doctor babu's ability in the capital, and so they let disease have its way, and make no attempt to get relief.

Itinerating Work.—Owing to the demands upon the missionary's time in school and literary work, up to the present no attempt has been made to reach out to the villages around. With a more perfect knowledge of the language first, it would reveal better results in the future, so it was decided to establish the school somewhat firmly, and when fluency in the language is attained some arrangement will be made for the missionary to preach the gospel in other villages.

TELUGU MISSION

Reference has already been made to the effects of the famine upon the general work of the mission. No relief, humanly speaking, can be looked for until after the next monsoon due the latter part of June. The hopes of multitudes are fixed upon this, and many cries are going up to heaven that there may be an abundance of rain. Shall not the supplications of American Baptists be united with our suffering brethren of the Telugu mission, that God may be favorable unto the land?

These terrible famine experiences utter a solemn protest against further delay in providing suitable facilities for industrial training as a part of the equipment of our Telugu mission. In previous reports earnest appeals have been made for the establishment of a technical school at Ongole where our Christian young people could receive training in various mechanical arts. The pitiless caste system of India makes such training an impossibility to the bulk of our people, unless the mission furnishes it. With a body of young men going out into their respective villages trained as carpenters or blacksmiths or shoemakers or weavers, a diversity of occupations would be introduced, and new avenues opened up for useful and remunerative employment. The certain result of this would be a speedy increase of the social and financial strength of our native Christians, with added momentum to the effort towards self-support so general now throughout the mission.

In addition to the establishment of the technical school a great opportunity is open to us from an organization of the tanning industry. The collection and curing of skins after the native fashion is the inherited occupation of the Madigas, to which caste the bulk of our converts belong. With a comparatively small investment of capital the present irregular and poorly paid activities of our people could be consolidated into a systematized employment to the direct advancement of the mission, and without doubt to the advantage of those who would contribute to start the enterprise. Will not some of those who are specially interested in this phase of foreign mission operations give to the Missionary Union encouragement and financial aid in going forward without further delay in this important work?

Gratifying progress has been made the past year in connection with the Theological Seminary at Ramapatam. The standard of qualification for entrance has been advanced. High ideals as to what the future Telugu ministry should be, predominate, and the large body of students have shown themselves cordially responsive to the aspirations of their teachers.

The college at Ongole also under the wise administration of Professor Martin and Professor Baker is growing in favor, and making substantial progress. An hitherto unexpended balance from the income of the college endowment fund has enabled the Society to make some additions to the buildings and the general equipment of the institution, which will add greatly to its effectiveness.

As a whole the mission has sustained the shock of these past two years of destitution and famine better than was feared. Its present healthy condition amid manifold trials and obstacles is a strong testimony to the genuineness and solid character of the work that has been done.

NELLORE — 1840

Rev. David Downie, D.D., Mrs. Downie, Rev. F. H. Levering, Mrs. Levering, M.D., Miss Mary D. Faye, Miss Kate Darmstadt.

Mr. Levering reports for the Nellore mission :

If this report had to be epitomized into a single sentence, it would be the language of the eleventh verse of the sixty-fifth Psalm : "Thou crownest the year with thy goodness and thy paths drop fatness." The work has never been more attractive and in some respects more successful.

We have had no large ingathering of converts, but we have had many tokens of the Lord's presence and blessing. Of the converts baptized during the year twenty-two were from our schools, showing that however it may be elsewhere our schools are the best evangelizing agency we have.

Following the order of our last report we refer first to the Nellore Church. The Nellore Church continues under the successful leadership of Pastor Subiah. The seminary at Ramapatam called him to a teachership in that institution, but after carefully and prayerfully considering the matter he decided that his duty was still with the Nellore Church. The missionaries refrained from influencing him. While they were of the opinion that he would look favorably on the invitation, they believe he has made the correct decision. Though we retain Pastor Subiah, we lose an equally good man. The seminary call was extended to D. Nursiah, our Bible-school teacher and Sunday-school lesson translator, who has accepted the call, and is, as we think, an excellent man for the place in the seminary.

The famine prices that have prevailed during the year have made it rather difficult for the church to keep up with the current expenses and continue its usual contributions to benevolent objects. We are happy to report that it has done it. The missionaries continue to devote their monthly contributions in other directions. The collections from the native Christians during the year amount to 416-0-3 rupees.

The church maintains a weekly prayer-meeting, and in addition to this there is held on each Wednesday evening a cottage prayer-meeting at the home of one of the members. This meeting is wholly under the control of the native Christians, and is seldom even visited by one of the missionaries. Two Christian Endeavor Societies are sustained in connection with the church. The older young people of the church compose the senior society, and those less than sixteen years old compose the junior society.

Besides the regular services of the church there has been more than the usual amount of preaching and teaching in and about Nellore. On Sunday afternoon our force scatters in three or four different directions to hold Sunday-school, or preach in the streets and hamlets.

The Rajapalem Church continues to hold on to its independent self-supporting methods, though like the Nellore Church it has been obliged to struggle to accomplish it, owing to the famine prices paid for supplies. The self-devotion has been good discipline in both churches, and God has blessed them in making it.

District Work.—The preachers and Bible women have continued their work in the towns and villages of the district. In this work Dr. Downie has joined them as often as circumstances have permitted. With the amount of general mission and station work in the hands of Dr. Downie, extensive touring is impossible. He has spent some time in the field, and frequently expresses the wish that he could go oftener. The people in the villages seem so willing to hear, that it is a pleasure to speak to them the glad tidings of salvation. The writer has been prevented from doing the usual amount of touring by circumstances which will be explained under another head of this report. He has made several short tours in the country about Nellore.

Station Schools.—Miss Darmstadt and Miss Downie have devoted themselves most earnestly and faithfully to the station-schools, and with the most gratifying results.

The collections for fees were never larger. Last year the total income from this source was 2,256-11-6 rupees; this year the total income from this source was 1,594-13-10 rupees. In both cases the sums received from other stations are included; but excluding them, the amount received this year from the pupils or their parents was 351-7-1 rupees. This falls far short of what we are aiming at or what we hope to attain. But when it is remembered that less than twenty-five years ago children were paid for coming to our school, we feel that progress has been made. Although to get these fees has cost a good deal of hard work, we are not aware of a single case where it has caused the least suffering to the families. In some cases the result has been to raise their self-respect, by creating in them the feeling that they are at least doing something for the education of their children.

During several months of this year a weekly prayer-meeting has been maintained by the teachers, from which much benefit has been derived. The teachers have been led to take a deeper interest in the spiritual condition of the school-children. The result of this awakened interest has been a more active sympathy with the children. An earnest religious feeling pervades the schools. Bible study and various religious activities keep the great subject of salvation before the pupils. There is a religious atmosphere in the schools which even the non-Christian day scholars cannot escape. The results of the last examination, so far as known, show 13 out of 19 boys and 10 out of 11 girls passed, and the Bible examination was very satisfactory.

Medical Work.—The new Woman's Hospital was opened in February and is under the charge of Dr. Levering. She has been ably assisted in her work by Miss Faye.

Some in-patients have been received. The main building is necessarily being used as a bungalow. The hospital brings us into close contact with the women who are ministered to; some of these give evidence that they love Jesus; some say they will give up their idols and worship God. The attendance of out-patients at the hospital has been good, and has aggregated more than twelve thousand.

More than four hundred calls have been made at the houses of patients. Dr. Levering has been unable to attend to all the calls that have been made upon her. The hospital cannot accomplish its full purpose and be in the fullest sense effective until there are two doctors in service there.

Village, School and Zenana Work.—When Miss Wayte relinquished this work in April of this year, she handed it over to Mrs. Downie. She found the labor too much for

her, and asked the Board to permit Miss Minnie Downie to come from Udayagiri to Nellore to assist her. In this branch of the work ten Bible women and three zenana teachers are employed.

Fourteen women and girls are being taught in the zenanas, and are paying for the services from four annas to one rupee each per month. The Bible women are very earnest in their work. The people taught are not easily impressed by the truth, and when the work of one year is scrutinized little progress seems to have been made. The planting and watering are ours; the fruitage is as much as God gives.

Mrs. Downie has also maintained a Bible training class for the Bible women and a class in which she has taught some of the village women to read, write and sew.

Building.—The Kavali bungalow was finished and handed over to Mr. Bullard in August. The Nellore Hospital doctor's house was delayed for a long time because concrete could not be obtained for the foundation. It is now nearly ready for the roof.

The treasury continues to absorb much time, but there is a good deal less of worry than formerly connected with it.

Personal Mention.—Only one permanent change has taken place in the missionary force during this year.

In April Miss Wayte was married to Mr. Phinney, the superintendent of the American Baptist Mission Press in Rangoon. She arrived in Nellore Oct. 13, 1884. With the exception of one vacation in 1893-94 she labored patiently, wisely and in a most Christ-like spirit in the schools and zenanas, until she went to live in Burma. She gave much and careful attention to the training of the Bible women, and as opportunity offered she toured with them.

It has been a pleasure to have Miss Minnie Downie with us since September. She and Miss Annie Downie have both passed with credit the second and third Telugu examinations. They have shown fondness for the work in which they are engaged.

In November last Dr. Downie was bitten by a mad dog, and on the advice of the English surgeon and the mission doctor he went to Paris, accompanied by Mrs. Downie, to undergo the Pasteur treatment.

The calamity has awakened the most intense sympathy throughout the Telugu field among missionaries and Telugu Christians. No occurrence has for years called forth deeper expressions of sympathy from the missionaries, the Telugu Christians and from those engaged in kindred work in other fields. From many quarters in South India have come to us the kindest expressions. A volume of prayer has gone from thousands of hearts that God would avert from him any evil results.

Dr. Downie has returned to Nellore from Paris, after an apparently successful treatment.

ONGOLE — 1866

Rev. J. E. Clough, D.D., Mrs. Clough, Prof. L. E. Martin, Mrs. Martin, Rev. J. M. Baker, Mrs. Baker, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

Dr. Clough sends the following report for the year. It contains many encouraging features:

During the year 1897 I continued to do as in years gone by. The evangelistic work has had a prominent place, and over four months of time was spent in traveling from village to village, and preaching the gospel to all who would listen to it, and I tried to help the little congregations of Christians to honor Him by whose name they are called, and to

help them to become strong Christian men and women. This part of my work was very satisfactory. Seven hundred and forty-two were baptized upon profession of faith in Jesus. Most of these were adults, and all of them gave satisfactory evidence of their change of heart and faith in Jesus, not only as the world's Savior, but also as their Savior. They gave up more than a cartload of crude idols; most of these had been worshipped from time immemorial and by thousands of people. Some of these idols I brought with me to Ongole, and a good Baptist brother who belongs to our church took a photograph of them.

When not engaged in evangelistic work, almost every day I have been in my office for several hours receiving deputations from the Christians of some of the hundreds of villages in which they live, and in hearing letters and reports from some of the village school-teachers, and in consulting with my collaborators in Ongole about the work, which was of mutual interest. My station requires much office work, and the number of letters in Telugu and English which we sent away during the year aggregate about two thousand.

My health has been first-class, and perhaps I never did more work in any year in India than I did during the year 1897, for all which I would render my heartfelt praises to the Giver of every good gift.

Village Schools.—In my last report I gave the number of village schools as 197, which were taught by 297 Christian teachers. Since that time the number of schools has been increased to 227, but the number of teachers at the close of 1897 was the same: 297. At this time of writing our village schools are not encouraging, for we have been on a brink of a famine for the last two years, and now (Jan. 19, 1898,) we are in it. Distressing times for the next eight months are inevitable. But we know that the Lord Jesus is at the helm; hence we shall fear no evil.

Native Preachers.—The native evangelists, pastors and preachers as in years gone by, have been faithful. The number of ordained preachers is fifteen, and the number of unordained preachers is twenty-four. They are not educated men, but they have the love of God in their hearts, and they are doing a good work for Jesus and the Telugus. At the October quarterly meeting, before a famine in this section was imminent, they and all the village teachers and Bible women volunteered to forego their pay for the first three months of the year 1898, and yet promised to do faithful work. Thus they had it in their hearts to save about 2,000 rupees. But for the famine, which as before mentioned is now upon us, no doubt they would have accomplished what they set out to do.

Sunday-schools.—As to our Sunday-schools, I have no change to report. Except a slight increase in the number of schools and scholars, they are the same as during 1896. The station school has an average attendance of from six to eight hundred. On an average about two thousand verses of scripture are recited at each session of the school. Besides this, Sunday-schools are also held in each of the caste girls' schools, Ongole town, every Sunday afternoon, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the high school and college, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in the English language. Miss Kuhlen has an interesting Sunday-school composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. This school is attended by about forty poor but interesting children, and it is very satisfactory to note the progress made month by month. In this school as in the others the children are taught faithfully about Jesus and all that that name means. In our Sunday-schools within the bounds of the town of Ongole there are more than one thousand children. Sunday-schools have also been established, and have been maintained successfully in many of the villages where our Christian teachers are located.

Telugu Service.—Every Sunday morning we have had, as heretofore, after our Sunday-school a sermon in Telugu by one of the assistant pastors or myself. The usual attendance was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or 1,000. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the larger number of the members of the Christian Endeavor Society connected with the college directed by Mrs. Martin and Mrs. Baker, the Bible women and missionaries go to bazaars to the hamlets of Ongole and villages near, and preach, or hold prayer-meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs. Martin and Baker have the entire responsibility of this service.

Miss Sarah Kelly.—Miss Kelly worked during the year under review, as usual. In the Primary Boarding-school there were 151 girls, with five male and four female teachers. The religious instruction of these girls and young women has been faithfully attended to, and thirty-five during the year professed faith in Christ as their Savior and were baptized. The Training-school for Mistresses under her care, which is largely supported by grants-in-aid from government, contains sixteen young women taught by two teachers.

A practicing school is kept in connection with the Training-school for Mistresses, which contains fifty-one scholars. These are taught by three women teachers, permanent instructors, who teach as far as the government third standard examination.

Miss Kelly has also a boys' and girls' school containing twenty boys and twenty girls. This school is attended by both Christian and non-Christian children, and they also are taught as far as the third standard by Christian young women. All these attend Sunday-school under the direction of Miss Kuhlen.

Night School for Women.—During the year a night school attended by twenty-five women, taught by three women teachers, was successfully maintained. Of these, ten passed the first standard and eight the third standard examinations. The other seven women were in the alphabet class and were not examined.

Miss Amelia E. Dessa.—The Primary Boys' Boarding-school of former years, under the superintendence of Miss Dessa, has been raised during the year to be a Lower Secondary school. The number of boys and men in attendance have been 123, but at the close of the year there were only 84. Most of these youth and young men were members of the church before they were admitted into Miss Dessa's school, but a few — perhaps one-third of the smaller ones — were not. The religious instruction has been given carefully, and thirty have given evidence of a living faith in Jesus, and were baptized during the year.

Night School.—Besides the Lower Secondary school, Miss Dessa has a night school attended by seventeen young men, of whom seven passed the Government Primary examination.

Schools for Mohammedans.—A Mohammedan Girls' school under Miss Dessa is attended by thirty-four girls. In this school religious instruction is given by Miss Dessa in person three times a week.

Town Branch School.—The Town Branch school, which is a feeder to the High school and college, contains 120 scholars. Of these 69 are Hindus, 24 are Mohammedans, and 9 are Christians. Religious instruction is given in this school every day, and two Sunday-schools are maintained in it. Most of the scholars attend these Sunday-schools. This school is supported wholly by government grants and local subscriptions.

Mrs. Ellen M. Kelly.—The three Caste Girls' schools under the superintendence of Mrs. Kelly are attended by 280 children. These are taught by seven teachers. Besides

the Caste Girls' schools, there is another Girls' school located in Kavadypalem, Ongole, which contains 86 scholars. Most of these are the children of Christians, and are taught by four Christian women. This school is very satisfactory and encouraging. Nine other Christian hamlet primary schools are superintended by Mrs. Kelly. These are attended by 245 boys and girls, and most of them attend the Sunday-school every Sunday morning, and repeat, at least, the Golden Text enthusiastically.

Night Schools for Men.—Six night schools attended by 103 men and six women, and taught by the Christian teachers of the six hamlet schools, have been successfully maintained during the year without any financial aid from the mission. Of these, 39 passed the third, 30 passed the second, and 26 the first standard examinations. These 103 men are house servants, government peons, policemen, Christian coolies, who wish to be able to read the Bible, etc. The hours of study are from 8 to 9.30 P. M.

Miss L. Bertha Kuhlen.—During the months of January, February, and March, Miss Kuhlen made six evangelistic tours, and visited about thirty villages; some of them are twenty miles from Ongole. She was absent on these tours for forty days, and thus assisted me much in my evangelistic work, for I need hardly say that the evangelistic work of this mission might well engage the whole time and the energies of five devoted American evangelists. In April five or six women wished to study with a view of ultimately becoming Bible women. These were received into school, and were under the personal superintendence of Miss Kuhlen when she was in the station. From time to time other women also have been added, and the school now numbers fifteen. These fifteen women are from twenty to forty years of age, and came recommended by the Christians of the villages from which they came. They are good women, and noted for their Christian walk and zeal for the Master. They were also recommended as suitable women to receive instructions with a view of doing Bible women's work when sufficiently instructed. Miss Kuhlen gives much time to these women personally, especially in teaching them to sing gospel songs, and instruction in Bible subjects. Six of them who studied in Miss Kelly's Night School for Women passed the first government examination.

Besides evangelistic work and the care of these fifteen women, Miss Kuhlen, assisted by two Bible women, holds meetings in five different villages from one to four miles distant from Ongole weekly, when not touring. These meetings are beginning to be a power which we feel in our chapel every Sunday morning. Women and men who have been careless and indifferent during the past years, have been greatly awakened, and now are attending services on Sunday morning in the chapel, and almost all of them regularly attend their own hamlet Sunday afternoon meetings. From one of these villages a few months ago fifteen men and women were baptized, and many of them said, in relating their experience, that they were led to Jesus by the instruction of Miss Kuhlen and her two Bible women.

Bible Women.—There are twenty Bible women and twenty assistant Bible women. Two of these women accompany Miss Kuhlen on her evangelistic tours and when she visits the hamlets of Ongole and adjacent villages.

Industrial School.—An Industrial school has not as yet been sanctioned by the Executive Committee, but we still hope that it soon will be, for it is a crying need. We have already made a small beginning in this line. Two years ago I sent a young man to Madras, who apprenticed himself to one of the best shoe and harness makers in the city. On his return a year ago I employed him on a small salary, and he works in a vacant room on the mission compound. A short time ago we took another young man as a learner and assistant. They are now doing good work and support themselves.

I also have a young man who is a fair phonographer and typewriter, a graduate of the Technical Institute, Nazareth, South India. He has been with me for over a year. When the Technical school is fully established, it is possible that his services may be required to teach typewriting, phonography, drawing, etc. The old mission printing press, which was under Mr. Baker's management for a year or so, took too much of his time, and he suspended it until a trained man can come from America.

These are small beginnings, but *they are beginnings*, and we make shoes not only for missionaries and others of Ongole, but also for some of our friends in other stations. The work turned out would not be a discredit to a country village shoeshop even in America. Of course what we have done is not much, but it indicates what the possibilities are.

Mr. Baker writes of the religious work of the Ongole College:

I wish to speak of the religious work of the college under a three-fold aspect: its influence on the home life, its work of teaching the Bible, and its evangelistic influence.

First, its influence on home life. Our homes are open to the Hindus as well as to the Christian element of the college. They are always made welcome in them and often come to see what they are like, and how the wife is treated in them, and possibly to enjoy the friendship and counsel of those whom they know have superior morals and powers to those with whom they live. Occasionally the Hindu students are invited in a body to our homes to spend a pleasant evening, which they enjoy very much. The Christian boys of course often come individually and collectively, and it must be that the lessons learned from our happy homes will have an influence upon their future lives and surroundings.

Our wives manifest before both Hindus and Christians in class-room teaching in the power of speech making, conversation and music, such powers as even their learned pundits have not attained. Does not this fact bring the education of Hindu women nearer realization by teaching an idea of her capabilities? For these and other reasons we claim that the domestic influence of the college is not to be despised, and that this influence if rightly exerted is fully as important as that exerted by the evangelistic missionary.

The work done in Bible teaching has often been reported. We have regularly our Sunday evening service, our Christian Endeavor meetings and our morning chapel prayers. Each class is required to recite four hours each week in the Bible. The Hindus are made to think about the word of God, truths are impressed upon the minds to an extent impossible for the itinerant missionary. The fruit which this seed is bearing in them is a gradual changing, and this change is certainly going on. We may not get real conversions for some time to come, but that the Hindus in our college are impressed with the Bible, and that some are really inclined to accept it, we can truly say. The Christian boys are taught by this means that the Europeans and their leaders consider Bible education as a necessary complement to secular education. Through their several years of study they learn to know their Bible, and do know it a great deal better than the average American boy of their age. The severity of the Madras examinations strongly urge a little less rigidity in Bible study, but we are determined to resist the pressure and teach the Bible at any rate. A preacher needs to know men; there is no better place to study the men with whom he has to deal than in a class-room, where he may sit side by side with those of all classes. It is well known that most of our boys preach in the various villages on Sundays; this I believe to be important, not so much for the work they do as for the testing of the mind, inclination and ability of those who would be preachers before they enter the seminary.

In my Sunday-school class of twenty-three students we have been very successful in

raising money. In something over a year we have given twelve rupees and eight annas to the Ongole Church, and have given seven rupees and eight annas for the Day Memorial Church. With but three exceptions, every boy has given something every Sunday.

RAMAPATAM—1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. W. L. Ferguson, Mrs. Ferguson, Rev. R. R. Williams, D.D., and Mrs. Williams in America.

Mr. Heinrichs writes :

The Ramapatam station is now nearly a generation old. The church was organized in 1870, and the seminary attained its twenty-fifth anniversary during the year under review. As the seminary now really constitutes the centre of our operations on the Ramapatam field, it may be pardonable this time to review not only its work during the past year but give also a brief retrospect over the longer period of its existence.

The Theological Seminary was opened April, 1872, with seven students, by Rev. A. V. Timpany as president *pro tem*. The original design was to have two courses of three years each, the first being preparatory, the second theological. It was soon found, however, that the secular and the divine could not advantageously go together, and so in our annual report for 1875-76 it is stated that "The seminary, though doing a noble work, is already found to be inadequate to meet the wants of the mission as a theological school and at the same time provide for the higher secular education of the preachers and teachers. Hence an institution which shall have this as its distinctive work has become a pressing necessity. We are glad to state that money has been received from our Society in America to erect a building for the Ongole College." Thus early in its history has the seminary been a potent factor in the development of our mission, and if the above is correct the Ongole brethren and we all do well to remember that the Ongole College was born at Ramapatam.

During the first year fifteen students were in attendance in the two departments, and Dr. Clough, then on furlough in America, began and completed an endowment for the seminary of \$50,123.91. Thus fully equipped the seminary has been from the beginning not only a powerful instrument in the upbuilding of the Master's cause, but it has been more closely identified with the weal and woe of our mission than any other institution we have. Indeed, you may call it the pulse of our mission, and it is an interesting fact that when the seminary has prospered our whole mission was blessed, but when something was wrong at the hub the whole machinery suffered. If Nellore be indeed our foundation and Ongole our so-called headquarters, Ramapatam, by virtue of its situation between the two, may rightly be called the heart of our mission, and as such I wish the brethren to regard it.

An attempt to ascertain the number of students and graduates of each year has proved futile, hence only an abstract of the numerical growth of our institution can be given. In 1874, when Rev. R. R. Williams arrived, there were 53 students in attendance, 7 of them women. The conference resolved to admit both teachers and preachers. In 1875 a class of 16 members entered upon the theological course, and this was really the beginning of the seminary as we now know it, because the secular studies were all transferred to the preparatory department. In 1876 there were only 11 in the seminary proper and 69 in the preparatory branch. In 1877, five years after its establishment, the senior class numbered 6, the middle class 27, the junior 36, and the preparatory 32 pupils. In 1878, the year after the famine and the great accessions, a larger demand for teachers and preachers

arose, and we find 149 in attendance upon the theological course, which now was made to extend over 4 years. In 1880 the number of students increased to 201, and in 1881, when Dr. Boggs took charge of the work, 216 were in attendance and 31 graduated. The present building, sometimes called "the Baptist Cathedral," was erected by Dr. Williams at a cost of 35,000 rupees secured by him in America, and dedicated December, 1884. In 1886 Dr. Boggs succeeded Dr. Williams again as president, and in 1887, after 15 years of its existence, 100 students attended in the various classes. In 1888, 32 entered and 9 graduated. In 1889 and 1890 there were 113 students present, and in 1892, its twentieth anniversary, only 91. In 1893 Dr. Williams returned, relieving Dr. Boggs. The average attendance in 1894 is reported as 128. This was also the number when we were called to the work in 1895, but stringent entrance requirements have reduced that number to 103 at present. The whole number that has passed through this institution during the 25 years of its existence is approximately estimated as 700, half of whom probably are full graduates.

During all these years a regular course of study has been pursued, but the Bible has always remained our principal text-book. The moral and spiritual influence which this institution has exerted during the twenty-five years cannot be tabulated. It may be said, however, that besides paving the way for the Ongole College and supplying the mission with hosts of preachers and teachers, Ramapatam has also been instrumental in establishing the present Kundakur, Kavali, and Udayigiri mission stations, large portions of which fields were formerly embraced in the old Ramapatam field. To crown all, this year our station and the seminary chapel have witnessed within their walls the birth of the Telugu Baptist Home Mission Society. Surely a memorable event, which brings the first quarter of a century of our institution to a blessed close!

The present condition of the seminary gives us every satisfaction. There is a yearning for higher spirituality. The consecration meetings, with which we opened the new year, and a course of lectures on revivals by Dr. Boggs in October, as well as several voluntary praying bands among the students, have done much to foster our spiritual and moral interests.

A class of sixteen graduated in April and as many entered again in July, all of whom come up to our present requirements. This year the revised curriculum, as adopted by the Board of Trustees and as published in our last annual report, was followed with excellent results. Two new text-books, viz., one by Mr. Ferguson on "Ancient History and Chronology," and one by myself on "New Testament Introduction with Analyses," were added to our working tools.

For the material welfare of the students, also, much has been accomplished during the year. In order that each student family may have a separate room to live in, we were obliged to erect eleven partition walls in the old houses, build two new dormitories, rebuild several old ones and execute a number of extensive repairs in the compound, which work was accomplished during the hot season, and much of it as a famine relief measure.

Personally, I have abundant cause for gratitude for the blessings received. All the regular classes were met without interruption throughout the year, and a class of advanced students in Greek New Testament grammar and interpretation have done work under me with encouraging results. The work in the other classes, too, has been satisfactory, especially since Mr. Ferguson took up the theological instruction laid down by Mr. Paramasivan.

The field work has likewise prospered under the blessing of God. Thirty-three persons have been added by baptism and thirty-four otherwise, with a net gain of sixty-one per

sons over last year. We have also been enabled to do something toward the temporal amelioration of our Christians, which in one case has resulted in obtaining some 130 acres of land for them from government.

The primary school under the management of Mrs. Heinrichs has done unusually excellent work. It is reported the banner school of the Kundakur taluq and the only institution that has qualified girls to obtain a primary school certificate in this division. A fifth class has been added during the year.

The last few months of the year have been unusually busy ones, on account of famine relief work being added to our other duties. The physical prospects are exceedingly gloomy, and only God can help us. We have undertaken some contract work on the new railway, and hope to be able to relieve our Christians and other needy people for several months.

And now after eight and one-half years of service for the Telugus, and nearly three years in the seminary, we desire to commend the latter especially to your hearts and prayers. I wish to say for our institution at Ramapatam what the psalmist penned in behalf of Jerusalem: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

Mr. Ferguson writes :

My report for the year 1897 must be simply an extension of that of 1896. The beginnings which were reported last year have been enlarged and in some cases completed during the interval.

Mrs. Ferguson and myself have completed the course of study prescribed by the Conference Committee on Telugu Examinations. In June we took our second, and early in December, our final examinations.

Both Mrs. Ferguson and myself have continued to teach throughout the year: she a class in English from the boarding-school, and I in the seminary. My subjects this year have been homiletics and theology. In the former I met the fourth class on Tuesdays and Thursdays, and the third class on Mondays, Wednesdays and Fridays. In the latter subject I have met the second, third and fourth classes daily, since the new school-year began in July. Thus twenty hours per week have been spent in the class-room with the students. Outside of class hours the students submit for criticism and revision essays, plans and sermons on general and doctrinal subjects. A part of this work is put upon the blackboards and is discussed in class; and a part of it appears in the conduct of the prayer-meetings and Sunday evening services. The work, while it is always more or less routine, has been stimulating to me, and in a large majority of cases has produced very gratifying results in the students. On the part of many there is a keenness for instruction which is a constant delight to the teacher.

I have accompanied Mr. Heinrichs on his visits to the neighboring villages, going out to spend Sunday. In March Dr. Clough was kind enough to allow me to accompany him for two weeks to the north of Ongole. These trips have given me opportunity to see the practical side of mission work, and to determine more accurately the condition of the people among whom our students must do their preaching and work. The teaching in the class-room has often been reinforced or illustrated by what I saw and learned while on these trips. I have had the privilege of baptizing 107 persons during the year. These figures, however, will appear in the reports of those in charge of stations.

Aside from the regular work connected with our studies and teaching there has been much else to claim attention. Chief among these extras is the amount of medical work which Mrs. Ferguson has been called to do. In the past five months the dispensary records show a total of nearly fifteen hundred calls for medicine. In a few severe cases visits have been made to the sick in villages. Good success has attended every effort; but the work is too heavy and the responsibility is too great for one who is inexperienced and who cannot devote her whole time to the work. However, as we look back we are rejoiced that we have had so large a measure of labor and blessing, and that we are sharers in the sum total of activities which shall serve to spread the knowledge of God among the Telugus and hasten the coming of the kingdom of heaven.

ALLUR — 1873

Rev. W. S. Davis, Mrs. Davis.

Mr. Davis writes :

During the past year our blessings have been many, for which we praise our God. We have been at our work during the whole year, with the exception of about four weeks. Having no money for touring, we could do but little of it, but during the month of July we covered the whole of the eastern part of our field, visiting villages which we had never seen before.

This part of the field during the cool season is usually under water, and it is therefore impossible to go over it, except on horseback ; so when I do go it must be in the dry or hot season. The preachers have been doing good work, though the fruits seem slow in coming; but who can measure the power of a single word spoken for Christ, and in his name?

Our schools are few. Some of them are doing good work, and some are not. We have several night schools, where the young men gather for the purpose of learning to read God's word.

Station work is as usual. Preaching in the morning preceded by Sunday-school. In the afternoon prayer and praise in the village. During the week there are four different prayer-meetings held: two for mixed audiences, and two for women only.

Every morning the day is begun by worship, participated in by all the servants and all who will join in it.

December 12, the day set apart for prayer, was observed and meetings continued every night for ten days thereafter, by means of which we trust many have been strengthened.

Our spiritual advancement has been a growth in grace, a drawing nearer to God by preachers and missionary, and I trust, the Christian body.

Our visible — not to say that the other is invisible — advancement has been the placing of our Allur Church on a self-supporting basis, and the taking of the partial support of the other one of our churches by its people, and the rebuilding and dedication of our Allur Church, toward which the Christians set apart and gave eighty rupees.

The church that has assumed the partial support of its pastor, is now suffering from famine. Pray that they lose not their faith, and that they may be kept during this trying time.

SECUNDERABAD — 1875

Rev. W. B. Boggs, D.D., Mrs. Boggs, Miss R. E. Pinney.

Dr. Boggs writes :

Goodness and mercy have far outweighed whatever of trial there has been. Among the noticeable features of the year has been the partial famine. Great scarcity has

prevailed, so that many of the poor have with much difficulty obtained food enough to keep them alive. Grass seed has been gathered for food wherever it could be found, the sand of the parched fields being winnowed for the few seeds of grass which might be found. Cholera also has visited almost every village far and near.

Telugu Work.—Twelve Telugu converts have been baptized during the year, all of them in villages out in the country. There has been persecution, the worst that I ever heard of in our mission; but those who suffered stood firm, and it has resulted rather in the furtherance of the gospel. The preachers have kept on steadily at work in their respective fields, and the condition of things now, and the prospects, are better than they have been since I came to the field.

We have just parted with one of our best preachers. He came originally from the Yanâdies, and he has had for some time past a growing impression that it was his duty to give himself fully to the work of evangelizing his own people. And so he has gone out, not knowing how he is going to live, but trusting in the Lord. He has gone at present to seek the Yanâdies of the Krishna district.

In February I made a tour to the south of Hyderabad City, in a very neglected region, embracing the old walled town of Shamshabad. We were told that some of the villages where we preached had never before been visited by a missionary. We and our message were well received generally, especially by the caste people and Mohammedans; the people who were unwilling to listen to us, being exceedingly fearful lest their caste might be contaminated, were the poor Madigas.

I have also made frequent short tours to the parts of my field which can be reached by rail; but thus I can usually visit those villages only which are within walking distance of the railway stations. The appropriation does not warrant touring, which involves the expense of a horse and cart, tents, etc., but that is what the field needs.

Our boarding-school, under the supervision of Miss Pinney, is kept up to the measure of efficiency which the limited appropriation provides for. We wish we could raise its standard and enlarge its work. A small school has been opened in one of the Madaga palems of Secunderabad and is attended by about twenty-three children. We have an evangelistic meeting there every Sunday morning at 7.30.

In the absence of a suitable Telugu minister for Secunderabad, and for want of sufficient appropriation to engage one, I, myself, preach in Telugu every Sunday morning in the chapel at nine o'clock, besides speaking at the early meeting in the palem. We need very much an efficient minister for Secunderabad. If we can find the right man we will try hard in some way to support him.

English Work.—This is still kept up, and we see additional reason continually for maintaining it. There are men, not a few, in England and in various military stations in the East, who bless God that they ever saw the little Baptist chapel at Secunderabad. And two of our own missionaries, now in the Telugu mission, are among the fruits, direct and indirect, of this work.

Six persons in this department of the work have been baptized during the year. The English services are: Sunday-school at 7.30 A.M., with an attendance of about twenty; preaching at six every Sunday evening; and prayer-meeting on Thursday evening. The meetings are very interesting and refreshing.

Our numbers have been greatly reduced during the year by removals, some to England, some to Burma, and some to other parts of India. The frontier campaign took from us a number of our brethren, but we rejoice to hear frequently that they are still fighting the good fight of faith. One of them, very highly esteemed and greatly beloved among us,

met a soldier's death Nov. 20, while faithfully doing his duty with the Tirah Field Force. But the tidings of his death led directly to the conversion of a comrade, with whom he was very intimate and for whom he often prayed. Conversions are taking place, and a quiet revival is in progress among us.

The need of a new chapel is again being felt, and we cherish the hope that this need will be supplied before another year has passed.

KURNOOL — 1876

Rev. W. A. Stanton, Mrs. Stanton.

Mr. Stanton sends the following report for 1897 :

The overshadowing event of the past year on the Kurnool field has been the famine. It has necessitated many changes in our plans of work. We have given ourselves up to relieving in every way within our power the needs of the suffering people. We have taken orphan and destitute children into our schools. We were out touring in the month of May, the hottest of the hot season, making lists of the lame and blind and infirm who were in a starving condition. These lists we submitted to government, and speedy relief was given. We distributed thousands of measures of seed-grain among the poor of every class, who after the famine were without any means to sow their fields. When government began its operations of assisting poor *egots* in the purchase of bullocks, in case of losses by the famine, we went from village to village and from house to house, and saw that the money reached the hands of those who really needed it. In all these ways we sought to show ourselves the friends of the poor. We feel that we have come into closer contact with the people; that we know them better and that they know us better, and that our religion appeals to them now with the power of unselfish deeds of love.

Our schools have had a most prosperous year. The number of children in the two boarding-schools increased to more than one hundred during the height of the famine, but the normal attendance has been fifty boys and thirty girls. A second form has been opened in the Boys' Town Secondary school, and the work of both teachers and pupils has been most satisfactory. Fifteen of the boarding children have been baptized and received into the church, and we are very thankful to see growth in spirituality and knowledge of divine things on the part of many of the children.

One of the most encouraging events of the past year has been the birth of a new church on our field. For over a year the Christians at this center have been a great joy to us. They have grown steadily in faith and zeal and love, and we have long felt that the time was ripe for them to enter into the full privileges of church life. The Lord led us into it sooner than we expected. On Nov. 14 the Gudur Baptist Church was duly organized, with a membership of about sixty in three villages. They chose their own pastor and deacons, and observe the ordinances, and conduct their own affairs as a regular church. We are very happy to report, above all, that they at once assumed the entire support of their pastor.

This leads us to speak of the movement towards self-support that has taken place on our field during the last few months. We speak of it as a *movement*, for it has not been local but widespread, embracing all our Christians and the whole field. It has been a movement among the Christians to give a tenth of their substance to the Lord. It began among the Christians themselves, and strange to say, sprang out of the famine. In the village of Gudur, where we have just organized a church, when the first good rains came, the Christians sowed their seed with a prayer and a promise; a prayer that God

would grant them a harvest, and a promise that of whatever he gave they would surely give a tenth to him. The result of this was, that on the Sunday when they brought in their tithes, the total was enough to support their pastor for six months. This was a revelation to us. We took up the work at once, and went over our whole field, presenting to the Christians the teaching of God's word on the "tenth." We have been astonished and overjoyed at the response. All did not come up to the full scriptural standard, but every Christian has pledged to give some proportion, at least, of his income to the Lord. The amount has varied from a tenth to a sixtieth. It is yet too early to report much as to results. We can only say that wherever we took the word of God and presented the matter with the help of the Holy Spirit there was a deep searching of heart, a recognition of the fact that they had been hitherto "robbing God," and a more earnest desire to do a long-neglected duty. The pledges therefore were given, not by constraint, but with joyous freedom. The results thus far to be reported from the movement are: one church entirely self-supporting; the Kurnool Church now supporting two evangelists instead of one, as formerly; definite pledges from all the churches on the field to give some proportion of their income to the Lord. We believe this movement is of God. It has taken deep hold of both preachers and Christians, and if of God it will stand.

During the year we have baptized 137 persons, the largest number received into the church since we came to Kurnool. One of the most encouraging things is, that work has opened up in twelve new villages. The seed of the kingdom has thus taken root and sprung up in a large number of new centres.

MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., Mrs. Dudley, Miss Mary M. Day, Miss S. I. Kurtz.

Mr. Curtis writes:

In reviewing the work of a year the first question that is asked is, "Has there been advancement?"

We cannot, however, in mission work at least, reach our conclusion by a reference only to statistics. To a certain extent they no doubt help us, but there are so many other things to be taken into consideration: the spirit manifested by the Christians; the willingness to hear on the part of the heathen; the interest shown in the schools both by the pupils and their parents; the way that the native workers go about their work; the general confidence that the people as a whole seem to have in the mission. These are some of the factors that have to be considered. So in considering all these it does not take us long to see that there has been real advancement in our work. At no time since we have been in Madras have we seen more to encourage us than we do now.

During the past year thirteen have been baptized. While this is not a large number compared with many of our other stations, yet it is an encouraging number for Madras. In my report last year I reported nine. Seven were baptized in the preceding year. So it will be seen that there is a steady advancement, which, we trust, with God's blessing, will continue year by year. But it is not in numbers alone that we rejoice. One of the most encouraging things to me is the awakened desire that many of the Christians have to see greater progress. A wholesome dissatisfaction has taken possession of some of them, which we hope will spread more widely. We wish to see more souls converted and to see greater faithfulness on the part of the Christians.

The regular church services at Perambur and Tondiapetta have been sustained. Rev. T. Rungiah and Rev. T. Daniel continue to be the faithful pastors of these churches. There is usually a full attendance at the former church, but at the latter we are very much handicapped by not having a building that is more suitable and in a more convenient locality. The fund towards the Day Memorial Chapel is slowly but steadily growing, and now amounts to a little more than 1,000 rupees. I have divided my attention as equally as possible between these two churches, visiting them on alternate Sundays and being present at their weekly prayer services.

The Sunday-schools connected with the churches and those held in the schoolhouses on Sunday afternoons are all in a prosperous condition. We are seeking in every way to instill the teachings of Christ into the minds and hearts of the children, and we believe there are many of them who are trying to serve him.

The interest at our preaching hall in Blacktown continues. The room is filled at nearly every meeting, and as I look into the faces of those caste men who sit there listening attentively to the gospel message, I cannot help feeling as one of our old missionaries felt when he attended the meeting with me one evening. As we came away he said to me, "Surely those benches will bear fruit before long." Many of the people come in, stay awhile, and go away; but there are others who come at the beginning of the meeting at 6.30 o'clock and remain until it closes at 8. The preacher in charge of this work is ably assisted by his daughter. She is employed part of the time of each day, except Sundays, by government as a teacher of secular studies in zenanas, but she gladly gives her spare time to religious work, expecting no other reward than what the Lord gives to those who faithfully serve him. It is wonderful to see how these caste people listen to her, a woman, as she preaches to them from a full heart.

The preachers located in the outside villages of Kaida and Yerraguntapalem are doing what they can to look after the spiritual condition of the few Christians in those villages, and to preach to the heathen all about them in the surrounding villages. We have recently opened a new work in another village called Sotumperrabettu, where for a long time the people have been asking us to start a school. Although these people are not Christians, yet at their urgent request I promised to give them a teacher on condition that they would supply the house and do something towards the teacher's support. This they agreed to do, and the result is that a young man and his wife are now located there and have started both a day school and a night school, and are preaching the gospel to those about them.

Our schools have made good progress. The fee system is urged more strongly than in former years. The work done by the pupils has been very satisfactory, and the Bible continues to hold a prominent place in all the schools. Mrs. Curtis has given special attention to the boarding and day school. It has been raised to the Lower Secondary grade, and at the recent examinations the inspecting officer spoke very highly of the work that has been done.

We appreciate having such colaborers as Miss Mary M. Day and Miss Susie I. Kurtz. Living in the northern part of Madras with our Tondiapetta Church at their very door, they take great interest in all pertaining thereto, giving all the encouragement possible.

Miss Day still has under her care the two large Caste Girls' schools, one in Washermanpetta, and the other in Tondiapetta. In the former school there are 120 names on the roll and the daily attendance is from 98 to 100. In the Tondiapetta school the roll number is 76, and the daily attendance is from 60 to 64. Thus there are nearly 200 little

girls coming from Hindu homes who are being brought under Christian influence and learning of Christ. The work with the Bible women continues, and in addition to the work of visiting zenanas she has them meet together for systematic study of the word of God.

Miss Kurtz finds her work in connection with the school at Konditope very interesting. Some of the older pupils are taking a great interest in their Bible lessons, and seem to be believing in Jesus. At Monega Choultry (a native infirmary) she works among the poor women. She says: "It is a great pleasure to hear some of these poor, ignorant women pray to the living God." She reports good work done by the Bible women in Perambur. New homes have been opened, and increased interest has been manifested by many.

We are grateful for the freedom Madras has thus far had from famine and plague. The price of grain has been high, and the people have found it hard to get along, but we cannot claim to have had anything of famine as they have had in some of our other stations. Every precaution is being taken by government to prevent the plague from entering Madras. There have been two or three cases during the year, but it has not yet gotten a foothold and we pray that it may not.

The "cut down" of appropriations has been felt keenly in all our work. On this account we have been unable to extend the work as much as we had hoped to do. We have, however, done the best we could.

Mr. Dudley reports concerning the English Church at Vepery:

The regular church work has been carried on as in years past; services on Sunday morning and evening, prayer-meeting Wednesday, personal visitation among members of the church and congregation in their homes, and visits to others and the various hospitals of the city. There has been no large ingathering of converts during the year, neither has there been any specially marked quickening among the church members, yet the year has shown advance in the work. The unhappy state of affairs referred to in previous year's reports is not entirely extinct; it dies slow and hard, but it is surely dying. Patience is a prime virtue in this work. A better state of affairs is gradually coming into existence.

Our Sunday-school has done good work during the year. It is difficult to get teachers, but those we have are mostly tried and faithful ones. The attendance has been good, and increases each year.

Last year there was a scripture examination conducted by the India Sunday-school Union throughout India, Burma and Ceylon. There were 1,228 scholars examined. Among this host twenty-six prizes were given; scholars in our school won two (2) of them; another one stood seventh on the list of highest marks. We regard this as good testimony to the quality of work done by our teachers.

Our vernacular work has never been very satisfactory. It has been largely Tamil, while our mission has confined its vernacular to the Telugu. This problem has, we think, found a happy solution. Rev. E. A. Booth, of the English Street Baptist Mission, is in Madras for Tamil work. He has shown himself most helpful and sympathetic in our English work, so we have transferred to him all our Tamil work. Henceforth our vernacular work will be all Telugu.

During the year my spare hours have been whiled away in publishing the *Baptist Missionary Review*, working up schools in South India for the education of the blind, doing the work of Secretary of the Madras Missionary Conference, and a few like things.

HANAMAKONDA

Rev. J. S. Timpany, M.D., Mrs. Timpany.

Dr. Timpany writes:

The Field.—Our field, which is entirely distinct from those of our neighbors about us, covers an estimated area of 5,000 square miles, with 2,000 villages, with a population of about 600,000. Our present staff of helpers is far too small for such a large work, but the helpers are beginning to realize more and more the burden of souls, and are showing a deeper interest in the work, and a few of them are a power for good, and I am glad to have them. Personally I have only been able to make one hurried trip into the district during the past year, as the needs of the station itself have called heavily upon my time. Several tours have however been made by helpers, and I think much good has been done.

We have not escaped persecution either, but it did not last long. As a result of the famine times we have passed through recently, we had cholera with us in a very severe form and many people died. Here I wish to say that the Mohammedan officials of this district have helped me much in all matters that needed their attention. Our Christians are beginning to have their rights observed. In every case that I refer to the officers here, prompt action is taken.

Churches.—We have but the four churches as reported last year, but where we then only reported plans made, we can now report advancement. The Station Church has had a clearing time, and did not even spare its three deacons, who were expelled for improper walk. The church is now realizing what it is to walk in God's ways, and are trying to mend their ways and God is blessing them, and I feel that a great field of usefulness is before them. For the last nine months they have supported their own pastor, paying him fourteen rupees of our currency, which is equal to nearly twelve rupees of the British India money. Besides this they look after the other affairs of the church. Another church is trying to do something towards self-support, and I hope to see something definite done this year.

School Work.—We can report advancement in this department of work, too. Last year I wrote that this work was not in a very good condition, but I am glad to say now that it is bright and promising. We have had three schools in operation on the field this year. One school was not open long, owing to the illness of the teacher.

Our station school is the one in which we are especially interested, as it has proved such a failure during the past. After a great deal of difficulty we managed to secure a teacher from Bapatla, and we started the school in March last, and the results have been very encouraging. The work is thorough, and the school is fast making a name for itself in the town. We found it a little difficult at first to get the parents to realize that all school supplies had to be bought and that school fees were to be paid for the boys. We have found it hard to establish this, because heretofore the mission has supplied everything. We could not see the wisdom of this, so now we require parents to provide everything. Our difficulties did not last long, and we now have more than we can comfortably manage. The pleasing feature of this work is that the heathen people send their children to us in large numbers. Besides our Christians we have Mohammedans and almost all branches of the Hindu caste, from the highest to the lowest. We have never allowed any caste distinctions, and one and all are equal, from the children of our poorest Christians to the children of educated Brahmins. We have over seventy names registered, and I think that fully half are caste children. We are glad to see this willingness on the part of the people, and we hope that the seed that is sown there may spring up to

the glory of God in future years. This school has a good staff of teachers now, and we believe there is a great future before it.

The other school is doing well, also. In time we hope to have a good educational work in progress upon this field.

Medical Work.—How I wish I had the time to put in this very important branch of mission work—the time that the increasing demands call for. I have had cases of almost every disease the human frame is subject to in this country. We passed through a serious siege of cholera, and God helped me to carry relief to many. We have had fever cases without number, and had I had a hospital I could have numberless operative cases, some coming miles to see me. Only recently one man offered to erect a temporary shed in the mission compound, if I would operate on his wife.

Conclusion.—In conclusion we wish to acknowledge God's goodness to us in the way he has led and blessed us. The Christians are thinking more about spiritual things. The heathen about us receive us kindly and listen and show an interest.

The educational work is also getting a good start. And last, but by no means least, the medical work is a great help to our work, and with it we are able to carry healing to both body and soul.

We leave the results of this new year we have entered in the Lord's hands.

CUMBUM—1882

Rev. John Newcomb, Mrs. Newcomb, Miss Ida A. Skinner in America.

Mr. Newcomb reports:

The report of the work for the last year will be somewhat different from those of past years, as it will contain an account of famine relief operations. But first of all I shall report upon the regular mission work.

Mission Compound.—Owing to a large number of children in the boarding-school, the teachers in the school, a few evangelists, Mrs. Newcomb's Bible woman's class and a few servants, the mission compound is an interesting little community in itself.

The station boarding-school produced good results at the recent examinations. The new Lower Secondary school in connection with the boarding-school presented twenty-seven boys and girls for the fifth standard examination; out of these twenty-one passed a successful examination. This school comprises the fifth, sixth and seventh standards; but while we now have these twenty-one pupils ready to enter the sixth standard, we have no teacher for them and no funds to employ one. A few Hindu boys now attend the school, as there is no other school of this grade nearer than about seventy miles from here, but if we had these higher classes a large number of them would come to the school and be greatly influenced by gospel teaching. This I believe to be an evangelizing agency worth taking advantage of.

The Field.—The preachers, teachers and Christians throughout the field seem to be in their usual condition, some villages cold and indifferent, others in a state of revival, but on the whole in fair condition. The village schools, owing to famine times, are not doing quite as good work as in past years. We have done as much evangelistic touring as we could, and baptized 257 believers.

Beneficence.—While we consider ourselves as near self-support as any field in the Telugu mission, we have been able to make but little advance in these hard times of scarcity and famine, but our people have done nobly, and special offerings of grain and ghee have not altogether ceased. We have had one case of extraordinary sacrifice on the

part of the wife of one of our village school teachers. She brought to me as a special offering to the Lord eighteen rupees in cash, all they had, and all her jewels, consisting of a silver and beaded necklace, five silver bangles and three silver rings, the lot being worth about ten rupees. She made this consecration some six months ago, and the other day brought to me three rupees as their Lord's tenth. Her husband is in full sympathy with her, and they are doing a grand work for the Lord.

Famine.—Famine relief operations used up much of our time and energy during the year. Even at the close of 1896 prices had almost doubled, and gradually things grew worse until in April, 1897, the poor people who live from hand to mouth and have nothing to depend upon but their daily wage, found themselves without work, and their wells having dried up, in real distress. On April 19 I traveled forty miles in my jinrickisha to beg funds from the government for the deepening of the wells of the Christians; the Hindus also came and asked for sums amounting to 3,500 rupees; I got very little, only about 200 rupees. On this day the deputy collector, who is the chief government official of this part of the Kurnool district, told me of the deplorable condition of the Chensus, wild men of the hills of the aboriginal tribes. The next day I received a notice from the *Christian Herald* of a donation of \$500 for famine relief; besides this amount I have to acknowledge with thanks another \$500 from the same source, and \$500 more kindly sent by Rev. Dr. H. O. Rowlands of the Nebraska India Famine Relief Commission, through Dr. Duncan of Boston. In anticipation of the receipt of the money I began to relieve the Chensus with grain doles, and later when seventy-three of them, men, women and children, ventured to leave their haunts in the hills and come in over thirty miles for relief, I found it necessary to give them some clothes, as they were almost naked. They came in on Saturday and spent Sunday with us. They gladly receive the word of life as our people go among them with the gospel message. It was impossible to reach them in this way before the liberalities of Christian friends in America helped us to touch their hearts with human kindness. I understand that there are six thousand of these Chensus living in the Nallamala hills. We gave relief to four hundred of them in our immediate vicinity. But before we knew of their distress four of their number are reported to have died of starvation. May the Giver of all good greatly bless the donors of these famine relief funds. Besides relieving the Chensus I made distributions to the poor of all classes, regardless of caste or religion. The number who came for gratuitous relief and work gradually increased, until about four thousand people came to me on the morning of June 28. On this occasion the civil apothecary, our doctor, was present and counted more than three hundred who were emaciated. The rains coming in July gradually afforded the people work, and their condition began to change for the better.

VINUKONDA — 1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman in America.

Mr. Kurtz reports:

The first three months of the year were spent in touring among the villages, as is usual with us. More attention was given to preaching to the heathen and we generally had good hearings, though it seems like sowing the seed on stony ground. Many assent to the truths of the gospel, but keep right on in their old ways. Caste is still the great hindrance. During these months nearly 250 rupees were contributed in cash by the Christians. By April 1 many of the poor began to suffer for want of food and water, and water is never very plentiful.

In May a large number of poor people began to come to the compound asking for help. We offered them work, but the most of them being unwilling to work returned to their homes. At length in June some began to work at famine rates, and the number kept increasing till it reached three hundred, when the most of them went to the government relief works. We deepened two large wells, repaired the compound hedges, the bungalows and other buildings. When the rains finally came, we gave loans to some of the poorest farmers for seed grains, some of which have been repaid. Through the kindness of the *Christian Herald* of New York City and other friends in America we spent over 1,000 rupees in relief, besides sending 600 rupees to North India, where the suffering was far more severe.

While there has been some declension in Christian walk, there has been considerable advance in education. The amount of fees collected has slightly increased in spite of the hard times. For the first time, a Vinukonda boy has gone up for the middle school examination. In our boarding-school six passed the fourth and five the fifth standard. The amount of grant received by all our own schools was 688-0-4 rupees, the largest sum ever yet received. Of our four thousand Christians, fifty-five have now passed the fourth standard, of whom seventeen here also passed the fifth, eight the sixth and only two the seventh or middle school.

Only a very small per cent of our people are able to read the word of God for themselves, and their ignorance and corresponding superstition is appalling. The attendance of our village schools has slightly fallen off, though the number has increased by two. Two of our best young men, with their wives, have entered the seminary at Ramapatam. We report a slight increase in Sunday-schools and Sunday-school scholars. Only one chapel has been built this year, owing to the high prices.

Our workers felt compelled to stop giving their tenth until the famine was over, and the village people were unable to give their usual contributions, hence the cash collections have fallen to 323-2-6 rupees for the year. Still this is almost as much as was contributed in 1894. Only two of our fourteen preachers now receive any mission salary. All the teachers' grants from the mission have been reduced. A collection of 20-11-0 rupees was taken in December for the newly organized Home Mission Society.

NURSARAVAPETTA — 1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb in America.

Mr. Powell reports :

Camping.— Nearly eight months of 1897 were spent on the field in visiting the Christians in their villages and homes, and preaching to them and the heathen. Many sermons and addresses were delivered to our people, and much time was devoted to teaching them to pray and sing Christian hymns. Many of them are making considerable progress in the Christian life, and it is a pleasure to hear and see them worshipping the only true God, and singing his praises in their schoolhouses and homes. It would be a great inspiration to many in Christian lands to see the intense earnestness, zeal and faith which many of our members show in the religion of our Lord Jesus Christ, and even some of the higher critics would be put to shame if they could only behold the unfaltering confidence which our preachers place in the word of God.

Self-supporting Churches.— Notwithstanding the hard times, on account of the scarcity and the abnormally high prices of food-grains caused by the famine in other parts of India, twenty-one of our district churches maintained their pastors by gifts of grain, food, clothes

and money. It may be true that those churches did not pay their pastors as much as in some former years, but as far as I have been able to ascertain, they gave them sufficient to maintain themselves and families comfortably. Many of our members denied themselves in order to help their pastors. Our station church supported its pastor without the contributions of the missionaries, paid all its current expenses, and gave a little to outside work. So we are able to report twenty-two churches as entirely self-supporting, and we hope the remaining seven churches will very shortly be able to bear all their own expenses, and that ere long all of them will be in a position to contribute to outside objects, especially to the maintenance of evangelists, who will proclaim the gospel to the heathen of this land.

Systematic Giving.—Much attention has been given to the teaching of the scriptures, concerning the matter of giving for the Lord's work. We have endeavored to induce the people to give on every Sabbath day as the Lord prospers them, and some are doing so; but others prefer to adhere to the old plan of giving once a year, when the crops are gathered in.

Sunday-schools.—We have encouraged our workers to establish Sunday-schools wherever possible, for the training of the children in the scriptures, and encouraging success has been gained in this direction. Examinations in the history of Christ chiefly have been held by myself, and prizes given to those who gave satisfaction. In this way many children, especially, have been induced to hear and read God's word, and are continually attending divine service on the Lord's day.

Day Schools.—My wife has continued in charge of all our schools, and since July last has had supervision of the Bible women. She has devoted a great deal of her time to the improvement of the schools and the training of the Bible women, and her efforts have been appreciated and a measure of success has been achieved. A few of our schools are self-supporting, and all have made good progress in secular and religious knowledge.

BAPATLA — 1883

Rev. W. C. Owen, Mrs. Owen, Miss Lucy H. Booker (in America).

Mr. Owen reports:

Apart from the schools and those other numerous demands on time and attention that characterize mission compound life, we have been chiefly occupied during the year with village preaching, special services with the churches, and collecting materials for the chapel. Though Bapatla has not yet seen a famine, the hard times have been keenly felt. The year has been a trying one for many of our people, but so far as I have learned no one has become dissatisfied with Christianity on account of it. In view of the famine prices some of the older workers at first thought it hard that the mission could not increase their salaries, but their distress has proved a means of bringing all our workers into closer fellowship with God. It opened the way for us to teach more forcefully their need of more implicit trust in their great Provider and the fallacy of their trusting in man, or any earthly organization, for their bodily needs. I think our people recognize the great mercy God has shown to the people of this section of Kistna district.

The monthly meetings for the mission agents have every one of them been rare seasons of blessing, and never before have I so thoroughly enjoyed my associations with them. There was unusual desire all the year for a deeper study of the Word, and those monthly classes in the Bible in Christian evidences and in sacred geography are happy remembrances.

As the hot season drew near Miss Booker's strength failed, but until she left for the hills, before her departure for America, we were both touring most of the time. With the aid of her Bible women she did much to strengthen the churches, but her efforts were more especially directed towards the heathen, and sixty from among them were brought to Christ and were baptized.

My own attention was directed chiefly to the churches. The Holy Spirit was manifestly with the faithful men who accompanied me in teaching the ignorant, in reaching the prejudiced, in reclaiming backsliders, and in awakening in the church members a deeper interest in divine things. My recent tours with Mrs. Owen along the seacoast inspire us to hope for great blessing for the Christians there and the large numbers of heathen. In one village of three thousand Malu fisher-people we have a congregation of sixty members, which is still growing.

The schools have met with some grave disappointments at the station, but Mrs. Owen reports favorably in other respects to the ladies' board. The village schools go on with their grand work of enlightening the children of both Christian and heathen parents. With two exceptions there are as many Sunday-schools as day schools, and in some places the same teachers instruct adult pupils at night. Some of our dearest and best Telugu church deacons have learned to read God's word for themselves at these night schools. Several new Sunday-schools have been opened, and in all ninety-four converts received during the year.

UDAYAGIRI — 1885

Rev. W. R. Manley, Mrs. Manley.

Mr. Manley reports:

The good health with which our family has been blessed during the past year and the absence of any epidemic of cholera or other serious disease in our field, are matters to record with gratitude. We have been able to spend the entire year on our field excepting only the time occupied in attending the annual conference. All the usual religious services have been regularly kept up, though the lack of suitable lesson-helps has interfered with the success of our village Sunday-schools.

During the cool season I was able to reach nearly all the villages on the field, and had one of the most satisfactory tours I have ever made. The preachers have also worked faithfully throughout the year. A summary of their monthly reports shows a total of 3,795 places visited, and 67,781 persons to whom they have preached. The number of baptisms was 88; not a great number, but an encouraging advance on the year before.

During the hot weather I superintended the erection of an addition to the bungalow, and from the beginning of August a good part of my time was taken up with famine relief operations. There were from two hundred to five hundred who came for work, and towards the last there would have been as many thousands if I had been able to pay so many or supply them with work. The money for this and for the help I have given gratuitously was received chiefly from the *Christian Herald* and the Chicago Famine Relief Committee. With the failure of the northeast monsoon all hope of any immediate improvement in the condition of affairs has gone, and the government is turning its attention to the matter; though as yet the existence of famine has not been officially recognized.

School work in the villages has been almost wholly interrupted, as in nearly every instance the children have had to go and find whatever they could to eat. The boarding-school has done fairly well, at least so far as can be judged by the primary examination in November, at which almost the entire class, the largest we ever presented, passed.

The work of the Bible women has been largely relief work during the latter half of the year, but we hope some good has been done in that way.

Editorial work has taken some time, but has not been allowed to lessen in any way regular missionary work.

PALMUR — 1885

Rev. W. E. Hopkins, Mrs. Hopkins, Rev. Elbert Chute, Mrs. Chute.

Rev. E. Chute reports:

Since my return to this station Oct. 7 of the current year, I, with my helpers, have been engaged in visiting and preaching in the different villages situated within a radius of ten miles of the mission station. We have received the first fruits from one of these villages where we have bestowed much labor, and a school has been established, which promises fair to be a success. Since our return thirty-two have been added to our church by baptism.

The B. Y. P. U. has been revived, and we have since held many interesting and profitable meetings. They hold their meetings weekly.

The church is making an effort to become self-supporting. They have chosen a pastor. He is a most excellent and consecrated young man. Though I have been paying him the highest of any of the native mission-agents at this station, yet they hope to be able to raise his salary, and thus to relieve the Society of his support, and also to pay all other legitimate expenses of the church.

To the four regular services of the church, which are held weekly in the vernacular, we have added a weekly service in English for the benefit of the Eurasians and English-speaking natives who have no other Christian privileges. I have employed each evening of the week except Saturday, when not engaged in church services, in teaching a large class in English, which we are anxious to prepare as soon as possible for work in higher schools.

There were about one hundred children in the boarding-school at the time of our arrival, the majority of whom had been brought into the station a month or two previous because of the famine. Many of the more unpromising ones we have returned to their parents. There are now fifty-four pupils in the school.

Mr. Hopkins writes:

Famine has not only been the chief subject of anxiety on this field, but has also engaged the best energies of the full force at the station since my last report. Touring has been planned to meet the demands of distress; native preachers, teachers and helpers of all grades pressed into ministering to the sick and hungry. With the return of Mr. Chute in October came relief to us, and the ripening harvests greatly reduced the prevailing distress.

The gospel was preached to the poor during all this time of suffering. In the classroom; at the dormitories where Miss Smith nursed little ones; in the dispensary and hospital under the treatment of Miss Graham; in the fields and on the works; wherever distress was relieved, whether by native helper or missionary, the love of Jesus was proclaimed, and many, we believe, received of the healing unto eternal life. With all agencies so constantly and directly employed in relief work, it can readily be seen that regular mission work was impossible.

God's answer to prayer proved far better than the Christians expected. Not only were they given bread — they were encouraged at the work amongst the heathen, and all depart-

ments of the work were strengthened. The interest in Sunday-school and all services was deepened; but nowhere was the result more marked than in the boarding-school. The matron's heart was gladdened and her duties lightened by changed dispositions amongst her children. Miss Smith had labored well in patience and love, and at last prayer prevailed. A hundred little ones who have shared her loving care—some for a year and others but for a few weeks—will bear precious seed to heathen villages.

Out of 3,071 persons treated, 2,018 are new patients; 25 were visited in their homes 77 times. These were chiefly persons who preferred home treatment and paid for it, or were too ill to attend the dispensary. During the entire year God has wonderfully used famine and pestilence to open new doors to the gospel. Although my family is sore afflicted with illness and obliged to seek rest for a time, our hearts are enlarged to trust God more implicitly, and hope for great things from him.

NALGONDA—1890

Rev. A. Friesen and Mrs. Friesen in Europe, Mrs. Lorena M. Breed, M.D., Miss E. F. Edgerton.

Mr. Friesen left his field early in the year, turning the oversight of the station over to Dr. Boggs. Mr. Wilson, the assistant missionary, was put in immediate charge, and the reports that have come from time to time show signs of progress in the work. A recent appointee, Mr. Hübert, is now on his way to Nalgonda to be associated for the present with Mr. Wilson. It has been possible to send Mr. Hübert to Nalgonda by the generous contributions of the Mennonites in Europe. The increasing interest on the part of these brethren is very gratifying. A prosperous future, without doubt, is in store for Nalgonda.

KANIGIRI—1892

Rev. Geo. H. Brock, Mrs. Brock.

Mr. Brock reports:

If we did not believe that God is in the famine we might think that our work had suffered; but we believe that though our plans of self-suffort and progress are for the present put to one side by the distress, glory will come to God out of even this.

The famine makes one sick at heart as one is compelled to witness suffering without the power to alleviate it. Then one's plans are all upset. We have watched the Christians making progress in temporal affairs as well as spiritual, and have rejoiced. Again they are reduced to beggary. Our schools have been disorganized, as children cannot well study and starve. I wept as I saw scores of the school children working on the famine relief works, breaking stones for about two cents per day.

A few new schools have been opened and several new schoolhouses have been built by the people. It seemed best not to open many new schools during the year. Our village boarding-school, the first of the kind in our mission, I believe, supported entirely by the people, except one teacher, passed ten pupils in the primary class. Thirteen others passed the same examination without attending a station boarding-school. A great step forward in schools.

The grant-in-aid was 500 rupees in excess of the previous year. The night schools continue as usual. Caste children continue to attend our schools.

Touring was pushed in the early part of the year, but was not practicable during the

later months. The caste people have requested our teachers and preachers to come to their villages to preach, as the famine and cholera have turned their minds to God, and they seem to think the Christian God is able to avert such calamities.

A Christian harvest festival brought thousands of Christians and Hindus to our compound. We had music, games, and fireworks, and preaching enough to satisfy everybody. Never has such a company of Christians been together at this station before, and the opportunities of preaching to the caste people with the magic lantern were greater than we could accept. Conferences on a new feature of our work held in different parts of the field were encouraging. The Christians clamor for more. The quarterly gatherings of preachers, teachers, and Bible-women have been seasons of refreshing and inspiration.

We baptized only twenty-seven, but we rejoice even in this. There were reasons for this which we cannot put into a report. We rejoice that one of the baptized was a caste man. Five were from the Christians, and the rest (twenty-one) from heathenism.

Mrs. Brock was kept busy daily attending the sick, who have come in greater numbers than formerly.

BANGALORE — 1892

Rev. John McLaurin, D.D., Mrs. McLaurin.

Dr. McLaurin has now removed to Ootacamund, where he will be permanently located. His time, however, for 1897, was spent at Bangalore, from which place he sends the following report :

We have not printed as many tracts as usual this year, and we had a good stock on hand, but as it is now about exhausted we shall need to replenish it early in the year.

A second edition of three thousand copies of "Waring's Bazaar Medicines" has been issued, of which one thousand copies have been sold. We have also published a translation of "The Child's Catechism of the Bible" (Peloubet series). It is not doctrinal, but largely historical, and practical in its teaching. It is admirably adapted to the needs of our village schools. We printed ten thousand copies, and so were enabled to bring the price down to one anna a copy. This will bring it within the buying power of the average Christian villager. It forms a nice little book of 120 pages, stiff marble covers, and two thousand copies have already been sold.

At the request of the Secunderabad Conference we gave up the Blakeslee and adopted our own American Baptist Publication Society's series of Sabbath-school lessons. Early in the year two years of the "Junior Inductive Lessons" were published at Nellore, but few of them were called for, and we have still large numbers on hand. We have now ready the whole year of "Bible Lessons for Primary Classes," which will, we are sure, be better suited for the village Sunday-schools. The first quarter is ready for the new year. These are fully illustrated, as we are glad to say that our Publication Society has given us a free grant of the plates for the purpose. The London Committee of the Indian Sunday-school Union has, through their efficient Indian Secretary, Rev. Richard Burges, made us a liberal grant for transportation charges. To both of these bodies our hearty thanks are due. We are also indebted to Dr. MacLaurin of Detroit, Mich., for his good offices with the Publication Society.

Our Brother Boggess of Kundakur has at great expense of time and labor compiled a subject index to the Telugu Bible. This will be of great use to our reading people, and will, we sincerely trust, stimulate Bible study. Through friends in America the Lord has supplied the means, and the book is published under the auspices of the Telugu Baptist Publication Society.

I am glad to be able to state that arrangements are well under way looking to the production of a commentary on the whole New Testament, within a reasonable time. The Boards of the two Canadian Baptist Missions laboring in the Telugu country will, we are pleased to say, co-operate in this important work.

KAVALI — 1893

Rev. E. Bullard, Mrs. Bullard.

Mr. Bullard reports :

The statistics of the church at Kavali for the year 1897 are : baptized, 37 ; received by letter, 2 ; and five other names were added to the books which had been omitted by mistake the year previous ; two were dismissed by letter, leaving a present membership of 176. From this it will be seen that there has been at least some interest on this field, and that the members of the church are as a rule endeavoring to abide in church fellowship. The interest among the unconverted or heathen around us has been most marked in the latter part of the year, when our helpers have reported each month many inquirers in several parts of the field. This interest has not decreased any as far as I am able to judge, but with proper care and attention it will lead, we think, to very encouraging results soon.

The new mission house was completed in September, and has been found a very neat and useful building. Being situated on a rocky tract of soil, the house is an unusually hot one while the southwest and west winds blow ; *i. e.*, from April to October, but this will be remedied in time if shade-trees can be grown in the vicinity.

The compound is a good one, but is in great need of a few native houses and a few outbuildings, as well as a good fence and some trees. This admirable property has been largely secured through the gifts of Messrs. Crozer brothers of Upland, Pa., who donated — at the solicitation of Dr. Clough when in the United States in 1893 — the sum of \$3,000 towards one of the new mission stations then to be formed, of which Kavali was one. The inscription on the front of the building, "Crozer Cottage," commemorates the generosity of these gentlemen.

During the latter part of the year we have been called upon to do something for the relief of the people around us who have been and still are besieged by famine. Besides distributing 220 rupees kindly sent to us from famine funds by Brethren Manley and Boggs, we have engaged in railroad work to the extent of employing almost daily several hundred people. We have made special effort to preach the gospel to those in our employ, and a number have professed conversion. We shall, however, use great caution before receiving any into church fellowship, lest they may have come for merely temporal benefits.

From April to July, the hottest months of the year, the unfinished condition of the mission house at Kavali seemed to make it impossible for me to remain on the field, and the larger part of these months was therefore spent at the hills. A very interesting tour was made, however, during this time across the country from Madras to the hills by road. This gave me a rare opportunity to preach the Word to Telugus along the route, and they were found glad to hear the gospel in their own language, as they said missionaries rarely ever spoke to them except in the Tamil. There are, according to the government census reports of 1891, no less than three million Telugus in the Tamil districts south of Madras. These all maintain their own language in their homes, using broken Tamil in their business transactions. Yet very little missionary work is being done among them in their own

tongue by any society whatever. The same is true of the adjoining Mysore and Canarese districts, where there are over one million Telugus. Never did I realize more the truth of the Savior's words, "the harvest truly is plenteous but the laborers are few," than while passing through these numerous Telugu communities, having no missionary and scarcely even a single native preacher working for their salvation. Well may the Christians at home pray the Lord soon to remove all hindrances, whether of poverty or polity, and to send forth laborers into this harvest field.

KUNDAKUR—1893

Rev. Wheeler Boggess, Mrs. Boggess.

Mr. Boggess reports :

While in the midst of touring, when it seemed so needful to be among the people strengthening the feeble knees, a call, bearing the manifest stamp of the Holy Spirit, came saying that work awaited us in Secunderabad. So we went there and spent three and a half months at work among the English soldiers and among the Telugus. During that time the Lord brought out a few believers who put on Christ in baptism. A few months after our return to Kundakur, while again in the midst of work there came an answer to one of our prayers which made it necessary for me to go to Madras to do the work for which the Master had so wonderfully supplied the means; *i. e.*, the printing of the Telugu Subject Index to the Bible.

Of all the work done in Kundakur this year, that which has had to do with self-support will be of most interest to all our Christian brethren, for it was indicated in last year's report that something radical was being done in this direction, and many will wish to know the results of the proposed innovations. According to the plan described in the report of last year the small salaries of our four foreign-paid preachers were stopped on Feb. 13, 1897. The test was crucial, but thank God all has thus far gone well. Not one of the four has ceased to preach the gospel. Indeed, if their own reports and those of the people may be credited, they have more continuously proclaimed the Word than ever before. Moreover, the bond of sympathy between preacher and people has grown materially stronger since the breaking of foreign money ties.

There have been twenty-four baptisms during the year, which is by far the largest number we have had during the four years since the forming of the station. Coming at this time this blessing has increased in a peculiar way our joy and courage in the Lord.

The contributions to the Kundakur Church have been much smaller this year than ever during the past three years. How much of this is due to the famine and how much to the fact that food and cash have been given to the preacher more directly, I do not know. Doubtless both influences have been at work.

Since we have adopted the policy of upbuilding and christianizing public schools in preference to establishing Baptist parochial schools, the Lord has done much to encourage us in our endeavors. There are now two schools taught by Christians, yet which have no connection with the mission whatever. One of these has recently been promoted to be a government salaried school. The other one will probably soon attain that standing, too. The large public school in the town of Kundakur is attended by a few Christians who, instead of being contaminated by their heathen associates, have exerted a very salutary influence on them, till caste prejudice among the scholars is almost dead. Besides this, through the Lord's work the heathen teachers added to the curriculum several Christian text-books. Other teachers in two or three villages have bought those books from me and introduced them in their schools, also. "This is the Lord's doing; it is marvellous in our eyes."

ATMAKUR—1893

Rev. I. S. Hankins, Mrs. Hankins.

Mr. Hankins reports :

The year under review makes our fifth in India. It has been our happiest and most successful. No serious sickness or trouble has marred our peace, for which we praise and thank God. We have seen the work taking root and getting into better shape, and we rejoice to think that we have received and given greater blessings.

Baptisms have been only few. However, good work has been done, and the gospel preached in a way never before reached upon this difficult field. In nearly every instance when the people have had time to listen, they have done so for hours at a time. The interest and eagerness with which the Sudras, who are always our best hearers, have gathered around us and listened to our message, has been a great inspiration and encouragement to me. I cannot help but feel that the word will bear fruit.

Last year we reported the membership of our church as 33; this year we can report 42, making the number baptized during the year 9. This happens to be the same number as last year, but others are now waiting baptism, so that we have actually gained a little. The number of additions is not large, but because there are favorable indications we take courage.

In the matter of giving we are making an effort to begin right. The Christians held a meeting by themselves in October, and agreed to give: the preachers an anna to the rupee; those making smaller wages, half an anna; those with no wages, to give at harvest-time. We have given to all worthy objects that have been presented to us,—not a great deal, but it is something.

Each preacher is supposed to visit all the villages of his section once a month. I have kept a record of their work, and find that they have made about sixteen hundred visits to villages and preached over three thousand times to more than a hundred thousand people. So that we are reaching all classes, and quite effectually. Already in three of the outstations the efforts of the workers are being rewarded, and there are good indications of success in these places, while in other places the people are immovable. But I must believe that God will not let his Word return unto him void. We are hopeful.

I have visited about three-fourths of the villages of my field. These tours have been a help and encouragement to the missionary, and productive of much good to our work.

I am not a doctor, yet I doctor; that is, after a fashion. Because of the hardness of people's hearts and the opposition we met at first, I gave medicine, hoping that by this means I might be able to gain the hearts of the people and open them for the reception of our message. This has put the missionary in his true light and has shown the heathen what Christianity is, as well as telling them what it is. So great has been the need of the people that proud-caste people, by the side of the non-caste, have prostrated themselves before me asking me to heal them. Twenty or thirty people a day often, from all parts of my field, come for help. The work has grown beyond my skill and pocketbook.

There is great need for medical work to relieve the awful amount of suffering among the people; besides it affords opportunity to preach the gospel in a way that is effective. I would strongly recommend that we as a mission provide a medical course for students and equip them to practice medicine.

A turning-point in our work occurred Oct. 3. I was feeling despondent over the barrenness of all our efforts. The massiveness of our work and our inability to accomplish anything weighed heavily upon us. To make a confession, I was discouraged. After cele-

brating the Lord's Supper at the close of this Sabbath, the workers with me sought a spot where none but God could see and hear, and each poured out his soul, asking God to melt and turn the hearts of the heathen and bless our work. It was like the mount of transfiguration. This was a turning-point. The next *nellasy* we were made to rejoice by the answer to our prayer, for God sent one soul. The next *nellasy* we rejoiced still again in greater blessings in that five were baptized. Since others are ready. If it please God, may it be the beginning of the opening of the windows of heaven and the pouring out of blessings that will tax our capacity to receive. To God's glory it is here recorded.

PODILI — 1894

Rev. A. C. Fuller in America, Rev. F. W. Stait, Mrs. Stait.

The severe persecution of Mr. Fuller and the perilous attack of the mob upon him have been fully related in the *Missionary Magazine*. As a result of the long-drawn-out trial thirteen of the rioters were found guilty and condemned to various terms of punishment. Mr. Fuller endured the shock and strain of the attack and the trial with great fortitude, but after matters were fully adjusted found it necessary to leave his field for a period of complete rest. Mr. Stait, who has been in India before, was ready to enter at once the care of the work.

DARSI — 1894

This field is still without a missionary, and the work is under the care of Dr. Clough of Ongole.

SATTANAPALLI — 1894

Mr. W. E. Boggs, Mrs. Boggs.

Mr. Boggs reports:

Another year of work has passed, and while we are able to point to no great number of accessions to our roll of church members, we are confident that God's hand has been at work here and that real advance has been made. Our efforts have been first of all to bring those who have already come into the circle of Christianity to understand better what Christianity is, and what it requires of those who have accepted it. We have turned no one away without giving him an opportunity of hearing the gospel message, but our idea has been rather to strengthen and confirm the faith of those whom we already have than to reach out after others.

At the request of the people in several new villages we have gone and commenced work, and we hope for much from these new centers as the months pass.

The year just closed has been an exceptionally dark one for India. What with earthquake, pestilence, famine, wars on the frontier, and unrest within her borders, she has been passing under a very heavy cloud. The whole land has been more or less affected, and while we here in this immediate vicinity, one of the most favored parts in all the country, have not suffered as many others have, we have experienced something of the hardship that has been so widespread. Famine, as multitudes have known it, has not reached us here, but the year has been one of great scarcity, high prices, and hard times for the poor. Real distress has not been felt, but many have suffered to considerable extent, losing cattle by starvation and property by mortgaging the little they possess for food. Up to the present all have had food enough to keep them in good condition, but they have lost a great deal in securing it.

This state of affairs has had its influence on our mission work, first in the matter of self-support, toward which we believe we had made some advance. Just as we hoped we were getting the people to understand somewhat of their responsibility the hard times came, and we are back almost where we were before. We cannot press the matter now as we could under more favorable circumstances.

Then, too, another influence that the scarcity has had on our work, and an influence that has its bright as well as its dark side, has been to widen the line between the genuine and the false among our people. It has shown those who accepted Christianity from unworthy motives that we are not here primarily to minister to the physical wants of India, and many are withdrawing what little interest they ever showed. But it is better to know where men stand than to go on in the dark misleading and being misled, and so we are able to praise God for the silver lining in this dark cloud.

There has been encouraging evidence of growth among our workers and some of our church members, and a growing desire on their part for deeper and fuller knowledge of spiritual things. There have been, too, instances of faithfulness under trying circumstances that have been exceedingly helpful to us.

Cholera has visited our field and has even come among our Christians, but so far no one has fallen a victim to it.

During the year we have only had three baptisms. Five were received for baptism, but for two of these it was not convenient to come with the other three, and so they have been waiting for another company, and there is reason to believe that the new year will provide the looked-for opportunity. There are several who we believe are ready and will soon present themselves. There have been many during the year who asked for baptism, but only the five referred to above gave satisfactory evidence of fitness.

A good deal of time has been spent in itinerating, but so far I have been able only to make hasty visits to each village so as to cover all within the time that touring is possible. My hope was to be able to spend a longer time in centers and do more systematic and thorough work than I have hitherto been able to, but so far it has not seemed practicable.

OOTACAMUND — 1895

Mrs. Lavinia P. Pearce.

Mrs. Pearce reports :

One boarding-school, seventeen pupils.

There is little new to report in connection with our work at this station during the year 1897. We have had no additions to our church by baptisms, and the number remains as it was. Four of our boarding-school boys, the largest and best, we sent to Mr. E. C. Scudder's Industrial school at Arni, North Arcot, where they are doing well, learning trades while continuing their studies in school.

The work in the town and surrounding villages is more encouraging than ever before. Those who have been for a long time against us, and have tried to do us harm, seem to have changed about and now treat us kindly, and receive us into their houses.

During the year our evangelist, Samuel, visited the village of the Irlahs, who were baptized several years ago. For some time we lost sight of these people, as it is impossible for us to go to their village often on account of a large river which is very deep, and also on account of the unhealthiness of the district in which they live. We thought perhaps they had gone back to idolatry, and had forgotten what had been taught them, but we were glad to find that they still remember and sing the gospel songs they learned when they first heard the way of salvation, and they do not hesitate to tell their own people about this new religion.

Coonoor.—The day school at this station was closed for want of funds to carry it on; but a room is rented at two rupees a month, where a Sunday-school is held every Lord's day, and a preaching service; also a weekly prayer-meeting.

MARKAPUR — 1895

Rev. C. R. Marsh, Mrs. Marsh.

Mr. Marsh reports :

When we look back over the year 1897 the first subject to which our thoughts turn is *famine*; indeed nothing else seems to so urgently demand mention in our report, for the following reasons: The work in some departments has been disarranged and hindered by the distress, more or less severe, during several months of the year; and especially substantial progress toward self-support has been impracticable. In fact, with reference to the attainment of self-support, it has been far from easy to hold the position already gained. At times some of the village schools have been practically closed for weeks, because the children were sent to the fields or hills to gather roots or herbage that would serve for food or for fodder for cattle.

Great as had been the anxiety for the future during the closing months of 1896 and the first half of 1897, at no time had the outlook been so dark as in December, 1897, when the famine which had threatened so long seemed imminent.

As indicated above, the distress and semi-famine prevailing for the greater part of the year has seriously interfered with the school work of this field, and reduced appropriations for the financial year 1897-98 made it necessary to take steps for immediate retrenchment during the last quarter of 1897, so that when the year closed there were but 22 village schools, instead of the 39 reported last year. This closing of village schools is not simply suspending or stopping secular educational work, but in most cases means the closing of Sunday-schools and regular Sunday services, being practically the closing of outstations.

During the year evangelistic work has been carried on much as usual by the preachers and Bible women. The inspecting schoolmaster in connection with his work of inspecting the village schools has improved his opportunities, so that he is also practically a travelling evangelist; and many of the village school-teachers have done much pastoral and evangelistic work.

The colporter work on this field is done by a colporter of the Madras Bible Society, who works in both Cumbum and Markapur taluqs under the supervision of Rev. J. Newcomb.

With the exception of one tour of eighteen days in the eastern half of the field during December, and visits to the villages near the station, I was not able to do much direct personal work among the villages.

With regard to famine relief, it should be mentioned that as no relief funds were sent to me, Mr. Newcomb very kindly undertook, out of the relief funds sent to him, to relieve as far as in his power any distress on this field, and both directly and through me he aided those in need as far as practicable.

I wish to add here that during the year under review, as heretofore, Mr. Newcomb's kindly interest in the work and help so freely given, when needed, has placed me under many obligations.

In closing I would say that although every effort possible to secure accurate returns has been made, the statistics as far as the items of church membership and number of

children in the village schools are concerned, are only approximate. Work on the revision of the roll of church members is in progress, and will be completed during the coming year, I trust.

Contributions toward the support of the preachers located in outstations and of the village school-teachers being in kind for the most part, and not reported to the missionary, it is possible to only estimate, but I think the estimate is sufficiently low to be within the actual total value of the contributions.

GURZALLA — 1896

Rev. J. Dussman, Mrs. Dussman.

Mr. Dussman reports :

At the beginning of the year under review we were still engaged in building work, which kept us busy until the end of May. We are glad and grateful that the work is now completed and we can enjoy a comfortable home when at the station. After a month's rest in Bangalore we returned refreshed and strengthened to begin the second half of the year, and it was our desire to go out touring at once, a work which was more or less necessarily neglected while I was kept here with the building. But the June rains having entirely failed, we found on our return the distress among the people so great that they came flocking to us from all directions, clamoring for work and besieging us day after day. There was absolutely no work for them anywhere, and the prices of grain so high that none could afford more than one meal a day, and many I fear not that; but as there was not actual famine the government opened no relief works, so that I felt it my duty to remain at the station and render such assistance as I could. From the latter part of October until the time of leaving for conference we were out on tour and visited about two-thirds of our villages. The rest we hope to visit upon our return from conference.

This much about our work and temporal state of the field, but now the vital and all-important question: Have we made any spiritual progress? To this we think we can answer in the affirmative. Prayer-meetings have been well sustained and regular Sabbath worship conducted each week. Still there is room for improvement. In the line of self-support some advance has been made. We are happy to report 147 rupees collected against 124 rupees in the previous year. This is not a great increase, but during such a trying year as the past one, any advance is encouraging. This does not include the help the people give to the workers, which amounts to at least 600 rupees. Systematic giving has been introduced in Gurzalla, and we hope to report the same in other villages at the close of another year.

In membership we have added by baptism sixty-seven, one of the number being a Sudra. We entered three new villages and possessed the land. Against this increase we regret to report a decrease of thirty-three, ten by death and twenty-three by exclusion.

The number of village schools has not increased, although there is an increase in the number of pupils. We rejoice to notice a growing desire on the part of the parents to have their children educated. In Gurzalla we have a Sunday-school with an average attendance of seventy-five or eighty. During this year we studied the book of Acts, and those who were able to read have gained a fair knowledge of its contents, while others, by learning it only, have not retained so much; still there is much interest manifested, and a desire to learn more, so that our Christians in this village are a source of joy and comfort to us. Prayer-meetings and preaching services are also well sustained. Mrs. Dussman has a woman's meeting once a week, also a sewing-class and singing-class for the school

children. Our day school here has an average attendance of about thirty-five, and the examinations during the year were very creditable and satisfactory. A number now are reading in the third standard.

CHINA

The minds of all thoughtful observers of the progress of events have during the past year been turned to China. Until the relations of our own country with Spain assumed such prominence, the question of China's future was the topic of all-absorbing interest. The action of the European powers in obtaining control of such portions of her territory as suited their respective interests, will doubtless effect vast changes in the empire. So far as can now be seen there is no real reason for apprehension that the new régime will be unfavorable to Protestant missions; rather the reverse: another of those great movements of Divine Providence in preparing "the way of the Lord."

Along with these political changes mention should be made of the revolution, for it can be regarded as nothing less, which the spirit and thought of China is undergoing at the present time. The most reliable authority says: "Many of the rulers of China, high and low, in Peking and in the provinces, are convinced that their former policy of excluding Europeans and European ideas was a grave error, and that now they *must* change their policy. These ideas are being rapidly communicated to the literati and through them to the people. Eager desire to become acquainted with Western ideas, Western science and literature is everywhere spreading. Officials are regarding Christianity with favor; their attitude and that of the people toward Protestant missionaries is changing. The advice of the latter is being sought by those high in authority in matters pertaining to the welfare of the empire." Surely the hand of God is in all this, and the voice of God through these marvellous movements is sending a solemn appeal to the churches to follow his leadings. To the Baptists of the North has fallen an important part in the responsibility which these stirring events have created. Will they enable the Society to meet it in a manner worthy of themselves and honoring to the Master whom we serve?

There has been progress in all the missions of the Society. The West China mission was never so well organized for wise and aggressive work as now, and the outlook never more promising. The Southern China mission has had much to endure from the open as well as insidious attacks of Romanists, who would if possible force our mission from the province. Despite all their opposition, however, and the various obstructions of heathenism, God has been glorified in the steady and healthy growth of the work.

Just here emphasis may well be laid upon the formidable antagonism which Protestant missions in China are encountering from the Romish hierarchy. The Church of Rome has a million followers in China, led by Jesuits, who seek to destroy Protestantism. It almost seems as if the battles of the Reformation were to be fought over again on Chinese soil. This state of things, while augmenting the difficulties of China's evangelization, we have no need to shrink from, but

rather to rejoice in, for as God is with us more decisive will be the triumph for truth and righteousness.

Three new families have been sent to the field by the Union the past year and fourteen single women by the auxiliary Woman's Societies. As these, however, hardly fill the vacancies caused by the retirement of former workers, there is no real addition to the working force of the mission. Others must follow if the Union is to seize the opportunities which China's awakening now offers.

Attention is specially called to the reports from the field for the presentation in detail of interesting and valuable information.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen.

Dr. Adamsen reports :

It is with much pleasure that I submit the annual report of the Siam mission for 1897. The mission work here in all departments during the last year has shown steady growth. An addition of twenty-one members was made by baptism; although not such an abundant harvest as we hoped and prayed for, nevertheless we rejoice that the presence and power of the Holy Spirit has been with us in a great measure. We have been able to complete two new chapels at Tapowlom and Paklot, respectively. The work has been accomplished at very little cost to our board, for which we have great reason to rejoice. One important event of the year was the organization of a church for the Peguans at Tapowlom. The event took place in April, while Rev. E. O. Stevens of Moulmein was visiting us. In fact, this church mainly owes its existence to the indefatigable efforts of Rev. E. O. Stevens in interesting the Peguan Christians of Burma in behalf of their fellow countrymen in Siam.

The Chinese Christians at Wat Koh continue to grow in grace. They are contemplating to support their own pastor. We are in hope that they will soon take a decided step in that direction. They have already started a building fund in order to improve their chapel.

We regret that we cannot report the organization of a church at Paklot this year. There have been altogether seven converts from the village, but we thought it better for them to be connected with the church at Tapowlom for a time at least.

Our hearts often turned to Paklot, and what was our surprise when we again visited the place to find that a work of grace had been going on. Some seeds previously sown had fallen upon good soil. There was one inquirer, a man of fifty years of age, who had previously been a Buddhist priest. He was a prominent man in the village, because of his wonderful knowledge of the teachings of Buddha. Soon he was prepared to unite with us. We suggested that he go to Tapowlom, where I would administer to him the ordinance of baptism, but to our surprise it was his wish to be baptized in the canal at Paklot, before the people who knew him and had respected him because of his knowledge of the religion of Buddha. One Sunday morning I baptized him according to his request, and in the presence of a great crowd of villagers. It was an inspiring scene, before and after the baptism. We are praying and hoping for a greater manifestation of the Holy Spirit in this village.

At Tapowlom we have had our trials — perhaps we could call it persecution — if the throwing of bricks and stones into our midst can be called such, but they have all finally

worked together for good to them that love Him. Our Christians at this place are a faithful little band.

When we review the past year we can recall many trials, but above and around them all we see shining the great love of our Lord and Savior and the presence of the Holy Spirit.

We want the prayers of our good people in the home-land, that we may have grace, wisdom, and bodily strength to continue our work this present year.

East China Mission.

NINGPO — 1843

Rev. J. R. Goddard, Mrs. Goddard, Mr. George Warner, Mrs. Warner, Rev. C. F. Viking, Mrs. Viking, J. S. Grant, M.D., and Mrs. Grant in America, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton in America, Miss Kate Goddard.

Mr. Goddard reports :

In reviewing the year just closed I have renewed occasion for thanksgiving on account of uninterrupted health and opportunity for work. Not a day has been lost from illness, and even the two weeks spent at our sanitarium during August were fully occupied in preparing references for my translation of the Old Testament.

After Mr. Cossum's departure, Jan. 15, Mr. Viking took charge of his work in the out-stations, so that I have had the care of only three country stations and the oversight of the work in the city. I have visited these stations occasionally, and at each of them good faithful work has been done through the year by the native preachers in charge. With Mr. Warner's arrival, Nov. 19, to take charge of the treasury, I was able to give my time more completely to the work which has been my chief occupation during the year — that of translating the Old Testament into the Ningpo colloquial. I have finished the first translation, and have carried the revision through Genesis, Exodus and Leviticus. If all goes well I hope to carry the revision far enough by the end of the year to begin printing. For many years this work has been called for by the native Christians, but no one seemed able to respond. In 1896 it was laid on my heart to undertake the work, and when the subject was presented to a gathering of all the missionaries in Ningpo, I was unanimously and urgently requested to do it. Since that time, therefore, I have employed all the time that could be spared from other work in pressing this work, and the other members of the mission have aided me in every possible way.

Mrs. Goddard has taken charge of the day schools — two for boys and one for girls — which have been unusually well attended and very successful. Owing to want of funds I have been compelled to close the Boys' Boarding-school this autumn. I hope this will be only temporary, otherwise we shall suffer loss; bright boys who are connected with our Christian families will go to other schools and be lost to us.

The city church celebrated its semi-centennial Oct. 31. It is now fully self-supporting, and has given considerable for the Home Mission Society, which was started last year. While additions have not been large the past year, the church has been growing steadily, and a good spirit has been developed in its weekly meetings. We live in hope of still better things.

Miss Corbin, in charge of the Girls' Boarding-school, reports :

There have been thirty-five girls enrolled in our school during 1897, seven of whom have received baptism during the year.

The girls have shown an increasing interest in their Bible studies, which form the principal part of our school curriculum, and with their interest in the Word has come a corresponding growth in Christian living. We look back upon the year just ended as a precious and blessed one together, filled with a real spirit of helpfulness and happy industry, and are praying and expecting even better things from the year before us.

Two of the older girls with the escort of a Bible woman have sustained a Sunday afternoon meeting with heathen children at the South Gate chapel — the class varying from twenty to forty children. No other outside work has opened to the girls except the opportunities given them while at their homes for vacation. When we separated for the summer we pledged to do some work for Jesus amongst neighbors or friends, and our first Christian Endeavor meeting after school assembled was given up to reports of what each had done, and very specific prayer for each. This has come to be a settled custom in the school. Pray that these girls may be blessed and owned of God, so that they may become useful women in his service for China.

SHAOHING — 1869

Rev. H. Jenkins, Mrs. Jenkins, Miss Lillie A. Snowden, Rev. W. S. Sweet and Mrs. Sweet in America, Miss Mary A. Dowling in America.

Mr. Jenkins reports :

Work in the Theological school has been conducted through the year with the usual fidelity and success. The pupils have been willing laborers, evidently studying with the determination not only to please their teachers, but to secure the greatest good out of the time spent over their books. Their studies comprised portions of the Old and New Testament scriptures, church history, sacred geography and Paul and his ministry.

The class of men asking admission to our school is the average Chinaman, and of such, as a rule, is the membership of our churches; but coming to us with their full experience of idol-worship and whatever other debasing teachings and practices may be abroad among the people, through the Spirit's enlightening powers and the "implanted Word" they go out, not inaptly fitted to expose the grossness and superstitions of the masses, or combat the falsities of the would-be instructors of the people. The majority of the pupils are vigorous young men, who with their minds charged with truth and spirits inspired with salvation for their countrymen, are capable of conducting aggressive work or leading the churches upward to greater spiritual development. The pupils of greater age, though often of less retentive minds than their younger brethren, taking with them into the field fuller experiences and riper judgment, with equal zeal soon command respect and gain for themselves a good name as preachers and doers of the Word.

As yet the churches have not either individually or collectively felt sufficiently strong to offer pecuniary aid toward the support of our school, though in connection with the missionary they have been usually discreet in the selection of candidates for theological training. Here I may add the man Tsiang Veng-Vsae, to whom I referred in my last report as self-supporting, feeling his age (nearly fifty) hardly justified his completing the three years' course, left school at the close of the second year, and opening a station outside of the city at his own expense, is actively preaching the gospel.

The city East Street Chapel has been kept open during the year, affording a center for daily seed-sowing. The seniors in our school have assisted the local preacher on Sabbath afternoons, either at the chapel or accompanied him to some frequented spot, either within or without the city, to preach.

Miss Snowden has been quite persistent during the working months of the year in maintaining the weekly service she inaugurated last year at the chapel for the women of the neighborhood.

Mr. Sweet writes:

We have need to be thankful for God's care this year, even though sickness has visited us. The year's work has been the best one we have had in China. At our last association we thought that we must go up with not one gathered sheaf. There were inquirers, but none fully given up to God. Mrs. Sweet and myself made it a special subject of prayer, and without effort God gave us three baptisms. This opened the door, and they have been coming ever since. This year eleven have been baptized, and at our last preachers' meeting there were fifteen who had been keeping the Sabbath for from three to seven weeks.

We are rejoiced that this second year's work at Mò Sav has witnessed growth, and there are five who are now helping in the Sunday school and two that work in the B. Y. P. U. leading meetings and studying the Word. Ko Gyrao has not been as fruitful a field, yet we have gathered some fruit and more is in sight. At Hangchou growth is slow, and especially so with no foreigner there.

We have visited these stations regularly twice a month, which with a slow boat means the consumption of much time.

Our unoccupied time night and day has been spent in the printing-room or on preparing material for the Sunday-school lessons, the B. Y. P. U. calendar, the almanac and other things printed. The little plant we believe is needed and should be greatly enlarged. Since the arrival of the press there has not been a day when we were not a month or more behind our work. Taking all the year we have wished we could do two men's work, so dark is the field, so needy the work to be done. Pray ye the Lord of the harvest to send forth more laborers into the harvest.

KINHWA — 1883

S. P. Barchet, M.D., Mrs. Barchet, Rev. T. D. Holmes, Mrs. Holmes, Miss Clara E. Righter, Miss L. Minniss, Miss Stella Relyea.

Dr. Barchet reports regarding the medical work:

Both hospital and dispensary were kept open throughout the year. The number of in-patients treated was 238; that is ten more than we had the previous year. Visits from out-patients came to 3,548, including attempted suicides and opium smokers who came to us to help them in breaking off the pernicious habit. The patients treated represented every district of the Kinhwa prefecture; some came from regions beyond; two came all the way from Anhwei province, purposely to seek relief. It is chiefly through those who have been benefited at the hospital that new patients are brought to us. These facts show the needs of the country and the influence we obtain through this work. Their own doctors are often worse than useless; of this we have daily experience. Much as the natives dislike leaving old-trodden paths, they cannot help comparing intelligent treatment of their complaints with the maltreatment they have been accustomed to, hence mission hospitals grow in favor and become powerful levers for evangelizing and educating the country.

Whilst we do what we can for suffering bodies, we take it only to be a stepping-stone to lead them to a knowledge of the Great Physician, and that these efforts are not fruitless we are permitted to see even now, in the conversion of men and women who no longer

bow down to idols, but worship the only true and living God, trusting in his son Jesus for salvation.

The girls whom my wife is teaching at the special request of our native friends, practically form an anti-foot-binding and temperance society. One of the young ladies, twenty years of age, has already unbound her feet; the others intend to do so, but have not yet succeeded in getting their mothers' consent.

Our class of medical students numbered five who were taught four days in the week, and have done as well in their studies as we could expect. The Christian Endeavor Society which they started has been kept up, and we are thankful to see the spiritual progress some of them are making.

Great changes are about to take place in China. We need the prayers of God's people, that this ancient people may be led into the paths of truth. Special grace and wisdom are also needed to lead our native Christians nearer to Christ.

Mr. Holmes, who has charge of the mission work, writes :

The work of the past year has presented some interesting features. Some grave questions have been met with firmness, and are practically settling themselves. Throughout the year we have been conscious of God's presence and power among us.

During the first few months it seemed best to make some changes in the force of evangelists and preachers. The idea was to give each place the best man we could, and to retain in mission employ only those who were most profitable spiritually to the work. The benefits of an efficient force of workers are already apparent.

Early in the year three of the churches took up the Christian Endeavor movement. Immediately there was a quickened interest in Bible study, and a fervency in prayer such as I had not noticed before. Though the numbers were few, the quality of the meetings often equals what I have seen in America. Yet in order to keep up a good interest they seem to need constant and wise supervision.

About the 1st of July we rejoiced to see the interest begun develop into a revival. Ten or more applied for baptism in the Shihmen Church, and the good work continued throughout the summer and autumn. Other places also soon felt the thrill of revival, and I was kept very busy visiting the stations and examining the candidates. Most of them had already been inquirers for some time; some for years, but had not yet made a decision.

Recently a new convert invited us to come to his village near the city of Yangki and open a chapel. He informed us that many of his neighbors are well disposed toward Christianity, and are desirous to learn more of the gospel. After some investigation and further thought we advised him to do what he could by telling what the Lord had done for him; that we would help by preaching in their homes as often as possible; and we tried to show that logically and scripturally the church preceded the chapel. Too often we missionaries seem to say: "Go to, now, and I will establish a church in such a place," and the Lord does not go with us to that length.

The development in self-support has been mainly along the line of providing houses of worship for themselves. The two largest churches, Shihmen and Maoteo, are now settled in buildings of their own, each costing about \$140 Mexican. The three smaller churches still worship in mission chapels. As they grow we hope to encourage them also to secure property of their own. Already the Kinhwa Church has a fund of about \$30.

In the city we open our two chapels for evangelistic work several hours a day during four days in the week. One or two days are set for visiting in the surrounding country villages. We find many very willing listeners, but it seems to require a long period of training before any receive the truth and act upon it.

HUCHAU — 1888

Rev. G. L. Mason, Mrs. Mason, Rev. J. T. Proctor, Mrs. Proctor.

Mr. Mason reports :

Evangelism.—This, the chief feature of our work, has been pushed more than in any previous period. We took no vacation during the year. Scores of towns and villages have been visited and revisited, the missionary and native helpers preaching in houses, in tea-shops, in chapels and in the open air, spending from an hour or two to a whole day in each place in close contact with the people. Tens of thousands of pages of gospel tracts have been given away or sold. In these places series of daily evening meetings for the unsaved have been held, aggregating eighty-two evenings. There are multitudes of open ears. When will their hearts open? In Hiao-fung county, of this prefecture, new work has been opened and three earnest believers baptized.

Reform Work.—Any religion that is worth a pin must sympathize with, if it cannot entirely engage in, all true moral reform. Hence we hate tobacco, opium and alcohol. I have just written a temperance ballad in Chinese which will be widely circulated. We have had the third wedding wholly without intoxicants, a rare thing in China; one hundred guests, half of them heathen, and all well pleased with hot lemonade instead of fire-water. A number of opium sots have broken off their vice through prayer alone. We trust they truly repent, but we wait to test them. The "Anti-Opium League in China" we helped to organize in Shanghai. It aims to concentrate sentiment and action against a gigantic curse. There is growing very slowly a public sentiment against foot-binding. But alas! this moloch of cruelty is still feared, if not worshipped, by too many professed Christians.

Church Life.—Self-help and the leading of the Holy Spirit are sought. Mission-paid evangelists serve the churches only incidentally. Their chief work is with the unsaved masses. The Christians many of them take turns leading meetings, looking to the Holy Spirit for the theme. The churches have no settled pastors. The Sunday-schools study the International Lessons. The Lord's Supper is observed semi-monthly. A covenant meeting occurs every month, and every Christian is expected to give account of himself. There is a prayer-meeting weekly for women, and also two general social meetings for prayer. In the city church a collection is taken every Lord's day, each member's contribution being tied to a bamboo slip marked with his name. In the country church an annual contribution is still the custom. A large preaching hall opened this year on a busy street in the heart of the city has many hearers, taught not only by evangelists but by the testimony of church-members who rejoice in their deliverance from Satan into the liberty of God's children, and who long for the glorious appearing of the King to set free the suffering millions of China. Reader, pray for us daily, that the proclaiming of the manifold gospel here may bring countless blessings to men and endless glory to Christ.

South China Mission.

SWATOW — 1846

Rev. William Ashmore, D.D., Mrs. Ashmore, Rev. William K. McKibben, Mrs. McKibben, Rev. William Ashmore, Jr., Mrs. Ashmore, Rev. J. M. Foster, Mrs. Foster (in America), Mrs. Anna K. Scott, M.D., and Miss Mary K. Scott (in America), Miss Harriet E. St. John, Rev. S. B. Partridge, D.D., and Mrs. Partridge (in America), Miss M. E. Magee (in America).

Dr. Ashmore, now entering his forty-eighth year of service in China, reports :

My special responsibility has been the care of the Biblical school, elsewhere called a theological seminary. Though the nature of this work is fairly well known, a few words of rehearsal will be helpful. We need trained helpers, and we must have them ; we need many such. So great are the openings at this time, that if we had them and had means to support them, we could locate half a hundred men without delay. We need men for pastors and we need men for evangelists. In order to give them such degree of training as is practicable this class is indispensable.

Our plan is to keep the school open for comers at any time during the year except the hot months of summer. We take students just as they are, and just when we can get them ; whether they know little or much ; whether we can have them a whole season or only a month or a week. If they have any speaking capacity, and want to study the Bible, and will promise to use what they learn for the good of others, more especially of their own churches,—when they come we bid them welcome.

Some of our students are young graduates from the boys' school, expecting to go out as school-teachers, and there they are expected to do double duty—to teach the members' children on week days, and help expound, or at least read the Bible to them all on Sundays. Some are converted men who have been teachers in purely heathen schools before they became Christians, and some are persons taken raw from the shops, or the rice-fields, or from the fishing-boats, as were Peter and John. Some of them are in middle life and some are well along in years. Now and then we have a man who is fifty or sixty years old. If the root of the matter is in him, we do not mind his age.

It must not be forgotten that here in this mission we who are working out from this center have faith that the problem of self-support must resolve itself very largely into a question of self-nutrition. So our purpose is not only to have a school for those who may devote themselves entirely to the work of the ministry, as evangelists or pastors, but it is also to promote the capacity of the church for self-nutrition, by raising up among themselves men whom we do not expect to see set apart for ministerial work, but who can become readers and expounders and exhorters among themselves.

The success of this method of work has been amply sufficient to justify a very positive enlargement of our means and facilities. It is rather a surprising fact that so large a number of Christian men can be developed in so small a membership, capable of rendering fairly efficient service on the Sabbath. This church, or rather these associated churches, have never numbered more than they do now—a few over twelve hundred. Yet since the beginning, and connected with our Biblical school, there have been nine ordained preachers and forty-two other preachers ; that is, men trained in the art of expounding portions of the Word of God in an edifying way. Quite a number of these are dead, or our preachers usually have among them an unusual proportion of people well along in years. Five of them have disappointed us ; about twenty are in actual service of the missionaries ; and about eight or ten others are doing good ministerial work at their own stations, where they live. The above list does not include present students—ten in number, nor yet the school-teachers, who also preach, numbering about ten more.

Mr. Foster reports :

After three years away from the field it is a great satisfaction to return and again share the work here as in former years. Reaching Swatow in the end of March last, I was just in time to meet the native helpers and members from the inland stations who had assembled for the usual quarterly gathering. This gave me the opportunity within a few days

to get more information as to the condition and needs of the field than could otherwise be obtained in as many months. It was decided best that I resume the charge of the stations in Chao-Yang and Pu-Ning districts, which had been cared for by Dr. Partridge and Mr. McKibben during my absence, and also Dr. Partridge's own field about Jio-Pheng City and Lai-Phu-Sua.

At this last-named place a fine new chapel was to be dedicated in April and I agreed to be present, but once at Kho-Khoi, the scene of the previous year's conflict with "pope and pagan," I was obliged to stand by until the renewed hostilities were quelled, so that was my headquarters for nearly two months, and after that so many other difficulties arose in this part of the field that I was obliged to postpone my visit to Lai-Phu-Sua until November. Then I was able to remain for a month and enjoy many blessed privileges of teaching and preaching. The work there is in a hopeful condition; men of influence and position in their respective villages have heard the gospel, and some have believed. At present there is no outbreak against us, and we rejoice in the opportunity to push forward. There is, to be sure, the same shadow over our path that elsewhere menaces. French Romanists are planting their chapels near every place where we or the English Presbyterians have growing congregations. The situation is perilous, and our only hope is that God reigns and will yet put to shame his enemies. Meanwhile we go on witnessing for the truth with thankful hearts that he has protected us thus far and crowned the year with loving kindness and tender mercy. He blessed our efforts and the intervention of our American minister at Peking, so that the difficulty at Kho-Khoi was officially settled and peace secured; in the more complicated trouble at Lau-Kng the situation was greatly relieved, and we are still trusting his hand to lead into better things.

This Roman Catholic movement has developed both opposition and opportunity. The opposition means danger to the lives and property of Christians,—a trying ordeal for us all; at the same time their evil forms a dark background against which the clear light of the "Jesus doctrine" and the faithful witnessing of his oppressed people flashes out and startles the very heathen into admiration. Such has been the result at Kho-Khoi, where the congregation has nearly doubled within less than two years, and the reputation of the church for justice and righteousness is spread abroad through the whole surrounding region.

As the opposition is not an unmitigated evil, so these opportunities are not an unmixed blessing; if one does not discern the situation and the motives that lead to joining foreign assemblies, trouble will surely follow. The problem now confronting us is to make the most of this trend, which is due to a sense of *weakness* on the part of the Chinese, and, without offending or driving them away, to lead them to realize a sense of *wickedness* and seek the Savior. Often it happens that men who have professed to believe, while only looking for help in temporal affairs, have been lead to a living faith even after they had joined the church. At Lau-Kng the people came in because of their clan troubles, and have made us a vast deal of anxiety and trouble through their becoming afterwards complicated with Catholics; yet some of those who made false professions of belief in order to be received into the church, have since shown a true Christian spirit; two who were in prison sent out for books to read to their fellow prisoners and teach them the way of life. God is dealing strangely with this great people, breaking their pride, and in unexpected ways opening a path for his gospel to reach their blinded hearts. It is a privilege to have a share in carrying this gospel to them; it is at the same time a tremendous responsibility to direct missions in China at this critical hour.

My own work during the nine months of the last year was especially trying by reason

of these Catholic complications. During this time I was permitted to baptize six times, thirty-two candidates in all, and to administer the Lord's Supper seven times. One new station has been opened, a child of the Kho-Khoi Church. The believers have provided their own place of meeting, and have provided themselves with books. At another village near by new attendants at that same church are talking of a house for worship. When we see the earth thus bringing forth fruit of itself we rejoice and feel that the Lord of the harvest is visiting the field, and we may look for greater things ere long.

Kho-Khoi has done well in self-support, paying the salaries of both preacher and school teacher, besides all other running expenses save the salary of teacher for the girls' school, which we hope they will also assume for the coming year. Their influence has been salutary in provoking other stations to like good works.

Though war clouds appear on the horizon and the mists of political uncertainty often obscure the future, yet we feel hopeful of years of further privilege to preach the gospel to this people. Our plans are for extending our borders and increasing our efforts to build up the church and reach the unevangelized.

Mr. McKibben writes :

During the first quarter my work was with the same stations as before. On the arrival of Mr. Foster, since these stations had mainly been in his care, it was my happy privilege to transfer them nearly all back to him. I was then asked to take a part of Dr. and Mrs. Ashmore's work, in order that Mr. Ashmore might devote himself to perfecting our vernacular scriptures. This field embraces a number of old, well-established churches. In all there are now fourteen churches and stations in my care. There have been baptisms from all of them but one. Sixty (60) persons have been baptized on the field, and nearly an equal number at the quarterly meetings at Swatow.

There has been an increase in the number of secondary stations, or places of prayer. These are auxiliaries of great value, though we are compelled to move cautiously in extending them. Not all who want to open a place of prayer have a spirit of prayer. In the general upheaval now going on, with the breaking up of the empire and the parceling out of its pieces daily expected, all China is trying to get on good terms with the Western world. A word of encouragement and thousands would flock around us; but the progress of a real gospel would be effectually blocked. We pick our way amid daily perplexities. While taking care at every step not to crush the bruised reed, we must take equal care lest we fall into nets spread for unwary feet. Power to discern spirits is a gift of great value now.

A main effort throughout the year has been to secure Chinese support for the preachers. At the July and October quarterly meetings this subject was given the right of way by general consent. A letter was sent to the churches in July telling them the time was at hand, and that beginning with January, so far as they were able they would be expected to support their own preachers. The churches and stations have responded to these appeals almost without an exception, this being true not of my own field only, but throughout the mission. A number of them have already called brethren to labor among them, and indeed every available preacher is or will shortly be receiving his pay wholly or in large part from the people for whom he labors.

I have tried not to neglect what in this mission has ever been held a fundamental principle: the preaching of the gospel by every Christian up to the measure of his ability. The brethren are systematically encouraged to help in this at all the stations, small and large, new and old. I spent the greater half of December with one of the churches teach-

ing a class of men, the purpose being to increase their knowledge of the scriptures, deepen their Christian life, and augment their usefulness in work and worship. About twenty-five were enrolled, with an average attendance of fifteen, morning and afternoon, and there were other indications of considerable interest. There was no expense to the mission beyond a couple of dollars. That church is presided over by a brother engaged in a secular calling, who comes from a neighboring town and preaches on Sundays, the church paying him a fair remuneration. There lies before me a letter just received from them asking that they be allowed to call my best personal helper to spend six months among them in special Bible instruction from village to village. Their desire must be gratified.

My first thought on a review of the year is gratitude to God that so much has been accomplished. The second thought is of the magnitude of the work before us, the futility of man's efforts, and the need of wisdom, that we may follow lines of action where the Lord will work with us.

Rev. Wm. Ashmore, Jr., reports:

My last report mentioned a beginning made in the work of revising the New Testament in our Swatow colloquial. The continuation of this work has been my chief occupation during the year. Early in the year a rearrangement of the general work was made, whereby my colleagues relieved me of the greater part of those country stations that had been under my care during the year before. Thus I have been able to give almost undivided attention to this work of revision. The native helper best qualified to assist in this work was also relieved from other duties, so that his whole time and strength could be given to this one thing. The committee appointed by the Shanghai Conference of 1890 to prepare a new "easy wen-li version" of the New Testament, met for work at Swatow during the summer, and this, too, proved most timely, for by the kindness of one of the committee, Dr. Graves of the Southern Baptist mission, I was furnished with the results of their work in advance of publication, and this has been very helpful. Messrs. McKibben and Foster have gone over the copy of a considerable portion of the work done, making many suggestions that were incorporated in the final copy made for the press.

By the end of the year the last of the four gospels had been sent to the press and the manuscript of Acts was well advanced. We have from the press the promise of an edition of the gospels and Acts bound together, to be ready for distribution at our quarterly meetings in April. After long and careful consideration of the matter on all sides, we have decided that it would be true economy to have the work stereotyped. The cost of the plates is something like \$300 Mex. (a little less) additional to the cost of setting the type. But with plates we can order a much smaller edition at the outset than would otherwise be required, and can thus avoid all the expense and risks of storing a large edition, in a climate where white ants and worms are likely, in spite of every precaution, to destroy a considerable percentage of books stored for a number of years.

We are continuing this work of revision during the new year, and hope with the Lord's blessing to nearly, if not quite, complete the New Testament by the end of the year.

The matter of supporting their own preachers has during the latter part of the year been pressed on the attention of the people, both at our quarterly meetings here and at the several stations in the country. There has been a good response. Three of the stations still under my care, two of them small and weak as yet, will unite in supporting the coming year one of our oldest and most experienced preachers, and will pay his salary of \$6.00 Mex. per month. Our great need here is more men qualified to become pastors and leaders.

The school work shows a marked growth, both in the boarding and in the country schools. The total number of pupils in the former was 66 as against 47 the year before. The country schools connected with stations belonging to Kak-chie (or Swatow) as a center, have been 13, with an aggregate of 183 scholars, as against 8 schools with 101 scholars the year before. Three of these schools have been self-supporting. The grants made to these schools amounted to \$170 Mex. and the natives paid in as fees or contributions from the stations in support of the schools, \$331 Mex.

Dr. Scott, in charge of the medical work, adds:

One hospital, 2 dispensaries, 4 assistants, 811 in-patients, 247 surgical operations, and 13,381 applications for treatment.

The medical work of this station has continued throughout the year without interruption. The two students who failed to graduate in 1896 passed a satisfactory examination last October and are valuable helpers. We now have five medical graduates. The course of medical study embraces all the essentials of the medical colleges at home. We have fifty-two volumes of standard works which have been translated by medical missionaries in China. These are invaluable aids in training Chinese medical students. Owing to the prejudices of the people we teach practical anatomy by means of the manikin. It was thought best to receive no more students until I return from my home leave in 1899.

During the year 390 patients have been treated for the opium habit. Several of these have professed conversion and have united with the church, and many of them are interested in Christian doctrine. That all of these will remain permanently cured of opium smoking, is more than we can reasonably expect. But there is ample reason and encouragement for us to continue this work, and faithfully care for all who ask us to help them escape from their terrible bondage.

The names of all hospital patients with place of residence have been given to our evangelical workers. Thus all can be looked after spiritually when they return to their homes. Unceasing effort is put forth by our hospital workers, and the gospel is faithfully preached to both in and out patients.

The Swatow missionaries have also rendered efficient aid in this direction, as well as in financial help and valued counsel.

The hospital has come nearer being self-supporting than in any previous year. Drugs have been sold to the Chinese to the amount of \$400, and \$500 has been received on the field; of this sum more than three-fourths has been given by Chinese patients. Gifts of articles essential to the carrying on of hospital work also deserve mention, as they show the good-will and confidence of our Chinese patients. Several of the literati and official class have had medical care and treatment.

Real progress has been made all along the lines, and we hope the time may not be far distant when the hospital will pay all running expenses. For this we are putting out especial effort, as we feel that it is better for these people to be self-reliant and pay for what they receive, when they are able to do so.

Your medical mission plant at Swatow now consists of: one hospital building for women and children; one hospital building for men; one hospital building for contagious diseases; one houseboat for country medical work; one-half of Sherwin bungalow, this house having been built to accommodate two medical and two evangelical workers of the Society of the West.

We can take into our hospital 140 patients provided we crowd them after Chinese fashion. This we prefer not to do; we hope to enlarge our borders at no distant day.

The yearly number of patients has increased from 4,015 in 1890 to 13,381 in 1897. In the eight years there have been over 72,000 patients. To the Society and to friends at home and on the field we are under obligations greater than we can recount, and if our work has been in any degree a success the credit is due to these friends and helpers.

Dr. Josephine Bixby will take charge of this work during my absence, and I bespeak for her the same kind and generous assistance which has hitherto been given to the Swatow medical work.

Miss Scott writes:

During the year ten Bible women have been at work. These are constantly telling how much better the opportunities are now than they were a few years ago. They say they are now received cordially in almost all of the villages and homes which they visit. The Bible woman Sai-kio has been retired from work because of old age. In October the field work was equally divided between Miss St. John and myself. At the same time the Bible woman Sui-Lang was given over to Mrs. Spiecher to help her in the Kityang work. There are now eight Bible women in active work in this part of the field.

The woman's class on the compound was the largest for many years. There were twenty-six members, ranging in age from eighteen to seventy. Of these, ten were baptized during the year and four unbound their feet. There is a growing sentiment in this district in favor of the anti-foot-binding movement. Six of the women were partially or wholly self-supporting while in the class.

In connection with the woman's work a weekly prayer-meeting has been held. It is led by Christian women and some of the older girls from the girls' school. There is an average attendance of about fifty at these meetings.

The Dorcas Society has completed its fourth year. Its usefulness and prosperity increase as the years go by. Over forty garments have been made and given out to the poor of the church. Though more money has been spent in carrying on this good work, a larger balance is reported than in any previous year. Its prosperity is due to the hearty support of the Chinese Christians.

MUNKEULIANG — 1882

Rev. G. E. Whitman, Mrs. Whitman.

Mr. Whitman reports:

It has been a year of steady progress. The growth though slow is, we trust, solid and lasting, and the outlook is promising.

Baptisms.— There have been fourteen baptized during the year. All of these presented the most satisfactory evidences of their conversion, and we pray that they may not turn out to be hay, stubble, or dross, but precious stones, meet for the Master's use. Two of the number were from a wealthy family, and we have not unsatisfactory evidence that they may use some of their wealth for the advancement of the cause of Christ. A number of our members have died, some others have been brought to life again in the shape of backsliders reclaimed, and we have received a few by letter.

Present Membership.— The present membership is fifty. With the exception of three men gone to foreign parts, all are at present on the field, and in most cases they are faithful witnesses of the truth. At two stations the Christians have been subjected to some trouble and persecution during the latter part of the year, because they refused to contribute money for a theater to be held in honor of idols. In one case the aid of the

local mandarin had to be invoked to stop persecution. The Christians have stood firm, and the result has been that their heathen neighbors have learned that Christian principles mean something, and that the Christians are willing to stand by them. Some of the very ones who sought to persecute the Christians are now attending chapel regularly, and matters have been so tactfully settled that no bitter feelings remain.

The grace of giving is slowly being learned. The chapels at Mun Kheu Liang and Pun Shui have both been repaired. The Christians, though poor, subscribed liberally in money and work, and the balance needed to complete repairs was raised from private sources. Our meeting places are now in good condition. Enlargements we hope will soon be needed at Pun Shui to meet the growing demands of the work there.

Itinerating.—Visits have been made to different places as time and opportunity offered, with the hope of opening up new stations for the propagation of the gospel. At one of these places, the market town of Kau Pi, the outlook is most hopeful. There has been one Christian there for many years, but the temper of the people as a whole has been so anti-foreign and anti-Christian that no further impression has been made until within a year or two. Quite a different feeling is now manifested, and through the earnest and faithful efforts of this one Christian many have heard, and not a few are hopefully interested in the gospel. We are at present seeking to rent a place there for preaching. Kau Pi will also be a convenient center from which to reach an important surrounding region. The other places visited are not so hopeful at present.

KAYIN — 1890

Rev. Geo. Campbell, Mrs. Campbell.

Mr. Campbell reports :

The entire year has been spent on the field, and all but 96 days in the city of Kayin. I have more or less detailed notes of 187 public evangelistic meetings held in the city, and have the names of 286 persons with whom I conversed during the inquiry meetings following.

In the prosecution of our country work I travelled 598 miles on foot, 176 by sedan-chair and 152 by boat. Seven walled cities and many market-towns were visited, only one of them previously unvisited.

A church was organized in June: six were baptized during the year, and four received by letter. Two have been dismissed by letter, and the present membership is eight. We are slowly but surely getting hold of the people, and believe that we shall see greater results the coming year.

Our school was maintained for nine months and a half, and proved a present source of strength as well as the hope of the future. The students helped in the singing and in personal work with inquirers. I sent one of them to Chin-p'in to help the colporter. One result was the winning of a very promising young man, who is coming here next year to study the Bible.

There is an interesting and hopeful condition of things in the district of Chin-p'in, situated directly north of us, also in the district of Vu-p'in in the Fuhkien province and lying still north of Chin-p'in. For years we have been itinerating in this region, but until lately there seemed no especial interest. Now all is changed. I have a letter from a prominent citizen of Siu-pu, a large market-town twenty miles north of here, asking me to open a station there, and stating that there are several hundreds of people there who wish to become Christians.

Our literature has penetrated everywhere; a great many people have at one time or another come into contact with missionaries, and the general verdict is : " The doctrine is good." To embrace the Christian religion seems the readiest way of identifying themselves with the foreign powers. The situation is fraught with danger to true spiritual religion, yet it presents an unexampled opportunity for the propagation of the truth. There must be much patient instruction to clear away misapprehensions. We crave the prayers of God's people for the tact and faithfulness we need in dealing with these unusual conditions.

If we had the money we could buy at a reasonable price premises adjoining our school which would provide the additional accommodation we so much need for that work, and also give us two rooms which would answer very well as a temporary chapel. Our lack of native helpers forbids any halt in the work of the school; but we are cramped for room. A chapel we must have, or the work will suffer.

UNGKUNG — 1892

Rev. J. W. Carlin, D.D., Mrs. Carlin, Rev. A. F. Groesbeck, Mrs. Groesbeck.

Mr. Carlin reports :

Our work for one and a half years has cheered us, yet we think it more promising now than ever. Our greatest regret is the lack of trained, efficient preachers to locate at places where we ought to have stations, as indicated by the hand of the Lord; yet we thank that same Lord that he has given us good ministerial students who will soon be prepared for the work he has made incumbent upon us, for wherever he assigns a work he also furnishes the ability and means to perform it.

On reference to our books we find that 245 applications were made for baptism in the year and 124 were baptized, 13 died, 5 were excluded, 2 of them for lying and headiness, 2 for gambling and 1 for theft. These are all we have had occasion to exclude in the four years of our work here. We have never had one to return to heathenism or to prove treacherous; we have never had but three to regularly absent themselves from church on Sundays, and they will be excluded at our next quarterly meeting if they do not repent. It appears from these data that our people are stable Christians.

We believe that all of our people, including adherents, are zealous, for their entire stock of talk with each other and the missionaries is about our church and work. Without the directions explicitly from the missionaries they have secured prayer-meeting places at ten or twelve different places. The brethren and adherents meet every evening at these places of prayer to sing, pray and read and expound the scriptures, according to ability. The preachers at regular stations visit these places of prayer as often as possible and preach not only to brethren but to the heathen also who may drop in, and at night they teach the brethren, after the order of a Bible school. Into these schools the heathen freely enter, many of whom are thus led to attend Sunday chapel preaching. I know of no feature of our work that is more gratifying and hopeful than this, for within it is the element of almost indefinite multiplication. Some of these places of prayer are loaned by the brethren, others are rented of the heathen.

We have now a permanent station at Ko-tung, where we have done much preaching, but where it has been most difficult to secure a house. Ko-tung has a population of ten thousand, and is surrounded by many towns in a rich country, from which the people may go to Ko-tung to preaching. We shall have at least two hundred regular attendants at Ko-tung as soon as the house is opened.

Last Sunday I preached at Sô-lai to four or five hundred regular attendants representing twenty-six surrounding towns, as well as to several hundred irregular attendants and heathen. The brethren there have diverted \$67 of their last year's contributions to missions for the purchase of a lot upon which to build a church, the attendance having long ago outgrown the capacity of the present building. The lot is deeded to the Missionary Union. Schools for boys and girls were taught there each forenoon for eight months of the past year, averaging ten boys and six girls. The native brethren say they will help both in money and work towards building a house.

We could not desire greater civility than we receive at Ungkung; wherever we go we are saluted and invited, nay entreated, to enter the people's houses, and we can without fear of offense preach or teach in anyone's house. We are most frequently requested to do so by the householders with impunity on their part, whereas formerly they looked frightened when we began to teach in their houses.

Mrs. Carlin, with as good a set of Bible women as ever blessed any mission, has free access to all the heathen homes, where they teach with the utmost freedom and are heard with equal politeness, not infrequently eagerness. The woman's work is in a flourishing condition; this I say not because of the present status of attendance on preaching so much as because of the hundreds and hundreds of women who through Mrs. Carlin and the Bible women have almost decided to come out from heathenism. We know where they stand; that it is on the verge of this decision.

We preached out in hundreds of the surrounding towns during the week days of the year, where we always had good hearings and treatment, and sold above nine thousand books and tracts. From this continued seed-sowing from year to year in hundreds of towns we are not unreasonably expecting a large harvest in the near future. The time is come when if a missionary works in China he shall soon see the fruit of his labors, but the time is past for saying that China is a hard mission field.

We have a class of eight Bible students in training for evangelistic work, also five in training for Bible women. These are the picked men and women of our mission.

In closing we record our thanks to God for the increase of our missionary force in the persons of Mr. and Mrs. Groesbeck, who find the natives joyous to receive them, and a wide door of opportunity wide open before them.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp.

Mr. Kemp reports :

In the few years that I have been permitted to work here, I think the past year has been the most encouraging of all. There has been a marked change in the reception given to us and the gospel. We have met with no hostilities. There has been far less reviling than in previous years.

In the past year we have visited over two hundred towns and villages; many of those had been visited two or three, and some of them four times. In some of them our former visits were remembered, but in most of them we and our message had been quite forgotten. This proves to my mind that merely going through the land sounding the trumpet, as some say, is not enough. There has been a marked increase in attendance at the chapels after these itinerations.

Phô-sâng is distant from Hu-City about ten miles, and is in a densely populated district. The average attendance there has been seventy-five for the year. The hearers

are constantly changing. They come until they learn that there are no worldly benefits to be derived, and then they drop out and new hearers take their places. I think it may be safely said that nine-tenths of all that come are interested only so far as they can secure the foreigners' aid and influence in assisting them in worldly matters. During the past year I have been offered several places to open chapels, all of which, after looking into the matter, I found it necessary to decline.

During the past year have examined fifty-nine candidates for baptism; baptized sixteen. The Phú-sáng Church has paid its school teacher, taken care of its poor, and gives promise of doing better in the year which we have already begun.

Hu-City is a hard nut to crack. Its shell is thick, and it will take hard blows and many of them to break. There have been some additions here, but most of them have been from surrounding villages rather than the city itself. The city, however, is a good center from which to work this populous district.

KITYANG — 1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M.D.

Mr. Speicher reports:

During the past year the gospel at Kityang has made substantial progress. The Chinese have come in large numbers to our chapel. This, however, did not always signify that they were under any conviction of sin, or that they desire to forsake their idolatry. The Chinese heathen are indeed a study. Realizing that their government in all its departments is weak, they are now eager to be in close touch with the formerly despised missionary. It follows that the missionary must constantly be on his guard lest unscrupulous persons succeed in obtaining his influence. It is trying to us to be constantly suspecting and doubting our fellow human beings, and the reactionary effect is certainly not wholesome upon the missionary. But the welfare of the work demands that the missionary suspect every new-comer. The truth as it is in Christ alone must make it plain who are the true worshippers and who are the false. But apart from this unpleasant feature of the work, we have great reasons to rejoice in that God has led quite a number of men and women out of heathen darkness into the gospel light. In all, ninety persons applied for baptism at Kityang and our outstations. Of these ninety the church at Kityang, after thorough examinations, received thirty as worthy of baptism; besides these there were four men from Lau-Kung who were baptized at Kak Chieh last January. Thus in all thirty-four persons were added to the church. The Lord grant that they may all "be faithful unto death."

We are sorry to report that Dr. Bixby became ill during November, and has to lay down her important and blessed work for a season. The hospital is still open, and medicine is dispensed by her native helpers. May God continue to bless the work of the hospital, and may means be forthcoming to help Dr. Bixby in her plans concerning the hospital.

The burning of the cottage last August was most unfortunate. Nevertheless, withal we have reasons to thank God that it was not worse.

The preaching-hall in the city has proved a success. We have been trying for many months to open another hall in the city, but only at the present time does it seem that we are to be successful.

The women's work has been under the direction of Mrs. Speicher. Regular prayer-meetings have been held, and many women while staying at the hospital were instructed concerning the "one thing needful."

Chim-khen.—This place was opened a little over a year ago. The progress of the gospel at this place has been a great joy to us. Evangelistic or instructive preaching continued every night throughout the entire year. I shall never forget with what joy many of the heathen received the message of salvation. The worshippers have raised about \$350 to build themselves a house of worship worth over \$500. They also contributed about five hundred days' labor towards building the chapel. The church at Kityang contributed \$32, and \$68 was granted from my appropriations. The chapel will be a beacon light in that populous district, as there is no chapel or house of worship for miles about. We hope to open a "place of prayer" in one of the remote villages in the Chim-khen district.

Itinerating.—During the past year we visited over one hundred and fifty villages in the western part of the district of Kityang. Our work was handicapped because of the innumerable clan-fights among the villages. We were often solicited to open up work among such villages, but we knew it was largely to use our influence to their advantage. However, in spite of all hindrances a good many have heard the gospel, and it has resulted no doubt in the dispelling of false conceptions of the nature of our work.

Schools.—Concerning this part of the work we are happy to report substantial progress. A year ago we had no schools whatever. During the year we had four schools, three of which were in session throughout the year. The maximum attendance for all the schools was sixty-two. At Chim-khen the Christian school has made a very good impression upon the heathen. They admit that our Christian method is far superior to their own. Two of these schools were practically self-supporting. The school at Kityang was small, owing to our inability to furnish the boys from surrounding villages with a place to live. We are contemplating, in view of the cramped condition of our work, renting a large house in the city, which will answer not only as a very suitable preaching-hall, but offer rooms for a boys' and girls' school besides; also a large room to hold prayer-meetings; besides this another part can be used as the home of one of the preachers.

West China Mission.

SUICHAUFU — 1889

Rev. C. H. Finch, M.D., Mrs. Finch, Rev. Robert Wellwood, Mrs. Wellwood, Rev. C. A. Salquist, Mrs. Salquist.

Rev. C. H. Finch, M.D., reports:

Messrs. Wellwood and Beaman were ordained, Mr. Wellwood to be pastor of Suifu, Mr. Beaman to be pastor of Kiating. Suifu Church has received during the year five by baptism, dismissed one, suspended one, one marriage, no deaths of active members. Church numbers 23 active members and one under discipline. Sunday-school numbers about 75, divided into six classes.

Sunday services: Prayer-meeting at 10 A.M.; preaching at 11 A.M.; Sunday-school at 12 M. Christian Endeavor numbers 24. Prayer-meeting meets Sunday evenings. Church midweek prayer-meeting Thursday evening. Church collections on Communion Sunday average about 1,300 cash a month, 1,000 given by foreign members.

Daily preaching in street chapel. Pastor conducts during week a class in Bible study, a class in homiletics and a teachers' class to study Sunday-school lesson. Christian Endeavor collection goes to support the street chapel.

Mr. Wellwood writes :

Taking an impartial survey of the work and its prospects, I think there is much to be encouraged about. My work during the past year has been entirely given up to pastoral and evangelistic work in the city. Street chapel preaching has been carried on daily and also four nights each week. By this means we reach both country and city people. In the daytime country people are largely met and city people at night. During the year attendance has been very good and attention encouraging. No definite conversions have as far as I know taken place, but a knowledge of the gospel has been gained which will bear fruit some day. This daily preaching is the most important branch of our whole work and will have, in fact has now, far-reaching influence. Wherever one travels through the prefecture men are met with who have been to the street chapel and claim an acquaintanceship. This in itself is a fact of much importance, and always leads to a grand opportunity of pressing the claims of the gospel upon such individuals, and deepening impressions.

In addition to street chapel preaching I have had charge of all the regular church meetings, and have tried to help and build up the Christians. In looking over the year I can say it has been a labor of love. I find the Christians hopefully responsive to the claims of Christ upon them, and they have tried to serve Christ to the best of their ability. The outlook for the little church is hopeful, and we are expecting great things for them in the future. Five have been added during the year; one has been excluded and one is now under discipline. There are several inquirers, some hopeful and some I fear coming for the loaves and fishes. Whatever they come for or from whatever motive, we do our best to give them the gospel and are glad of having an opportunity to do so.

The country work is very promising; in one or two cities there is quite a little interest, one place, Li Chuang, having between twenty and thirty inquirers. The other place, Lau Kci, has some five or six. A few weeks ago I paid a short visit to the former place and was favorably impressed with what I saw. In time and with constant nurture and care a strong work will result in this place. The inquirers at Li Chuang pay their own rent on the meeting-place and pay all running expenses, and the object in view is to develop local talent to carry on their own work there. I think there is material if it can be developed.

Our little school has been successful during the year. The attendance though small has been regular and progress very satisfactory. The school is intended only for the children of the church members and inquirers. I have several applications for the coming year, so I hope to increase the numbers and thus extend its influence. The pupils of the day school form the nucleus of the Sabbath-school, which promises to become popular with the young community in our immediate neighborhood.

We are very grateful for our new chapel, which is now completed. This is a very important addition to our work here and has long been desired. It has seating capacity for 350, and we have very good congregations generally on Sundays. I trust the interest will increase and that many may be led to know God and find salvation through Christ.

Mr. Salquist reports:

As others will no doubt report about the city work, I will only mention something about my particular work in the country.

In the cold season most of my time has been spent in the country, mostly in itinerating work. Mounted on my mule, who is a good climber, with a paste-pot and a brush tied to the saddle, and posters in the bag, I slowly pursue my journey. Every few miles we pass

a wayside eating-house and resting-place. Here we dismount, untie the paste-pot and begin to put up a poster with some such verse as "There is only one God," etc. This furnishes a text for the sermon or talk, which usually follows. If any one wishes to buy gospels or tracts we sell them at a nominal price. When we arrive at a town or village we usually stop a day, and take advantage of every opportunity for private conversation as well as bookselling and preaching. The evangelist who accompanies me is especially useful in explaining the gospel to those who come either from curiosity, or otherwise, to the inn.

A word as to visible results: In nearly every place we get a respectful hearing for the gospel, and nowhere have we been molested or interfered with in any way. Many people tell us, for the sake of politeness, that our doctrine is good, but others, we are persuaded, do so from conviction. When the question is put why they do not give up idolatry and believe, the usual answer is, that they fear the ridicule and persecution to which they expose themselves. When the believers are more numerous they will also join us. This, I am sure, will be the case.

In two places, twenty and forty miles respectively from Suifu, we have regular work. Some ten or twelve profess to believe, and many are interested in the gospel. We aim at visiting these places as often as other work will permit. An evangelist is working in these and some neighboring places, preaching and instructing inquirers. Being fully convinced of the necessity of developing self-support, we insist on the members and inquirers paying the rent and running expenses of the preaching place, if they want one in their city. This may be slower work than the other methods, but we believe it to be right, and with that conviction we do not fear to wait a little longer for converts. It is certainly easier to pay, say \$5.00, than to get the natives to pay it; but in the end five cents paid by themselves for their own work, does more good than \$5.00 paid by the missionary.

Thus the years go by and the seed is sown; some doubtless by the roadside, on the rock or among thorns, but some falls in good ground and bears fruit. We have no doubt that after years will show much greater results than those we see now.

KIATING — 1894

Rev. W. F. Beaman, Mrs. Beaman, Rev. F. J. Bradshaw.

Mr. Beaman reports :

The year has been one of activity. The work has been passing through that stage where the minutest details must be attended to by the missionary in person. To neglect or slacken the tension would be to imperil the work now in the bursting of the bud, as it were, and injure the future development of the flower.

Mr. Bradshaw came to us from Yachau during the early part of the year, and has proved a help and strength in the work. Our street chapel was opened, and first real work was begun during the spring months. Although three years had passed since our coming to the city, no definite work had before been formally begun. The first year we were here was taken up with study. The second year we were driven out by the riots of that notable year. The third year was occupied in repairing the torn-down places and securing a place for preaching. The past year has witnessed a better state of affairs. The work in its different branches has been organized, and some results have begun to manifest themselves. The street-chapel preaching is most encouraging. Crowds come from day to day to hear the gospel preached. Some are inquiring the way, while others are ready to receive baptism. Country work has taken on a definite form, and the Kiating district is

being systematically worked, in view of establishing outstations that will be periodically visited. The Kiating field has been connected with the Yachau field in the opening of a small preaching hall in a midway city by the name of Hangya. This outstation is opened and will be carried on by the workers of the two stations, Kiating and Yachau.

Plans are also being made to open an outstation in Chienwei, a midway city between Kiating and Suifu. When this plan will have been carried out, the whole field of the West China mission will be well connected and a good basis for work well laid. The work is encouraging in every way, and present results already amply justify our being here.

Mr. Bradshaw writes :

The year has been one of progress in every way. Some advance has been made in bridging the distance between the Yachau and Kiating colloquial. Two rooms have been built on the wall behind the street chapel, which though in a malarial district, gives me shelter, so that I am not afraid to go clear across the city from and to my work in summer suns and rains and darkness.

The street chapel and guest hall have been prepared for evangelistic work. The work has been organized. At the station Mr. Beaman takes charge of the pastoral and I of the evangelistic and medical work.

At our little dispensary during the year nearly three thousand patients have called. This has helped to open our street chapel and disarm prejudice in the city, and in the country we meet many friends it has made for us.

The country work has also been divided. Mr. Beaman is working the district towards Yachau, and I the district towards Suifu. In this way we hope to consolidate our work as a mission, and make each station helpful to the other.

In connection with the Suifu brethren we hope to open a room at Chien Wei, an important prefectorial city of the third rank, the center of many market-towns and the natural terminus of the Kiating circuit.

I have been enabled to make two long trips this year. The field has been looked over, books have been sold, sheet-tracts have been posted, the gospel has been preached, and a large, thickly populated, well-watered district containing about thirty villages has been entered, some friends have been made, and the prospects are bright. For all this "we thank God and take courage."

YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft, Mr. H. J. Openshaw, Mrs. Openshaw.

Mr. Upcraft reports :

During the year just closing we have received much encouragement and blessing in Yachau, with some of the deeper lines of disappointment and sorrow to accentuate and set forth the goodness of God.

In the early part of the year Mr. Bradshaw was transferred to Kiating, leaving the work in the hands of Messrs. Openshaw and Upcraft.

On the return of the latter from the coast, where he had gone to meet Mrs. Upcraft, the work was definitely organized for both city and country so far as the limited strength of the mission would allow.

In the city a street chapel was purchased with a small dispensary attached, and became rapidly the center for the daily evangelistic work of the church in the city.

Daily preaching has been maintained, with medical work on alternate days. In the evenings services have been conducted at the chapel attached to the compound. It has been our aim to provide for a service each evening, varying from ordinary mission preaching to inquirers' Bible and singing classes. Mrs. Upcraft has also held meetings for women, paid visits to their homes, and conducted educational classes for both boys and girls.

In the country work Mr. Openshaw has made several long and very successful trips. The district has been divided up into circuits, and the plan has been to visit each of the circles in turn as often as time and circumstances permitted. Several homes have been opened to the visit of the missionary and much seed has been sown.

Coincident with this work in town and country has been the work of the opium refuge, which has been a road to some from the slavery to opium to the hope of the gospel of our Lord Jesus Christ.

As the result of the year's work so far as known: One man has been baptized, fifteen persons have enrolled themselves as inquirers, one outstation has been opened at Hungya and a second opening secured at Miu Sau, both important centers. About four thousand persons have visited the dispensary, while twenty-five opium suicides have been treated, and many visits paid to the sick in their homes. About twenty persons have been in the opium refuge to break off the habit, of whom three are hopeful inquirers at this date and others quite friendly toward us.

For all this and the continued good-will of the people toward us, we are devoutly thankful and desire to glorify God, whose grace has thus helped us in every way.

The mission is about to be reinforced by the arrival of Mrs. Openshaw, and the future holds much promise and affords large ground for hope.

Central China Mission.

HANYANG — 1893

Rev. J. S. Adams, Mrs. Adams, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Mr. Adams reports:

Miss Annie L. Crowl arrived in November. As a friend of many years we warmly welcomed her. She comes to work among the women, and has begun her Chinese studies and experiences.

Dr. and Mrs. Huntley joined us as the year closed. Our brethren gave these reinforcements a hearty welcome. They had been praying for a doctor to be sent, and are strengthened by a quick reply. Dr. Huntley has a knowledge of Chinese, and is prepared to go to work at once. We are grateful to God for the coming of these dear friends.

The Hanyang Church has a membership of five missionaries and twenty-one Chinese. During the year we have registered forty names as inquirers, of whom we have baptized nine persons. We have received twenty-nine from the commencement.

Caution has been exercised in receiving converts. We prefer what we believe to be scriptural; first, *pure*, and only a pure church can be a powerful one. We could have baptized many scores where we have received units. This caution has saved us very serious trouble. Contributions were cheerfully made by this church towards the debt. Individual members have given help to flood refugees, and other cases of benevolence have come to light which cannot be put into a report. The church has formed a Missionary Society

to open a station en route to Hunan. The foreign members give \$6.00, and twenty-one native members give 3,400 cash, or \$4.00 Mexican per mensem. Thus every member of the church is a giver for foreign missions. We want a chain of stations across to the Hunan border, and have decided to open Kiu-yü-hien (which is half way there) without expense to the Union. This willingness to help others in our little band gives cause for gratitude and praise. While not directly self-support it leads to it, and people who are taught to help others will soon learn to help themselves.

Mrs. Adams' work among women has met with distinct encouragement. Although her Sunday and week-day classes are but small they are doing good service, which will increase in value. Her efforts against footbinding are telling beyond our immediate circle. The Central China missions are being stirred up about this question; some have not begun right, and find now that it is difficult to get into line.

The field is immense. We are in a center which as a point of convergence resembles Chicago. The trade inward and outward brings a vast number of people past our doors from far distant parts of China. Our preachers and colporters have been welcomed many miles from Hanyang by travellers who have heard the gospel in our chapel. There are many cities with very large populations, say from twenty thousand to half a million, at present without a witness for the truth. We could send native helpers to preach to the heathen and instruct inquirers, to open chapels, and distribute the word of God at a small cost of 120 gold dollars annually. This would provide rent for house and chapel, salary of a preacher, taxes, incidental travelling expenses, etc.

In Conclusion.—Within the next twelve months great things may be expected to happen in China. Many observers in all classes of society feel that China's greatest crisis is at hand. What the result to missions, who shall tell? May God preserve China from the power of Russia and Rome, for then the period of freedom of conscience and the era of healthy growth would end. Trying as the work in China undoubtedly is, we can easily imagine political conditions which would make it well-nigh impossible.

Over and above political clouds the sun is shining brightly. Thank God for faith, and also for a considerable amount of sight. There are signs of blessing everywhere. The numbers received into the churches exceed any previous years; the number of inquirers, from whatever motive they come, constantly increases. The circulation of Christian literature is enormous—a million and a half volumes sold from this center alone this year. The press is making itself a power in the land. *Onward Progress*, a new native paper published in Shanghai, is the motto and sign of the times. The viceroy here issues strong proclamations forbidding foot-binding as cruel and degrading. The vicious Hunan press, which formerly so slandered Christ and his people, is now occupied with reform and educational matters. The telegraph and electric light have at last reached Hunan; better still, the gospel wins many victories there.

Doubtless God has mighty purposes of grace for China. When we read his promises and remember the prayers of half a century made by thousands of earnest souls for China's salvation, who shall doubt that China's day of redemption draws nigh.

After twenty-four years of labor for China, my wife and I feel abundantly satisfied that we have been where God would have us, doing the work he delights to bless, and that through our humble efforts something has been done to hasten the fulfilment of the pledge made to the Lord Jesus—words which made me a missionary: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

JAPAN

The Society has not been furnished with funds to reinforce the mission, though the need of at least two new mission families has been emphasized in the two last annual reports. Notwithstanding this disappointment, and in the face of many discouragements, our diminished but untiring force of workers have held on their way with unfaltering courage and hope. In the rapid material growth of Japan the thoughts of the people have been turned towards money-making and the development of business enterprises, thus for the time, at least, adding another obstacle to those already sufficiently formidable to the reception of the gospel. The Word, fully and faithfully preached by missionaries and native evangelists has, however, not returned void. The reports show an addition by baptism of 189. Excellent work has also been done in connection with our schools. Reference has been made to the check that the Tokyo Baptist Academy has received in the loss of its buildings,—a loss which for the welfare of the whole mission should be speedily repaired. The Theological school at Yokohama is growing in favor with the native churches, and making its influence more widely and beneficially felt with every passing year. Without a properly equipped ministry—men with spiritual and natural gifts reinforced by careful training—there would be slight hope in the future for our Japan mission.

During the past few weeks another step has been taken by the committee in rendering available the gift of £2,000 from Mr. Robert Allan of Glasgow, Scotland, towards the opening of a mission among the neglected thousands inhabiting the islands of the Inland Sea. With this sum a steam vessel was to be provided, which should furnish a home and a means of conveyance to the missionary working among these islands. With the hearty concurrence of the generous donor one-half this sum has been invested, the income only being used for the support of the Society's stations on the Liu Chiu Islands. The other half is to be expended in a sailing vessel, instead of a steam yacht, which will meet the requirements of the work and be less expensive to maintain. It has been no slight matter to secure a man for this position who combined first-class seamanship with suitable qualifications for a missionary. Long and patient search at last was rewarded in the discovery and choice of Mr. Luke W. Bickel of London, a son of our honored missionary, Dr. Philipp Bickel of Hamburg. Mr. Bickel and Mrs. Bickel have recently sailed for Japan, where he will devote the first year to the study of the language and in supervising the building of the vessel, so as to be ready for active service when the new treaties go into effect in July, 1899. We commend this new and interesting work to the prayers and sympathy of the churches.

YOKOHAMA—1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington in America, Rev. J. L. Dearing, Mrs. Dearing, Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley and Mrs. Parshley in America, Miss Clara A. Converse in America, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Mr. Bennett writes :

A retrospect of the past year emphasizes Japan's great need of a spiritual quickening. Published and unpublished statistics attest the same thing. The Scripture Union closed its year with a membership of over 11,000 supposed daily Bible readers; the Bible Societies' sales of Bibles, Testaments and portions exceeded 53,000 volumes; the Tract Societies' committee sold, of books and tracts together, more than half a million copies, being an excess over any previous year of more than 60,000; the Protestant missionaries, male and female, after allowing a deduction of twenty per cent for absentees, numbered 520, the ordained native preachers about 300, and the other male and female native helpers about 880 more, while the total Protestant membership of Japan aggregated, according to report, 40,578.

Yet this vast machinery, whose ample proportions would be more clearly set forth were all the data obtainable given, has seemed to many to move as if it were either clogged or lacked the steam necessary to propel it aright. This is justly a matter causing great concern. It should be added, however, that some—perhaps hundreds—have been earnestly crying to God, and believe that he has heard them. Even at this time there are in many places those welcome drops that seem to be the precursors of showers of blessings.

In the Yokohama Church, while new members have been added to the church, the Sunday congregations have not grown, and the prayer-meetings have been poor in attendance and in interest. The church has indeed continued to support its native preacher, Takeda-san. He seems to be earnest, and is certainly a good preacher. I hoped he would have been ordained as pastor before this, but the church seems opposed to it, and I do not deem it wise to push the matter. The year has been one of much trial to our members, both on account of high prices and of general sickness. To some extent, however, they have reaped spiritual good from physical evil, and believe that at least one or two have been given back to them in answer to the prayers of the church, after physicians and friends had well-nigh despaired of recovery.

My own time has been, as in former years, partly given to theological instruction and partly to evangelistic work. Each line of service has brought its own emolument, and each continues to grow more and more fascinating.

The theological training of the past year was not confined to Yokohama. Brother C. K. Harrington and myself represented our seminary in a month's summer school for preachers held at Chofu in August. Though the burden of the work naturally fell to us, we were ably assisted both by some of our own missionaries and of those of the Southern Baptist Convention, especially by Rev. Mr. McCollum, their missionary at Fukuoka. From what was seen and heard at the time, and what has been since, we have reason to believe that God's smile rested on the effort, making it a success.

My evangelistic work was mainly confined to Yokohama and vicinity. In Yokohama I have worked in conjunction with brother and sister missionaries for the upbuilding of our one Baptist Church. Two preaching places in the city have been under my direction, but owing to various obstacles in neither of them has preaching been regularly maintained throughout the entire year.

There have been during the past year more baptisms than usual at our outstations, and the work in the country has compared favorably with that in the city. The little band of believers at Kawasaki seem earnest, and are much encouraged by the addition of new converts to their number. At Haramachida the work seems more encouraging than ever before. At Atsugi and Odawara prospects seem very bright, and the native preacher, Ikeda-san, is more encouraged than he has been for ten years back. At Yumoto, where

we have recently opened a preaching place, several hundred often convene to listen. By special request also the preacher at Yumoto, the Ikeda-san just referred to, regularly addresses twice a month an important meeting of young men, who first intruded themselves upon his notice in an effort to break up the general meetings at the preaching place there. It may not be out of place to mention also that the little church at Chogo, though without any additions during the past year, has given one evidence of its continued vitality in an unsought, unexpected contribution on their part toward my travelling expenses in visiting them. The sum was very small, not amounting to \$1.50 in American money, but meant much to them, and consequently was the occasion of profound thanksgiving on my part. With the exception of Ikeda-san, there has been no native preacher living at any of the outstations. Kawa-mura-san has worked so far as his seminary studies would permit, and other students have assisted, especially at Kawasaki. In this latter place also Kawashima-san, a member of the Yokohama Church, has rendered considerable service without seeking or receiving any financial remuneration. All these things, though encouraging, do not lessen the necessity for our crying: "Oh Lord, revive thy work!"

Mr. C. K. Harrington reports :

It is hardly necessary that I should attempt any detailed account of such parts of the work as are intrusted to my care, as the substance of most that I could say will be incorporated in the reports of Brethren Bennett and Dearing, my work both in direct missionary labor and in the seminary being chiefly of an auxiliary nature, Providence having favored me with that happy place where I can have all the toil and enjoyment for which I have strength and capacity, without any very burdensome responsibility.

The first four months of the year and the last three I devoted myself, as usual, almost entirely to my duties in the Theological school, though I was able to preach occasionally in Yokohama or the neighboring stations, and also to keep up in a small measure my study of the language. During the latter part of the year I had the pleasure or contributing two hours a week towards the Bible study of our admirable girls' school, Miss Converse's absence rendering a little help of this kind acceptable. I have nothing to add to what Brother Dearing will report concerning the seminary, except to mention that my growing familiarity with the thirty-nine provinces in my department, and an appreciably increasing readiness in the use of this language, which I never hear any one save a "tenderfoot" express the hope to master, make my labors in the school year by year less of a drudgery and more of a delight.

From early in May till the end of July I was engaged in evangelistic work in the plain of Matsumoto in the province of Shinshiu, where I usually spend my summer vacations, and made a short visit there also in October. My companion and helper during the summer was Mr. Kaneko, one of the seminary students, who had acted in the same capacity the preceding year. He is a man of much prayer, unflagging zeal and an abounding optimism, and the work of the Lord seems to prosper in his hands. Besides house-to-house work and the distribution of tracts and scriptures, we held many meetings both under cover and in the open air, and as a rule had fair audiences and an attentive hearing, with here and there one in whose heart the faith found a welcome. I had the pleasure of baptizing six new believers, who gave good evidence of a change of heart, and there were a number of "seekers of the way," whom we hope to have added to the church ere long. Mr. Kaneko spends this winter on the field to follow up the work of the summer, expecting next fall to resume his studies in the seminary. His wife, a devoted Christian woman, is ably seconding his efforts, and they report good meetings, a flourishing Sunday-school and a growing interest among the people.

The month of August I spent with Brother Bennett at Chōfu in the summer school that was held there for the Japanese evangelists in that part of the empire, but the change from the mountains to the seashore affected me so unfavorably that the help which I could contribute was almost merely nominal.

With the above exception I have to be grateful for a good degree of health during the year, and for much enjoyment of the life and work which the Divine Goodness has allotted me.

Mr. Dearing, for the work in the Theological Seminary, reports:

The past year in the seminary has been a very prosperous one. In April we graduated a class of four excellent men. This was the first graduation exercise under my charge. The exercises were arranged to come just before the annual conference, which met in Yokohama and thus was largely attended by the missionaries from the more distant stations, as well as by both Japanese and missionaries and friends residing nearer. The young men acquitted themselves with credit and have gone out to do good work. One has settled over the Yokohama Baptist Church; one was called to take charge of the Kobe Baptist Church; one at once entered upon the work of Japanese editor of the native Baptist paper, and also was in charge at the same time of certain evangelistic work; the fourth went at first to Sendai to work with Mr. Hamblen, but a vacancy in the Morioka Church has been lately filled by his being placed in charge of the work there. Thus all four are filling some of the most important positions in our denomination in Japan today. That they are doing this work well speaks for their training as well as for themselves. Certainly the training such men for such positions of trust and influence is a wise expenditure of time, even if it takes several of us to do the work in the thorough manner that the exigencies of the case seem to demand.

Six new men were received into the seminary in the fall. Two of these are men who have spent more or less time in America. One as a student of Mr. Moody's school at Mt. Hermon for two years, and later sent back to Japan for his education, is supported by Dr. Dixon's Church of Brooklyn. Another was in America for some years, where he was offered an education by friends who were willing to support him, which he refused. He has spent some time in Hawaii and in Japan since his return in faithful preaching, but he has of late felt more and more a need for deeper knowledge and training in the Bible, and has come to us and is doing excellent work. I speak at length of these two men, as they are evidence that we are doing what it has been the purpose of the seminary to do: provide a satisfactory education for young men, so that there shall be no necessity for the greater expense of going to America. We are not only still certain that we can provide young men with a better training more adapted to their wants than they can get in America, but we are glad to see that the young men themselves are realizing the fact as well.

The seminary is fast making a reputation for itself that is creditable to the denomination. The harmony and good spirit that has prevailed during the year has been a ground of joy. A profitable session of summer school was held under the auspices of the seminary at Chōfu, by invitation of the brethren in that part of the field. Mr. Bennett and Mr. Harrington represented the seminary. By this means the influence of the seminary is extended and the usefulness of the teachers increased. It must be remembered that no one of the teachers is by any means limited in his work to the time which he gives the seminary. Each one is otherwise employed during the summer, and to a greater or less extent carries on other work during the term time also.

We contemplate a special session for evangelists during January in connection with the

regular session of the school. Such a school promises to be useful, but fuller reports will follow when we have seen the results. Lectures have been frequently provided for the students during the year, and prominent men passing through Japan have been brought before them as much as possible. We strive in every way to give the students as broad a Christian training for their future work, both mentally and spiritually, as possible. The social needs are not forgotten, and the development and growth of Christian character has been most gratifying.

Very valuable work was done during the summer by the students in different parts of the country. During term time as well each one is responsible for some evangelistic effort. This is undertaken not as a task, but with heartiness and love. The training given by the Japanese teacher in delivery and literary style has been very profitable and practical. Great improvement has been seen in the removal of mannerisms. The aid received from Mrs. Bennett and Mrs. Dearing has been of great value to the school. I have to record the cordial and sympathetic support that has been received during the year from all the teachers. Great credit is due to each one for the devotion to the school, which in individual labor for the seminary is marked. Without such support what has been accomplished by the school would have been impossible, and to the united fidelity of all is due the credit for the measure of success attained. Said one recently, a member of another Mission Board: "You are to be greatly congratulated on having associated with you a corps of such able teachers, each of whom is admirably adapted to the work which he is doing. Your school cannot fail to accomplish great things for Japan." I pass on the remark to the Board whose wisdom has made possible the combination referred to.

Country Work.—I was able to take two tours in the country during the summer. On these tours the condition of the field was found to be most promising. Three were baptized, and the people were especially ready to listen. I sent three student evangelists to different parts of this country during the summer vacation. One who labored at Tiara and vicinity was very successful. That church has had some trying experiences, but they were gathered together again, and much encouragement came from the students' efforts. A preacher is needed there, and frequent visits from a missionary. Other missions have sent evangelists there recently who have somewhat endangered our work. Apparently aid from the Missionary Union is needed but little longer to make this church self-supporting, but the present is a critical period. Christianity has a good report in that country, and in many towns around Taira good and immediate results should follow wise effort. It has been purely Baptist ground for so long that it especially appeals to us for help at the present time. A student at Makabe was especially successful in this new town. The little band of believers here are very zealous, and they have made a good beginning. These country believers appeal to one strongly, on the one hand by their weakness and ignorance of the truth and need of help, and on the other hand by their earnest faith and the thought of what they might do and become with proper training and help from without. In my country district work has been done during the year in some twelve towns where a beginning has been made, and in many of which there are some Christians. In many others there is an opening for the gospel. Miss Claggett has done some very valuable work in opening up some new towns in the southeastern part of the district. The opportunities become more apparent in this country work the more one sees of the work. So great are they that they blind one's eyes to the reasons for gratitude for the results already realized. No part of my work wears on me more than this field with its pressing needs, which I seem so unable to supply. The people hungering for the gospel and dying without it; the little band of Christians scattered with little strength and great

hopes and capable with help of doing so much, all make me yearn for more hands and the power to help them as it seems that a missionary might do. It does seem to be one of the grandest opportunities that I know for one to obey the great commission.

City Evangelisation.— My preaching places in Yokohama have been open during the year. The students have helped in these during term time with good effect. They are largely places of seed-sowing, but the Yokohama Church has received some additions from this work. Mrs. Dearing has continued Sunday-school work in these places, and good has been accomplished. There are peculiar difficulties in connection with such efforts in the open ports that are not realized in the interior. There the people live a more quiet life, and are more ready to listen and to believe the gospel. Here they are harder to reach, and often the sins of foreigners prove a hindrance in the way of the truth. The masses need the gospel, however, and a blessing comes with preaching it to them. Personal work both for the Christians and for the unsaved alike brings peculiar rewards. The more one can get in touch with the Japanese heart the more one can do to uplift and help. Some of our most encouraging experiences during the past year have come through these unreportable experiences, when we have been permitted to know that we were of real help to some who needed sympathy and aid. The longer one is in Japan the more are the ways of advancing the Master's kingdom which are open to one.

I need not speak of treasury work, or of work done for seamen in the American Naval Hospital, which have both taken some time, but of which little more need be said than that they seem important parts of my work, and are given the portion of time they require.

As I write the country is in great political excitement through the difficulty of forming a new cabinet, which shall comprise just the men who ought to be brought together at this momentous occasion. A diet dissolved on the first day of meeting adds to the gravity of the time. The whole East is in excitement over the condition of affairs in China, and the possibility of a European war in the Pacific which shall involve Japan and China as well. In the midst of all this, however, it is more and more evident that the influence of the Christian church is permeating the life and morals of the nation. Japanese are waiting before God during this week of prayer in a way which shows that they are not blind to the fact that not in prowess in war but in God does true strength lie, and from God must help be sought. This spirit is growing. Though it is now far from universal, yet one cannot fail to read in the signs of the times encouragement to aid heartily in bringing about the grand and much desired consummation when all shall know the Lord.

TOKYO — 1874

Rev. C. H. D. Fisher, Mrs. Fisher, Rev. J. C. Brand, Mrs. Brand, Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping, Miss A. H. Kidder, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett, Miss M. Antoinette Whitman in America.

Mr. Brand writes:

During the last year the work has gone on as in former years. We preached the gospel to unbelievers, cared for the flock, visited the members in their homes, attended prayer-meetings and distributed tracts, and we believe God has blessed and will continue to bless this work.

I have baptized and received into our church in Shiba, Tokyo, fifteen persons — ten men and five women. The members of the church continue to grow in Christian character, and they are contributing of their means towards the expenses of the church and for

benevolent purposes. The collections for the year are a little over 110 yen. In December another member of our church entered the Theological Seminary, making three students from our Shiba Church.

In the fall we spent five weeks in the city of Kofu, ninety miles from Tokyo. We had while there a series of very interesting meetings. Some nights as many as seventy men came in and stayed through all the services. One night a man sprang to his feet at the close of my address and declared he had never heard such wonderful words before in all his life, and he said very excitedly: "I am indeed *troubled*; I don't want to go to hell!"

A crowd of young men from the high school came very often with their teacher, a Christian man who was taught by Mr. Poate many years ago in Tokyo. Three of these young men raised their hands in one of the meetings, thus expressing publicly their desire to become Christians.

In a little village, the evangelist's native place, five miles from Kofu, we had some good meetings, more than two hundred persons coming one afternoon and staying two hours. At another meeting all the chief men of the village came, which shows that the evangelist who preaches in this place every week, in his father's house, is not without influence.

At one of these meetings a young man who had been hearing for some time spoke to me privately and said he wanted to be baptized, that he had received joy and peace one day, or rather one night while praying, and he had since decided to profess his faith openly, though his relatives had begged him not to give up the religion of his family.

The evangelist Matsuma san has during the year baptized three in Kofu, and others have asked for baptism.

Professor Clements reports for the Tokyo Baptist Academy:

The year 1897 has been one of less rapid but steady growth. The number of students in attendance has not increased much; it has fluctuated here and there between twenty and twenty-five, of whom all but four or five have been in the boarding department. The *personnel* of the faculty has changed some, always for the better, so that we are able to announce with great pleasure that every teacher is a Christian, while every student is either himself a professing Christian or from a Christian family. The students have kept up faithfully the preaching and Sunday-school services in Shintorin Chō, and were rewarded with the first conversion — of a man about fifty years old. He and afterwards his two daughters became members of the Third Baptist Church, and one of the daughters has entered our Suruga Dai Seminary. During the year six of the students have been baptized. The Young Men's Christian Association, reorganized along the line of the World's Student Christian Federation, has been a means of spiritual activity.

The most exciting event of the year was, of course, the typhoon which on Sept. 9 unroofed our school building and rendered it uninhabitable. Fortunately we were able to secure temporary though not very convenient quarters, so that the work of the school was not seriously interrupted.

The last four months of the year were to me a period of illness and convalescence, during which I was able to do but little work for the school. Professor Topping, however, faithfully performed my duties in addition to his own, so that the school did not suffer. The principle of self-support has been maintained, and its scope has been widened by the organization of a boarding-club, all the work of which is performed by students. A great advance has also been made in the direction of self-government in the dormitory.

In spite of some afflictions and discouragements, we are thankful for many blessings and tokens of divine guidance in the work of the Tokyo Baptist Academy.

Professor Topping also writes:

It is with a deep sense of gratitude that we review the year 1897. God is good; his grace has been sufficient day by day, and blessings have been multiplied to us. Especially in the work of the church in our charge have we felt his presence with us.

The work of the church has widened and deepened remarkably. With but six resident members and very little interest a year ago, we have been quickened and enlarged and united in spirit. The simple record of twenty-three baptisms has a world of meaning to us. These are the first fruits, our joy and crown, and the earnest of the Holy Spirit's presence with us. That this little church is a member of the body of Christ we cannot doubt when we notice their fellowship with him in self-denial and persecution, and their obedience to the great commission. Two of them, a government clerk and a school teacher, knew they were likely to lose their positions by professing Christ in baptism. Each had a family depending on him for food, and the struggle was sharp, but they decided to trust God and obey. The event proved that their fears were not unfounded; however, neither was left without proof of the Father's care. New positions opened unexpectedly, and we all have been strengthened in faith with them.

Variously we have reached a much needed unity of feeling. Our young pastors have made continuous effort for unity, not only in the church but among the Baptist churches of Tokyo. Workers' meetings for united prayer have brought all closer, and this union of Japanese Baptists has itself held special evangelistic meetings in the various churches.

In church kindergartens, in Sunday-schools, and in woman's meetings Miss Rolman and Miss Fife have been untiring. We wish to publicly express our sense of their ability and zeal and fitness for the work they have in hand. Their coming to Tokyo has been a great help and blessing in many ways.

Much time has been taken up by "Gleanings," I hope not without some benefit to the cause.

The greater part of my time and thought, as usual, has been given to the academy. During the first two terms of the year there were special advanced classes in English Bible which kept up my hours of teaching to twelve and fourteen per week. During the fall term only classes in regular course were taught, but an even larger number were taught, owing to Professor Clement's sickness.

This larger experience in class work has been of benefit to me in gaining a better knowledge of details and therefore of the school as a whole. All this has given more insight into the work and a sounder basis for estimating its needs.

So far as the internal workings of the school are concerned, the year has been one of uneventful harmony between the faculty and the students, and also between the members of each body. We hope the present body of teachers may serve the school for a long time.

Miss Kidder of the Girls' school writes:

The people appear to be coming more and more to understand that Christ's religion must be of the heart and life; that purpose and action must correspond with belief; and that a disciple of Jesus must be, in motive and aspiration, different from men and women who follow any of the old faiths of this country. Comparing this with some other years, we find that many individuals are more quietly considering what claims the Christian religion has for them personally; and if there could be found earnest, consecrated men and women to sit down with these thoughtful ones, might we not expect a harvest far in advance of what we have been accustomed to gather.

Much joy and comfort we are having in one of the native Christians, who is taking the Bible as God's word to him personally, and is so moved and enlarged that with gratitude and great acceptance he is preaching daily, as opportunity offers, the divine message to men.

We have had a week of meetings that seemed to start the people in the neighborhood; six new ones have begun to pray. Ten asked for prayers — a very unusual thing for Japanese. There are twenty-two now — a larger number than at any one time since the church was formed — who seem to acknowledge what the religion of Christ demands of them, and yet they are halting, afraid or unwilling to surrender. If we had workers who could keep the chapel always open, and there could always ring out the story of the cross and its messages of reconciliation, we should reap more abundantly, I fully believe. The places where preaching is heard day after day and night after night are where most hear, and where the largest numbers believe.

I have no doubt but that all who are interested in the world's redemption pray much for missions, but some way it is laid on me, and it seems as if I must reach out and beseech you to pray; to cast the burdens for missions on the Lord; to ask great things for Zion this year, and not to let go your hold on the Almighty arm till the church — body, soul and property are Christ's, to use as he will for the salvation of the ends of the earth. "Thy people shall be willing in the day of thy power."

KOBE — 1881

Rev. H. H. Rhees, D.D., Mrs. Rhees, Rev. R. A. Thomson, Mrs. Thomson, Miss Ella R. Church, Miss Daisy D. Barlow, Rev. G. W. Taft, and Mrs. Taft in America.

Dr. Rhees reports:

In sending my report for the year ending Dec. 31, 1897, I am constrained to report both light and shadow. We have had on the field under my immediate charge both sowing and harvest. In some of my outstations the disciples have seemed to be greatly quickened, in others they seem to have gone to sleep. One thing we have to contend with is the unstableness, the fluctuation of the population, especially as to the young male portion of the people. We no sooner gather a little company of believers in a place than they begin to scatter. Government officials will be removed to some other point; by becoming Christians and keeping the Sabbath they lose their situations, and must go elsewhere in search of employment. All these things seem to be against gathering a good working force. Also, the lack of solid conviction on the part of evangelists; the "do demo yoi" (anything is good) spirit, which makes them amenable to offers of better pay from other missions, or to the hope of more distinction from connection with some denomination which makes more showing than does ours. We have all these disadvantages to contend against during the past year. Nevertheless, we are constrained from a consideration of all the leadings of our Heavenly Father, to "Thank God and take courage."

Himeji is thirty-four miles by rail from Kobe. Here we have an organized church, good meeting-house, and an ordained pastor, the first graduate of the Theological Seminary. Here also is located the Hino Moto Jogakko, of which Miss Ella R. Church is the efficient principal. During most of the year the pastor was wholly supported by mission funds, but on receiving the circular from the rooms in regard to organized churches having ordained pastors, I at once communicated with the church and pastor, and informed them that from and after the first of October I could only help them as they helped themselves; that in addition to the ordinary expenses they must raise all they could toward the

support of the pastors; that aid from mission funds would only be given in proportion to what they themselves raised. This seemed to be a poser for both pastor and people; but personal and written exhortation prevailed to induce them to make an effort, and the inertia of long dependence was overcome, and they found they could raise one-half the pastor's salary in addition to the running expenses. The church and pastor both feel better, and judging from the pastor's report for the month of January, greater blessing and success is attending the work of pastor and people, as many having been baptized in this one month as in all of the year, for which report is now being made.

Fukumoto.— This is a small village about twenty miles from Himeji, and about fifty-four miles from Kobe, reached by rail and jinrikisha, or on foot from the station. For a long time I was not able to have an evangelist resident in the place, the one who had been there removing to Kobe. The work seemed at a standstill. The disciples were like children deprived of their mother, or students without any teacher. In the spring about May, however, by the good hand of God upon us I was able to send an earnest, spiritually minded man and his family to reside among them, and the result is seen in the revival of interest among the disciples and in the conversion of sinners. Miss D. D. Barlow also contributed not a little to the building up of the disciples, during a short visit which she made to the place in the summer. We have there now a little band of believers, poor in this world's goods, but rich in faith who will, I believe, become a church of the living God.

Ikuno.— This place is between six and seven miles from the last place and twenty-six or twenty-seven miles from Himeji. It is also called Ginzan (the silver mountain), being the location of one of the largest and most productive silver mines in the empire. Here also are located large smelting works. The work has been very difficult in this place. Workers in the mines or in the smelting works coming under the influence of the gospel, being converted and baptized, have lost their places from keeping the Sabbath, or have been deterred from making an open profession by fear of being discharged. These disciples who have been discharged have had to seek employment elsewhere, and thus the work has seemed to be nugatory. Nevertheless several, as shown by the statistical table at the end of the report, have been won for Christ.

Toyo-oka.— This place is about fourteen ri or thirty-five miles from Ikuno, sixty-two miles from Himeji, and ninety-six miles from Kobe; from Kobe to Ikuno by rail, from Ikuno to Toyo-oka by basha (one-horse stage) or jinrikisha. It is a very wearying ride, whether by stage or jinrikisha. Any one taking the ride for the first time will probably think he has ridden fully seventy-five miles since he left Ikuno. In this place there has been an effort made by the evangelist to repeat the Himeji episode of 1886, and carry the work and disciples bodily to another denomination.

Nothing has so grieved me since the Himeji affair. With my small force of evangelists, the loss of even one is a serious matter, and I can only pray that the Lord of the harvest will undertake for these believers who are left as sheep having no shepherd. Toyo-oka is so far from me, and in winter is inaccessible by reason of bad roads, much snow, etc., so that I cannot get to them in person, and only by letter (a most unsatisfactory method) can I help the disciples. Pray for them, that they may be kept "steadfast, immovable, always abounding in the work of the Lord."

Kumi Hama.— About three and one-half ri or eight and three-quarters miles from Toyo-oka, the road lying over quite a high mountain, is situated upon a little land-locked bay, having a narrow passage into the Northeast Sea. From the beginning of our work here we have had considerable encouragement, and quite a number have been won for

Christ. But the difficulty mentioned in the beginning of this report has been experienced here. The disciples have removed, one after the other, either being promoted in office and sent elsewhere, or being compelled to remove in order to obtain employment. Miss Church during the summer rendered efficient aid by work among the women and children. I do not intend to abandon the place; the one solitary disciple remaining may be as the seed which will produce under proper cultivation of the field and the power of the Holy Spirit, an abundant harvest.

Fukuchiyama.—By the flood of 1896 this place, which is twenty-three ri or fifty-seven and a half miles from Kobe, was well-nigh destroyed, and a most encouraging work hindered. The preaching place was so flooded that everything that would float floated off; the tatami (mats) were damaged to such an extent that it was felt to be unwise to attempt to repair and refurnish. Then the place became so unhealthful that the evangelist and his family became sick and had to be removed. Only two disciples remain, but as often as possible they are visited either by an evangelist or myself, that they may be encouraged to "stand fast in the faith."

Had I an evangelist and money to support him, I should speedily resume work in this place; as it is, all that can be done is the occasional visit and preaching.

Tozaka.—This place is seven ri, or seventeen and a half miles, from the last place. Here we have only one disciple at present, but he opens his own house for meetings, and entertains the evangelist or missionary, or both, if together. Occasional visits are made during the year as time and funds permit. My experience is that this is very unsatisfactory. Continuous labor is the only kind that results in fruit and in building up of the disciples on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Narimatsu.—Here we have but three disciples remaining. The place is about sixty-two miles from Kobe, twenty miles by rail and forty-two by jinrikisha. Only occasional visits have been possible during the year, lack of workers and funds precluding regular work. However, we find that the disciples are not retrograding, if not progressing very much. They seem when visited to rejoice at the presence of missionary or evangelist, as children at the coming of a father.

Kobe.—I have had no work in Kobe for some time. I have given it over to my colleague and his wife. Occasionally at the request of the unordained pastor, I have preached and administered the ordinances of baptism and the Lord's Supper. The present pastor succeeded Mr. Yoshikawa in May upon his graduation from the seminary, where he had taken the full course. He is a good preacher, a spiritually minded young man, and with his young wife, one of the graduates of the school at Himeji, is doing a good work.

The total at the outstations receiving baptism at my hands was twenty-six, and with those at Kobe, twenty-nine. The whole number baptized so far as reported to me, thirty-eight. There have been other baptisms on the field connected with Kobe station which Mr. Thomson will doubtless report.

Mr. Thomson writes of the work under his care:

The past year has been one of the most trying years in missionary work in this country. Many causes have been at work to hinder the progress of the work. Among others might be mentioned the intense commercial activity which has turned the attention of the people from Christianity, and led astray a few who had given their lives to the Master. It might not be supposed that this would have such an effect, but this people very easily swing

from one thing to another, and it does not take much to distract their minds. Again, the great financial stringency which took place towards the close of the year, together with the much-increased cost of living under which all classes have suffered—more especially the lower middle class—has tended to divert the minds and thoughts of the people from the preaching of the gospel. At the same time a truer idea of the real claims of this new teaching and of Christian living seems to be dawning upon the minds of many in this country, and this has kept not a few from coming out on the Lord's side. As one inquirer said to me not very long ago: "This religion which you teach is very good, but I cannot accept it, because it demands too much from me in the way of self-denial." Another cause of indifference, especially among the Christians, has been the spread of "liberal thought," so called, and rationalistic theology. This has caused many to stumble and fall, as well as blighted the zeal and faith of others; but we have cause to be thankful that among our own people we have so little of this liberal thinking to complain of. It may be owing to the fact that we have very few highly educated men among our native ministry; but if the two go together, then we pray that we may never have such, except the higher education be that of the Holy Spirit. With the Japanese, as with the European, nine-tenths of this liberal thought is nothing more or less than "pride of intellect," and if we had less of it on the mission field there would not be today so much cause for mourning the defection of so many from the faith once for all delivered to the saints. I would not for a moment underrate the value or the necessity of a good education for our young men; but would that the end for which the education is given be constantly kept in mind, and that the higher and more important education of the heart be not sacrificed for that of the intellect. What our Japanese churches and workers need above everything else is a baptism of the Holy Spirit and to be filled with the mind and spirit of Christ.

The work in Kobe has not been as successful as we had hoped for. Yoshikawa San, the late pastor of the church, preached self-support and independence a little too much to please some of the brethren, so they went to work to get rid of him. There was nothing against his character, but the cry was raised that they could not support him and they wanted a cheaper man, so they gradually ceased contributing towards his support until he was compelled to resign. He is a strong and able man in every way, and I have a great respect for him as a worker. His departure from Kobe is greatly to be regretted. In this, the center of our work, we need a strong man to fill the church and to represent us among the other churches, and this was a reason why he was most useful here. We have no ordained man now in the church, but simply an evangelist. The care of the church therefore falls upon Dr. Rhees and myself. In addition to this I have two preaching stations right near, one in Hiogo and one in Onohama where Mrs. Thomson has her kindergarten. Regular preaching services are held twice a week at each place, and the results from this work are added to the church membership in Kobe. There have been nine baptisms here during the past year.

The work at Ikeda continues to grow and is the brightest spot for encouragement in all our field. The young Japanese preacher whom I had at work there got homesick and left last summer for the United States, where he had been previously. My experience of Japanese workers who have been in America has not been a happy one; when they return here they are of very little use. I have had three or four at different periods, and they have never been able to settle down to steady work. They generally return to America after a while, and it is my positive conviction that many of them had better stay

there. They can go off and leave their wives and debts behind them with very little scruple, and impose upon the brethren in the home churches in an astonishing degree. The zeal which consumes them while in America to get back to their own people for work does not last very long, and they are a source of worry while here to the work and workers. At present we have no settled evangelist at Ikeda, but the work is growing and the believers are doing nobly. This year seven have been baptized and there are eight or ten waiting for baptism, but the brethren are careful about the admission of new members. There have been twenty-six baptized here since the opening of the work, but owing to transfers and removals there are now only seventeen resident in the place. This past year these contributed \$94.86 Mex. to the work and none of them could be considered well-to-do. Three government school teachers have been baptized, but two of them have been transferred to other places. Our preaching place is right on the main street of the town, and in the opinion of one of the government officials it is too public. At least this is the reason he gave for leaving our meetings and going to the Presbyterian meeting place, which is in a back street and does not attract notice. If all our people gave of their means as consistently as those at this place, we would soon see a self-supporting work in Japan. Miss Barlow has made Ikeda her headquarters for evangelistic work since the end of November and seems to be gaining the favor of the people, as the believers are much pleased with the self-denying spirit which causes her to live in a small, uncomfortable Japanese house, and to so cheerfully go about teaching the women and children.

In April last, just two weeks before Mr. Taft left, he rented a preaching place in Kioto with a view to opening work in that city. He had no native evangelist in his employ to locate there, and I would have been at a loss to get one for the place, but just at this time Mr. Yoshikawa resigned his position in Kobe as pastor, so I sent him there. He is doing a good work, but it is a very hard place for evangelistic effort, notwithstanding the fact that Christian work has been going on there for so many years. One prominent worker in Kioto, belonging to another denomination, told me that there had been more preaching of the gospel in that city than in any other place in this empire; and that now out of a total of over six hundred church members, not more than two hundred attend regular church services. This is not altogether because they have lost all faith, but partly because they do not like the teachings they now receive from their native pastors. As might be expected in a city of so many temples, the people are very strongly Buddhistic. It is a general center for the various sects of Buddhism and a stronghold of priests. The people of Kioto are a very conservative class, and so suspicious of innovations that it is a very difficult matter to reach them. Two have been baptized this past fall.

The work in Liu Chiu continues to grow, and Hara San has held on faithfully to this station ever since it was opened. Preaching services are held both at Napha and Shuri, the capital, five times a week, and during the past year four have been baptized while ten are now waiting for examination. The preacher has been very sick this year, and I have had to send one of my best helpers, Tanabe San, to his aid. I very much desire to put another man at work here, as two men ought to be on this large island, but it is so difficult to get good men now to enter the work of the gospel.

In addition to my regular evangelistic work and the care of these stations I kept up the evening school which Mr. Taft opened in Kobe, until near the close of the year, but was compelled to close it because of not being able to get sufficient Japanese help in the teaching staff. I hope sometime to be able to reopen it.

At the last meeting of the Baptist missionaries it was agreed to adopt the *Kyoko, The Japan Baptist Recorder*, as the organ of all our work among the churches, to which I was

appointed editor. This means a good deal of extra work, but it is also a grand opportunity of reaching the people, and the paper is filling a need among our churches, keeping them in touch with each other, as well as reaching out to the unconverted. I trust that in the near future it will become fully self-supporting. In the meantime some of our missionaries are helping nobly, both in articles and money, towards its support.

Thus our hearts and hands are kept so full that we have little time to grow discouraged from pessimistic views; the rather we rejoice that the Lord has so abundantly blessed the work on this station during the year as to give a total of fifty-six additions to our church membership. We thank God, and take courage.

SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen, Mrs. Hamblen, Miss Lavinia Mead in America, Miss Annie S. Buzzell.

Mr. Jones writes :

Our stations, Kisenuma, Shizagawa, Tome, Yanagitsu, Kiushii and Shiogama, with six other intermediate places of call, have been regularly visited during the year. At Kiushii three have been baptized into the membership of the little church, there. The believers at that place have been growing in grace and earnestness. They are now gathering funds to build a house of worship. The deacon of the church, who very efficiently leads this little band, has given a tract of woodland to the building fund. It is worth about ninety yen, which would be equivalent to a gift of \$900 in America. The other believers who are heads of families give, some six or seven of them, ten yen each to the fund. So the next report will see this plucky little church with a modest church building built by their own efforts. None of these places get any help, except the occasional visits of myself and the one evangelist. The Sendai Church has during the year called a pastor, and has paid his salary and the expenses of the church with their own money. The young pastor has been doing good work, and it seems that a new era has opened for this mother church. Baptisms have been six in Sendai and three at Kiushii, making nine for the Muyagi ken field.

The ladies, Misses Mead and Buzzell, have helped greatly in the work in the city in the Sunday-school, at the church, and in some six or seven schools in various other parts of the city. Mr. Hamblen, too, has carried along work at the Tachi Machi preaching place with one helper, holding meetings two or three times a week, reaching a large number of soldiers and others who stand from twenty to forty at a time, to hear at each meeting.

Mr. Hamblen writes :

The conditions under which work in Japan has been carried on during the year 1897 have remained practically the same as in the few preceding years. The Japanese, as a whole, have shown no increasing eagerness for the gospel of Christ. The great desire for national development and the great eagerness to build up a name among the nations of the earth has claimed their attention and effort to the exclusion of religious matters. And yet an increasing attention seems to be given to Christianity on the part of those of broad outlook who see what it is doing for Christendom, and who realize that Japan's religions do not suffice for her awakened hopes and for a solid foundation, either morally or religiously. This condition of affairs is arousing the leaders among the churches and the earnest lay workers to the necessity of a revival of pure religion and undefiled, and to

increasing consecration to Christ, that believers may indeed be the lights that cannot be hid, and that apathetic listeners may become active inquirers and zealous children of the kingdom.

The Morioka field has in reality two centers, Morioka and Hachinohe, in each of which is an organized church. For several years now an evangelist has been resident in each center, with a view to the upbuilding of the spiritual life of the believers and to ease of communication with the surrounding outstations, of which three are associated with Morioka and five with Hachinohe. It has been the aim to visit one or more of the outstations during the week and to return to the center for the Sabbath. The year ends, however, with but one evangelist in the field, with his residence at Morioka.

The changes began in May, when evangelist Nakajima severed his connection with the society and left Morioka to become the pastor of the Sendai Church, which had, to the joy of all, arrived at the independent and self-supporting stage of its history. Brother Jones' evangelist, Date, was transferred to Morioka, and the Hachinohe evangelist, Haraguchi, took Date's place in the outstations of the Sendai field. Morioka had been without an evangelist two months, and Hachinohe has been without one since that time. Date was to work in both places, dividing his attention between them and visiting the outstations as he was able; but another change was imminent, for soon he wished to be relieved to return to his home in Tokyo. It seemed wise to accede to his request, and Onomura, my personal helper and mainstay in the preaching-place work in Sendai, went to take his place immediately upon its being vacated in November. He is one of the last graduating class of the seminary, and is a fine example of the good work the seminary is doing. He proved himself of true worth while with me in Sendai, and is entering upon his work in the Morioka field with bright prospects.

The Hachinohe Church has been for some time and continues to be a source of anxiety. The residence of an evangelist with them did not seem to inspire them to effort; they were content to let him do the work. Neither does his absence seem to awaken them to the fact that their lights should be burning brightly; they seem to be in a state of apathy, if not lethargy, and to be exceedingly hard to rouse. Neither a sense of responsibility nor of their privilege as God's children characterizes the church. The family of evangelist Haraguchi still remains in Hachinohe and still holds the little body together somewhat, but the faithlessness of the many is a severe drag upon the faithfulness of the few, with the result that the church life is at a low ebb. Stated meetings are held in the home of Haraguchi's wife, but only a few attend.

Tono, in the eastern part of Iwate province, and some forty-four miles from Morioka, is the only outstation in which we have a hopeful work. In some of the others are *Kyūdōsha* (seekers of the way), but in most of them no impression has been made. They are truly virgin soil. In Tono, however, the work of several years, fragmentary as it has been, is beginning to bear fruit. Ours is still the only Protestant work in that section.

The work of the Sendai preaching place has been carried on along the old lines through the co-operation of all, both members of the mission and Japanese brethren. Its weekly preaching services, Sunday-school, and woman's meeting are doing a work that, I trust, will one day be revealed as of great help in the establishing of the Master's kingdom. One soldier has been immersed, as direct result of the preaching-place work. The indirect results cannot be measured.

While the experience of the year indicates that in general the attitude of the people toward Christianity is one of apathy, yet it has revealed the fact that there are many who are thinking deeply about it and its relation to themselves and to their land. This encour-

ages us, for it shows that the truth is gaining ground ; that, to change the figure, the little rill is trickling through the dike, and will one day carry it away with mighty power.

SHIMONOSEKI — 1886

Rev. G. W. Hill, Mrs. Hill, Miss E. L. Cummings.

Mr. Hill reports :

The work under my charge has been devoid of particular incident, and not marked by any special features worthy of extended report.

As there was no hope of being reinforced it did not seem wise to continue all the work laid out on this field for two men. Therefore there are not so many evangelists and outstations at this date as reported last year. There has been a lack of well-qualified and aggressive evangelists. One man who has worked with the missionaries for years retired during the year to seek his fortune in Formosa. A promising student who was expected to enter the seminary last September has also entered business life, owing to the failure of his health. One other man I took from active work and sent to Yokohama for study, feeling that additional training was essential to his usefulness.

With a view to help our preachers I united with the brethren of the Southern Baptist mission, in inviting the seminary to hold a summer-school on this field. The school was held during August at Chofu, with considerable appreciation on the part of the students. Brethren Bennett, Harrington and McCollum did the teaching. Several large evangelistic services were also held in connection with this summer gathering.

I am glad to report progress in the Chofu Church, both financial and spiritual. Eight have been baptized here, five of them substantial men, one of whom was an ordained preacher from the Methodist Episcopal Church, and who is now in charge of our work at Shimonoseki. Though the membership seems quite large according to statistics, really many are absentees. Besides the school girls and orphans, we have not more than a dozen resident members in Chofu. The church members have contributed about six yen per month towards the preacher's support, which in view of their ability is very encouraging. We are glad also to report a revision of the church lists, which resulted in a needed reduction of fifty-three.

Personally I have tried to be of service directly, in teaching an English class two evenings a week and a class studying the Bible on Sundays. For the latter I have of course had an interpreter. Several of those baptized have been reached in this way. My main time and strength have been given to the study of the language, in which I have found the care of the general work a great hindrance. I have also been interrupted by sickness of myself and family. But I hope soon to be prepared for more active work than in the past.

NEMURO — 1887

Mrs. H. E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter writes :

Our third little church of eight members was formed in June in Wakkanai, the most northern town of this island. Their little Sabbath-school of fifteen they hope will be permanent.

At Shibetsu the evangelist through whose labors chiefly the church of twenty-one members has been gathered there during the past five years, has this year given up his

secular work and gives his whole time to religious work, about half the time in and near Shibetsu; the other half to the villages lying along the seashore both this side and beyond Shibetsu for ten or fifteen miles. When the winter is past he expects to extend his trip as far as fifty miles. He has asked for and received a light magic lantern and slides, especially to interest those who are utterly ignorant of the teaching.

At Nemuro, the oldest church, the young preacher has been enlarging his circle of acquaintances and friends. He has been enabled to walk and talk so carefully and lovingly as to gain the confidence of his own church members and those of other churches, as well as an increasing number of unbelievers. The attendance at meetings, however, is pitifully small. On Dec. 21 their new little church, which was dedicated only a year and a half ago, was a second time consumed in a fire that swept over the center of the town again. The contents of the church and of the preacher's rooms just in the rear, however, were all saved. The houses of two other of the male members of the church were also burned.

Mr. Parshley of the Theological Seminary at Yokohama devotes his vacations when in Japan to labor in the Nemuro field, and writes regarding this work:

The work in our field is not so well in hand as it was before the fire of 1895, which destroyed our mission plant and broke up our residence on the field. Since then the work has been carried on largely from a distance; native Christians have been more or less scattered, and our congregations have been small. Of course the work has gone on. All of us were on the field during the summer of 1896, and Mrs. Carpenter was there during the summer of 1897, attended part of the time by Brother Jones of Sendai, who administered the ordinances and assisted in the organization of a church during my absence.

The past year has been eventful: First, there has been organized a new church of eight members at a town called Wakkanai, in the extreme north of our field. Second, our deacon who has been largely instrumental in gathering the church at Shibetsu, has become a paid evangelist, giving his whole time to the work. This has been in part a disappointment to us, as his church was an admirable example of self-support. He has been for some time very desirous of giving himself entirely to the work, but we had discouraged him. Finally the increase of business in the office where he was employed made it impossible for him to assume the responsibility of stated services even on Sunday. However, if he is effective proportionally to the increased time for work we shall not deeply regret the change. Third, Nemuro has again been visited by fire and our new church laid in ashes. What we shall now do is a problem. It must be confessed that these fires have been a serious blow to our work as human eyes see it.

And yet there are compensations. Ten have been baptized during the year, and some have made notable progress in the Christian life. Thus through alternations of sunshine and shadow God is leading us on according to the good purpose of his will.

OSAKA — 1892

Rev. William Wynd, Mrs. Wynd, Rev. J. H. Scott, Mrs. Scott,
Miss Mattie Walton in America.

Mr. Wynd writes:

As in former years, my work during the past year has been chiefly evangelistic, first in the city, second in the suburbs where Mr. Halsey used to work, and thirdly in the island of Shikoku. I have also, as usual, been running a night school, partly as a means of obtaining a passport, but chiefly as a means of reaching the young business men.

I am sorry to say that in comparison with former years our work last year, as far as reaping is concerned, does not show well. For the whole year only two conversions, and one of these after a few months joyful Christian life passed away; so that as far as members are concerned we are practically where we were at the close of last year; but while the number of conversions indicates but little progress in this field, without doubt there has been much done that will lead to a large harvest in the no distant future.

Taking lessons from past experience, both Mr. Scott and myself have been slow to receive new members. That fact alone in a great measure accounts for the paucity of results that can be made to appear in black and white. In my own work I have at the present time more who are under instruction, and who to all appearances are earnestly seeking the light, than at any previous time since I came to Osaka. In former years many of them would probably have been received ere now, but although still waiting I am confident that the spirit of God has begun his good work in their hearts. With regard, therefore, to increased numbers at our meetings, getting the ears of the people, and arousing the interest of not a few in the word of God, I am thankful to say much progress has been made.

As an example of how the Holy Spirit has been working, I may mention that three young men of my night-school, after a short period of opposition to the gospel, were so impressed that one after the other they bought Bibles, and commenced a most earnest study of its pages. Finally one of them came and asked if I would not give up one of my English classes and start in its place a Bible class, as he had become very anxious to know the way of salvation. The one did not know that the other was anxious until they all met at the class, when it turned out that each of them had the same feelings about the matter. That spirit of inquiry is spreading, and in a place where indifference is so universal is to us a sign that the spirit of the Lord is working, and that a large harvest is in prospect.

With regard to the believers in the church, I think there has been a marked growth in grace. Some of them have begun to throw their homes open for meetings, inviting their friends, and succeeding in stirring up in their neighborhood opposition on the part of some and deep interest on the part of others.

We have been pushing the question of self-support, and at one time I seriously thought of withdrawing from Shikoku if the believers did not bestir themselves in the matter of giving. I am more and more impressed with the idea that even from the beginning the believers can do much. If they are poor they can at least open their houses for services, and save the rent of preaching places. During the coming year I shall emphasize that more and more, for I believe in these little house-to-house more than in the chapel meetings. Shall we be able to bring the gospel home to their hearts? At the same time the work here is not far enough advanced to dispense with the hearty co-operation of the home churches.

Mr. Scott writes :

While the year under review has not been as fruitful in visible results as was hoped, still we have abundant reason for thanksgiving to the kind Father who has not left us without constant tokens of his presence.

The many changes which have taken place and are still taking place, especially since the Japan-China war, affect very materially mission work, and render frequent changes in mission methods necessary. The people do not come in such numbers to the home of the missionary as in former years. There is now an intense desire for wealth almost unknown

in old Japan, and the self-esteem and self-assertion of the people is now more manifest, perhaps, than ever before.

Osaka being the commercial metropolis of the empire, these unfavorable conditions are severely felt. In the city I have in charge two preaching places, Kogawa Cho and Kiyohori Mura, in each of which an evangelist lives, but also doing work in other places. These places are well situated for work, and during the year we have had good interest and attendance; especially encouraging has been the increase in interest and attendance at these Sunday-schools. At Sakai also we have had an encouraging year; where lives a very faithful evangelist who devotes part of his time to Kishiwida, in which important city the outlook is hopeful. We expect soon to open work in two or more places which we have visited occasionally during the past year. We are especially favored in having evangelists whose wives are capable, devoted and active in the work. Their earnest efforts have been a constant joy. The evangelists themselves have been earnest and faithful; there has been a very commendable spirit of devotion and sacrifice on the part of some of the members, and they made encouraging though small advance toward self-support. The members have not all been free from persecution. Two of them especially because they were faithful to Christ have been turned from home and obliged to suffer great privations, but they remain faithful.

The departures of Mr. Halsey and Miss Walton were occasions of deep regret. However, the health of the other members of the Osaka station has been very good.

We rejoice in the many tokens of encouragement, and realize that the difficulties before us call for more consecration, more zeal, more Christlikeness. We are profoundly grateful to God for the many blessings of the past and for the privilege of being in Japan, called to the Lord's work at this time; and we look forward with hope to the new year, praying that ere long we may see a large ingathering of precious souls.

Mrs. Scott writes of woman's work in Osaka:

The California Society kindly continued to me the appropriation made for the work. The oversight of the Koawacho and Kiyohori Mura Sunday-schools has fallen to me, and I have enjoyed this work very much. The Japanese helpers have been kind and considerate to me and faithful and earnest in their teaching work, the wives of our two evangelists being especially helpful. Attendance upon these two schools, with that on two Japanese preaching services and one foreign service, has given me a full Sabbath's work during the year. A weekly woman's prayer-meeting and two children's meetings have been kept up in the city and the interest well sustained.

Part of the year one afternoon each week has been spent at the chapel in Sakai, where a woman's meeting and a children's meeting were held the same afternoon. These meetings, with an attendance upon three and sometimes four week-night preaching services, with occasional work as required in the night school, constitutes the work attempted.

More work could have been attempted and accomplished could I have secured the services of a consecrated native helper, who would have been able to have given all her time to the work. Only a small part of the year have I been able to secure such an one, and we long for the time when the schools of our own denomination can fully meet the demand and send out earnest, consecrated, educated helpers. The two girls under my care in Himeji have done faithful work during the past year. Their progress intellectually and spiritually has been commendable. The kindness of the Board of the California Society to us during the year, the very substantial gift made to me, and their words of sympathy and cheer, have aided us much in all the work attempted.

We look forward with hopefulness to the year to come. We hope during it to welcome Miss Walton again to her work; but whatever of joy or sorrow is before us, we desire above all things the help and guidance of the loving Father.

AFRICA

The past year has been one of transition and reorganization in the Congo mission, as will be inferred from the reference already made to the work here. There have not been wanting, however, abundant tokens of the divine favor. Large numbers have put on Christ by baptism at Palabala and Banza Manteke. At the latter station the communicants now number over one thousand, located in more than forty villages. The work is in a large measure self-supporting. The whole surrounding district is being leavened by Christianity, and is assuming more and more the orderly aspect of Christian communities at home. Any who may be tempted to be doubtful or despondent with regard to the Congo mission will do well to consider that in Banza Manteke the Lord has honored our denomination in the gift to us of one of the most prosperous missions in the Dark Continent, and the end is not yet. There have been great sacrifices and large expenditures incident to a strange and pioneer work; but who dare say, with the record of Palabala and Banza Manteke, that they have been in vain. With the introduction of currency in all exchanges, and the completion of the railway to Stanley Pool now in full operation, the painful and costly experiences of the past will not be repeated. A new day is dawning for the Congo mission, full of promise and hope. The time is come to lay aside wavering and to throw the whole force of denominational confidence and sympathy and support into the maintenance of the work. Let this now be done, and it is no rash prediction that ere long no star will shine clearer in our bright missionary constellation than the Congo mission.

PALABALA — 1878

Rev. C. H. Harvey.

Mr. Harvey resides at Palabala, twelve miles from the port Matadi, but has the oversight of the work at both stations, combined with that of Treasurer of the mission. He reports for Palabala:

This year has been a very eventful one in the history of this work, for it has seen the reestablishment and reorganization of the church. For some years the work here was under a heavy cloud, owing to the want of reality in the profession of those who had been baptized and formed the church. The improved state of things is due under God to the labors of two evangelists from Banza Manteke who were sent there during my absence at home on furlough. God has greatly blessed their testimony, and souls have been brought from darkness into light.

I have been able to visit this place from time to time and have examined and baptized the candidates. Great care had to be (and still has to be) exercised in receiving them, owing to the former state of things when so many were self-deceived. I could easily have baptized hundreds instead of the forty who were enrolled this year had I been contented with a profession of faith merely, but that I cannot be, having so often witnessed

the evil results of want of care in this matter. "Can any forbid water," said Peter, "that these should be baptized who have received the Holy Ghost as well as we?" That is the true test, I take it. But however it may have been in apostolic times, nowadays it is the every-day life that must demonstrate this one way or the other, and that is what we try and find out. Does the life correspond with the profession? If so, in the mouth of the two witnesses (the confession with the mouth and the belief demonstrated by righteousness in the life) the right to baptism and church fellowship is established. But the test of the life has to be waited for. It is best to wait for it, however, for it is surprising how much evil even one unregenerated church member can do; and should there be many such, God help the poor church.

There are nineteen ready to be baptized on Sunday next, and a large number besides are coming on and will, I hope, eventually be received. At Noki, a district some eight miles away, there is a spirit of inquiry. I trust that during the coming year we shall be able to send an evangelist to live there. There are quite a large number of villages in that neighborhood, all of them accessible and many of them anxious for teachers. There are several other places properly in the Palabala district which I hope to visit when my other duties allow. At several of these places they have heard something of the gospel, and would like to hear more. Altogether we have much to thank God for.

BANZA MANTEKE — 1879

Rev. H. Richards, Mrs. Richards, W. H. Leslie, M.D. (and Mrs. Leslie in America), Mr. E. T. Welles, Miss Gertrude M. Welles, Miss Catherine L. Mabie, M.D., under appointment, Miss Francis A. Cole (in England).

Mr. Richards reports:

All who are interested in the salvation of the Congo people will rejoice with us over the work that has been accomplished at Banza Manteke during the year 1897. Life has been manifested in the growth of Christian living, in preaching, in teaching, and in giving. Our God has blessed the whole work with its many ramifications. An advance has been made on the strongholds of Satan, and hoary heathenism with all its abominations has received its death-blow for many miles around us and is fast disintegrating. Conversions have been reported weekly and often daily. Two new populous districts have been opened, and about seventy profess faith in Christ and suffer for the Name. We hope soon to baptize some of those who were converted early in the year. Three other smaller districts have also welcomed the gospel message, and the preachers report many conversions. We have Christians in more than forty villages and towns, and there are signs of greater blessings to come.

Baptisms.—The record has been broken in the number of baptisms by the fact that 250 have been immersed on the profession of their faith in Jesus. The present standing membership connected with this station is 1,005.

Self-support.—A great advance has been made in this direction, and I bear testimony to their liberality, considering their poverty. The church contributions, which are chiefly used for paying preachers and teachers, amount to 1,490 francs. Villages supporting their own preachers and teachers paid in value 700 francs; 1,255 francs were given towards the medical work. The amount contributed for all purposes was 3,445 francs, nearly twice as much as the previous year. A number of other small villages pay some one who knows a little more than themselves for a part of his time to teach them. At our outstations the people build their own chapels and schools. Quite a number of good

buildings have been erected during the year. All this has not been accomplished without difficulties. The financial pressure at home was frequently brought before the native Christians, and they seemed quite determined to do what they could to help.

Bible School.—The term began March 16 with sixteen students and closed Dec. 13 with fifteen. Eleven are now at work in the villages where they were much needed. One is helping Mr. Welles in the printing-room. The remaining four were not regular students, but they will be able to help the work in their own towns, though I did not deem them sufficiently qualified to be on the regular staff. They are not supported by mission funds. During the term I gave the students an analysis and an exposition of the Epistle to the Romans, and the examination papers of the twelve sent out showed that they had worked hard, and obtained a good grasp of the subject. I also translated and gave them the outlines of the life of Christ. The other subjects were taken by H. M. Stevens. I hope, however, that Mr. and Miss Welles and Dr. Leslie will soon be able to help in this very important branch of the work.

Medical Work.—The dispensary and hospital were in Mrs. Richards' charge for nine months of the year, and many thousands of patients were treated. The death-rate was the lowest on record, though the "sleeping sickness" still prevails in some places. Here on this hill we have a membership of about one hundred, and there have been six deaths and twenty-one births among them. The population in the older Christian villages is increasing. Eight years ago this place was considered the worst place for "sleeping sickness." We are glad to have Dr. Leslie back to carry on this work and to help us in other departments. The school and medical work have made the year a hard one for Mrs. Richards. As our God's smile is still upon us we go forward, expecting another year of great blessing. How I wish you could come out, see for yourselves, and get some of the blessing.

This is the barest outline of the year's work, but sufficient to show that God is commanding the light to shine out of darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Dr. Leslie writes:

We reached home about the end of August much refreshed physically, mentally and spiritually from our furlough in America, and ready for a long term of uninterrupted service if such be the Master's will regarding us.

There are but four months of work for us to report, as Mrs. Richards had the medical work in her care during our absence, whose report will appear elsewhere; but that an idea of the magnitude of this branch of the work may be presented, we will take the liberty of quoting some few figures as they appear in that report in connection with those of our own. During the eight months that the work was under the direction of Mrs. Richards there were 10,778 patients registered in the dispensary, and during the latter four months of the year we have recorded 6,800, making a total of 17,578 in twelve months. In a single day we have treated 225 patients. From September to January over sixty patients have been treated for a longer or a shorter time in the hospital, many patients visited at their own homes whose villages are near the station. These statements may be hurriedly read over in a few minutes, but it will need very careful consideration to estimate the lives saved, the sufferings relieved, sorrows averted, the health and with it the usefulness restored that these figures represent. To accomplish all of this only twenty li of the funds of the Union have been used, or about one-half of one cent for each patient; and if we reckon the patients in the hospital, the out-patients and patients that were treated at the dispensary out of the regular hours, and those that were given medicine at the house, we will considerably aug-

ment the total number of patients and lower even this low average. Nor do these figures represent single doses of medicine, for many of the people come from long distances, so must carry back from one to seven days' supply. Do not think that the appropriations from the Union covered the expense of the work; it only paid the extras, while the gifts of the people paid for the medicines, which amounted to nearly three times the amount we received from home. This development of the faculty of self-help among the people is the brightest of the many bright sides of our work at this place. Their growth in this direction must be limited by their extreme poverty, but we wish to bear testimony that to the extent of their ability have they given, and we are expecting they will do quite as well for the year on which we have now entered.

The extension of the gospel work means also an extension of the medical work, even greater than that of the gospel; for when a few people in a district have forsaken their idols and turned to Christ they come to us for medicines when they are sick. The heathen about them, being neither fools nor infants, soon arrive at the conclusion that the treatment of sickness by the white man is somewhat better than that of the native *nganga*, and then they come to us in their trouble (the very time we want them). We win their confidence, disarming them of their prejudice and opposition, thus opening a door for the gospel. Our district has now become so large that there is no possibility of my visiting some parts of it more than once or twice in a year. The only way to reach it will be to train young men to do the more simple things in medical work, supply them with a few of the staple remedies and send them to these places. We have three bright young fellows at work in the dispensary and hospital now, but they are necessary for the work here, and although they altogether do not cost \$10 a month, we do not feel that we could bear the expense of any more at present.

The Sunday-school which we teach numbers — well, as many as can crowd in usually, oftentimes upwards of 125 children from ten to sixteen years of age. Of them we are shaping and seasoning timber for our future church and work.

We are translating every day, and have the Gospel of John nearly finished.

MATADI — 1880

Mr. Thomas Hill, Mrs. Hill.

Mr. Hill has moved from place to place, as the exigencies of the transport service required, but has resided chiefly at Lukunga the past year. Mr. Harvey, who has had the oversight of this station, writes:

I need not say much about this place, for there is a great sameness in one's experiences at a depot and transit station such as this. It is the same unromantic plod, month in and month out: Cargoes to receive, goods to store, carriers to load up, accounts to keep, letters to receive and answer, etc. Nevertheless, there have been some attempts even here towards the extension of the Redeemer's kingdom. Besides the daily meetings for the boys for worship and instruction, there have been Sunday services for both natives and English-speaking people. These latter services have been shared in by the other Protestant missions in the neighborhood. One cheering thing in connection with this work has been the building by the colored English-speaking people of a small chapel situated in the immediate vicinity of their quarters. All the work in connection with the erection of the chapel they did themselves, besides contributing almost the entire expense. Considering that most of these men are only out here for two years at the outside, it is very noble of them to work so hard and give so liberally, not so much that they them-

selves but that others similarly situated may be able to hear the gospel and worship in the way that many of them are used to at their own homes. Matadi is a very wicked place, everybody says, but this is a rift in the cloud. May the truth proclaimed in this little sanctuary be the illumination of many!

LUKUNGA — 1882

Rev. Thomas Moody, Mrs. Moody, Miss Clara A. Howard (in America).

The work at this station has been greatly broken up since the leaving of Mr. Hoste, and in the absence of a regular missionary Mr. Frederickson of Kifwa has had general oversight of the work during the past year, and now Mr. and Mrs. Moody have come to reside at Lukunga, removing from Irebu on the upper river. The Christians have shown great stability in the trying situation in which they have been placed without a missionary to lead them, and Mr. Frederickson baptized more than thirty.

MUKIMVIKA — 1882

F. P. Lynch, M.D., in America, Rev. W. A. Hall, Mrs. Hall in America.

Mr. Hall, who was transferred from Irebu to Mukimvika in August, reports:

During the first quarter of the past year I attended regularly to the services at Irebu when it was my turn, both on Sundays and week-days.

We have had two or three services each Sunday at Irebu and Bosende, and three daily during the week on the station. The evening services were conducted by the Christian young men by turn. The women often took part in prayer, and their childlike faith in Jesus was not only a joy but a help to me.

On Wednesday evenings we had an inquirer's class conducted by Mr. Moody or myself. Two or three of the lads applied for baptism, but Mr. Moody did not think it wise to baptize them.

We had finished a native house for school and services at Bosende, and in January I established a day school there, with two advanced scholars from Irebu school as teachers under my supervision. We began with an enrollment of eighteen, and at the close of the school in September our register showed forty-five names on the roll, with an average daily attendance of twenty-eight. Some of these children had begun to read and write, and the outlook was very encouraging. The Christians at Irebu contributed \$5.00 toward the support of this school and \$5.00 toward the Locakani school.

In April I accompanied Mrs. Hall to Tumba on her way home, and on returning I had a fever which lasted for nearly two months.

In August I was asked to come and relieve Dr. Lynch at this station (Mukimvika). I left Irebu in October and arrived here Nov. 4, since which time I have charge of the services on the station and in the towns around. The outlook at the beginning was not at all inspiring, but the people are beginning to attend the services in the chapel in larger numbers now. I have paid sixteen visits to the more immediate towns since I came, and there is a decided improvement both in attendance and attention.

May the Lord help us to do what we do for him in the best possible way, and so as to be most likely to produce the best results. May we regard souls as infinitely more important than spoils, think more of our Master than ourselves, seeking more the promotion of Messiah's kingdom and glory than our own personal exaltation.

LEOPOLDVILLE — 1883

A. Sims, M.D.

Dr. Sims reports :

There have been candidates for baptism all the year, but I could not conscientiously present them to the church for acceptance. Services have been held twice daily, as usual. The Sunday congregation has been better than in past years: soldiers, policemen, artisans, and young people, not of us, have been frequent attendants, and in some cases communicants. The religious tone and *morale* of Leopoldville has certainly improved. Many are being legally married, and can therefore come without shame.

School has been continued without a break since Mr. Adams' return home. With two or three exceptions all can read simple scripture, and a most touching sight it is to see these Africans reading and enjoying the scriptures. I am much encouraged to go on in this department of the work. Combined with manual labor, it is the true method of doing the African good. I notice that after fifteen years of arduous carrying, and the reception of much money, the carrier remains just the same undeveloped man as before.

I am glad to say that the locomotive will arrive at Kinchassa, on the Pool, in a week from now (9th of March); the end, as it were, of the vast carrying system — one hundred thousand loads a year. It will give the carriers the necessary repose to hear the gospel and the opportunity to put their young people to school. Now is the time for our efforts in their behalf.

The congregation have thoroughly repaired their church, and while other buildings are left alone for want of funds, the church has been taken care of.

I have no medical engagements whatever, and have given all my time to the mission. Sick people from far and near come all day long at all hours. In this department I have been able to do much good. Except the needy poor, they have contributed to paying for the medicines.

The Leopoldville railway station is just fifty yards or so from our ground.

BOLENGI — 1884

Rev. C. B. Banks and Mrs. Banks, Rev. E. V. Sjoblom in Sweden, Miss L. C. Fleming, M.D.

No report has been received of the work at this station during the past year.

BWEMBA — 1889

Rev. A. Billington, Mrs. Billington, Rev. C. B. Glenesk and Mrs. Glenesk in England, Mr. A. Christopher, Mrs. Christopher.

The missionaries at this station have charge of the mission steamer, "Henry Reed," and alternate in running the vessel on its trips to the various stations on the Upper Congo with supplies. The work has gone on as usual, but we are without a report.

KIFWA — 1890

Rev. P. Frederickson, Mrs. Frederickson, Rev. Christian Nelson, and Mrs. Nelson in America.

Mr. Frederickson reports :

I have been out among the villages five months of the year. Out of these seven weeks were spent in visiting Lukunga churches, the other fourteen weeks were used to

visit the Kifwa district. Mrs. Frederickson was with me ten weeks out of the fourteen. We live in our tent, preach in as many villages as we can reach, to carriers on the road, or any others we meet on our way. We stay a day or two on our outposts to encourage the work and baptize any who confess conversion and faith in Jesus. Mrs. Frederickson gives medicine to the sick, speaks to the women, or helps to preach. She gave medicine to fifteen hundred in five months on our station.

The evangelists which I have been able to give sufficient to keep them with food, have done good work. Many villages have been visited, and much people have heard the word of life from their simple way of preaching.

The gospel is spreading and has taken more hold of the people. The villages around us have lost faith in their fetiches. We have calls now and then from places miles away to come to teach them and they will give us a house. Our great difficulty is to get preachers enough to send out to the villages twenty to thirty miles off.

We have a little evangelist school of six young men. They learn to read, write and teach; they can preach, but their knowledge is so limited, and without reading they can do very little when sent out to far-away places.

The school work has been in the care of Mrs. Frederickson, and some good work has been done; 182 are enrolled in the books in our four day schools, but the average attendance is small. It is a great difficulty to get the children to attend regularly, because of their trouble in getting food. Mrs. Frederickson has made a small primer and reading-book; it is modeled after the best and most popular First Reader in Norway.

We have 165 children enrolled in our Sunday-school. The last Sunday in the old year there were 70 children present in the Sunday-school held in our dwelling-house; at the same time I preached to a full house in our chapel. Our meetings are well attended, and many come four to five miles to hear the gospel. In a village twelve miles off, to which we sent an evangelist last June, four have been baptized and the work looks promising. During the year 48 have been baptized, 4 have died; the present membership is 85.

The Christians are doing well and take interest in the work; the contributions during the year were 331 francs, more than double what it was the year before. At Kinjila the little house of worship is too small and the Christians there have decided to build a chapel next dry season; they have a little money in hand and hope to gather more for that purpose. Kifwa Christians in their last church meeting chose two evangelists and decided to pay them themselves; they also agreed to gather money to build a new chapel. They wish if possible to build it of brick and put proper benches in it.

IKOKO

Rev. Joseph Clark, Mrs. Clark, Mr. R. R. Milne, Miss G. Milne in Scotland.

Mr. Clark writes:

During the course of last year the subject of baptism was frequently brought before me by a number of our young people. They had for a considerable time been professed followers of Jesus, and so far as I could see were doing well, their lives presenting a great contrast to those of the natives around them. I delayed baptizing them as I was anxious to test, as fully as possible, those to be first received here. After continued teaching and examination I finally accepted five, and baptized them the first Sunday of this year.

For three years we have steadily labored day by day here, often with very much to cast us down, but yet God has been with us and helped us to press on even when all our work has seemed on the point of destruction. War has raged around us, and threats of attack have repeatedly been made, but amid all God has kept us in peace and safety.

And now our hearts are glad that even a few of those young people have for so long a time been enabled to resist the innumerable temptations that surround them. When you consider that they are of a people who can only laugh at immorality, and who can openly and without shame arrange for it and discuss its profits, you can have some idea of what they have to withstand. But no one can truly gauge the trials of natives that would follow Christ among such surroundings, who has not lived among these people.

Another pleasing thing about those who have been received here as church members is that all have pledged themselves to give a tenth of their income to the Lord. Two are sawyers, and they have instructed Mr. Milne to debit their wages account with one-tenth. Both Frank and Vinda, my Lower Congo helpers, do the same, and out of their allowance for rations they also give weekly. One Christian left by Mr. Moody at Irebu has also expressed his desire to give a tenth, as the others are doing. Of course their incomes are small. Wages in some cases are only half a dollar a month, and allowance for rations sixty to eighty cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with ten cents. I asked what it was for, and he replied: "It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God." Another did the same about a shirt he had sold.

During the year our school work has been carried on regularly; but Miss Milne's return to Scotland, after nearly three years' service, lessened our staff. Her school duties were shared by Mrs. Clark and myself, and other parts of her work were taken up by Miss Lena, from whom we have had great help with our school and large family of native girls and boys.

EUROPEAN MISSIONS

FRANCE — 1832

Rev. Ruben Saillens of Paris sends the following interesting report:

WORK IN THE PROVINCES

The churches of our three Associations (Paris excepted) are the following:

Western Association: Rouen, Niort, Chatellerault.

Eastern Association: Montbéliard, Valentigney, Tramelan, Neuchatel, Chaux-de-Fonds.

Southern Association: Saint Etienne, Lyons, Toulon, la Seyne, Nice, Marseilles, Nimes, Alais.

Of these sixteen churches three belonged originally to the older mission (Saint Etienne, Lyons, Montbéliard); the remainder were founded in the last few years; of these, four are due to the personal efforts of M. Sainton (Niort, Chatellerault, Nimes, Alais).

I. OLDER CHURCHES — Saint Etienne, Lyons, Montbéliard.

1. *Saint Etienne*.— The oldest Baptist Church in France, founded about sixty-five years ago by a gentleman of social standing, M. de Joannis. His views were very strict, and in some respects resembling those of the Campbellites. Taken up by our mission in 1868, when Pastor Cretin visited the little flock without a shepherd, a revival took place: eleven were baptized on the same day in the River Loire. It was at first an annex of Lyons, and became a separate church under Pastor Ramseyer. Under M. Philénon Vincent that

church had a time of revival. His brother Samuel succeeded him. M. Habrial, the present pastor, is a convert and a son-in-law of the late M. Ramseyer. We have only one place of meeting, for which we pay only \$80 a year. The city of Saint Etienne is the fastest growing of France. It has gone up from five or six thousand to 125,000 inhabitants in the course of fifty to sixty years. Membership, 35; one baptism lately; average attendance: Sunday morning, 25; Sunday afternoon, 10; communicants, average, 21; collections during the year, 281-10 francs.

2. *Lyons*.—There were a few baptized believers in Lyons previous to M. Cretin's settlement in 1868. Pastor Cretin organized the church. He brought to our views a distinguished Free Church pastor, M. Paul Besson, who is now doing excellent work in Buenos Ayres. Under M. Andree the church made some progress, then under M. Ramseyer. Lyons is a fast-growing city of 450,000 inhabitants. The McAll mission had a large work in Lyons, which was under the management of Pastor Dubus, a Baptist. On account of financial difficulties and also of the fact of Mr. Dubus' ecclesiastical opinions, the McAll mission three years ago decided to withdraw from Lyons. We took up at once M. Dubus, who became the pastor of the church.

Our place of worship, located in a courtyard, is not attractive. We need an evangelistic hall in the center of the city, otherwise there is no hope of progress.

In the distant station of St. Didier meetings are conducted each Sunday by the members themselves; the pastor visits them every third Sunday of the month.

3. *Montbéliard*.—Church founded in 1871 by Pastor Cretin invited by a native, who had become a Baptist in America. A number of baptisms took place, and the church was organized under the late Pastor Boileau, who built a nice chapel. The work extended to all the district; the present pastor, M. Colin, visits twenty-three different places where our members are scattered. The largest of these is Beaucourt, a town of five or six thousand, where fifteen or more of our members live and meet every Sunday. An independent church will have to be organized there. At the general monthly gathering eighty persons attend. From thirty to fifty attend the Lord's table. Membership, 90; collections, about 900 francs.

II. CHURCHES RECENTLY FOUNDED.

1. *Valentigney*.—A little town in the "Pays de Montbéliard," ten miles from the capital; five thousand inhabitants, all workingmen; chapel built by one of the converts in his own garden; church founded seven years ago by a few members of the Montbéliard Church, with a proper letter of dismissal. Pastor Louijs was baptized in America; is working as clerk in a factory; much respected by his employers and colleagues, and by the Lutheran pastor. A family of that church have just gone to North Africa as missionaries. Membership, 36; communicants, average, 30; average attendance, 30.

2. *Tramelan*.—A thriving Swiss town, all Protestants, of five or six thousand inhabitants. A branch of the Montbéliard Church with fifteen members existed here for many years. An evangelist named M. Juillerat came to Tramelan about ten years ago to do temperance work. He adopted Baptist views, and most of his friends followed him. It was my privilege in January, 1893, to see the large body connected with Brother Juillerat (about one hundred and fifty people) join the small Baptist Church, which for so many years had stood as a forlorn hope.

This church is the jewel of our country churches. It has a fine place of worship, with pastor's residence. It draws a small sum only from our treasury, and will soon be able to do without it.

Sunday-school: scholars, 140; regular attendance, 105; Sunday morning service, average, 120; Sunday evening service, average, 150; Bible class (Tuesday), average, 40; young men's meeting, average, 20; ladies' meeting, average, 12; Temperance Society, members, 70; Singing Society (all members of the church), 25; religious class for children from 14 to 15, 14; baptisms for 14 months, 34; membership, 200; collections, etc., 4,927 francs.

"The present prospects," says the pastor, "are most encouraging, and the future is full of promise. The church has many children; families with twelve children are not scarce among us, so that we may hope in a few years, if the watchmaking trade keeps up, for a great increase from our own children, besides those who will come to us from outside."

3-4. Toulon and la Seyne.—Toulon is our largest military port, a city of 105,000 inhabitants. La Seyne, across the bay (four miles), with twelve thousand inhabitants, is a ship-building place, where the largest yards of France are situated. Thousands of French and Italian workmen live there. We own in la Seyne a small chapel, which was built by the founder of the work there, M. Massis, who was working on undenominational lines. He left the work in charge of M. de Robert, who invited me to visit him in 1892, with the result that I baptized him and sixteen others, and that the church was constituted. Eventually the property (with only 3,000 to 4,000 francs) was handed over to us. From la Seyne the work extended to Toulon, where a Christian woman was doing excellent work among the soldiers. When she and her husband became Baptists the reading-rooms became the meeting-place of a small Baptist Church which was then organized in Toulon. Outside the city we have a mission hall at a place called Mourillon.

The work in Toulon and la Seyne is most encouraging. The pastor and his wife, M. and Mme. Jeanneret, were formerly captains in the Salvation Army. They are energetic and hard-working. Madame Martin, in her soldiers' department, is also invaluable. Many Italians converted and baptized at la Seyne have returned to their country and strengthened the hands of our Italian brethren.

Statistics of Toulon and la Seyne: Toulon—membership, 29; regular communicants, 25; average attendance at meetings, 38; average attendance at children's meetings, 20; average attendance at ladies' meetings, 6; average attendance at girl's meetings, 8. La Seyne—membership, 24; communicants, 23; average attendance at meetings, 35; average attendance at children's meetings, 5; average attendance at women's meetings, 9; collections, both churches, 800 francs.

5. Nice.—A beautiful city of one hundred thousand inhabitants, on the farthest south-east frontier. The native population, originally Italians and having a language of their own, are difficult to reach. All Protestant work in Nice is among the new population, come from all parts of France, which has trebled the size of the city since its becoming French. The church was founded in 1892, when I was put in correspondence with an evangelist who lived in Nice, M. Long, and who had come to adopt Baptist views. His health had compelled him to settle there with a young family, and his mother-in-law, widow of a well-known reformed pastor. He came to Paris to be baptized and stayed a month with us. We thought much of him. When he returned to Nice he baptized a few converts and organized the church.

He has had to stand against tremendous difficulties. Forty-six baptisms have taken place during those five years, of whom 32 were Roman Catholics. Present membership, 33; average number of communicants, 15; average attendance at worship, 35; average attendance at evening meetings, 30.

"We have learned lately," says the pastor, "that the late C. H. Spurgeon, who spent so many winters in our neighborhood at Mentone, often prayed that a Baptist Church

might one day be established on the Riviera. His prayer has been heard, though we are yet a very feeble church.

6. *Marseilles*.—A growing city of 450,000 inhabitants. Church founded in 1892 by a number of members of the Free Church (seventeen) who left that church on account of its unfaithfulness on the baptism question. To those original seventeen, seventy-three have been added in the course of these five years, mainly by baptism. But Marseilles is a shifting place. Many have left to go to other cities; eleven have died, some have gone back to the other Protestant churches. The present membership, however, is forty-six. The place of worship is a little shop not badly situated and well fitted up; but Pastor Sagnol is crying loud for at least one mission hall in some other part of the city. Average attendance at meetings, fifty. The church gave last year about 800 francs.

7. *Rouen*.—Founded in 1892, with a few members who formerly belonged to the Paris Church. Rouen is a town of 100,000 inhabitants, three hours by railway from Paris. M. de Robert, the present pastor, has had a painful task. Notwithstanding all drawbacks he has held the fort; two genuine conversions of a remarkable type have cheered him lately. Still the soil is hard in Rouen, a city wholly possessed, as it were, by the devil, drink. We have ten members. We have just changed our location, and will make a new trial. If it be shown that Rouen will not yield a harvest, we shall sorrowfully remove from it. Yet is it possible that a large city like this should be barren? I do not believe it.

8. *Neuchâtel*.—Pastor Juillerat's short report: At present for various causes our work meets with much opposition; our name of "Baptists" is a scarecrow to many. However, we are progressing. During the last year we have gained fifteen members, of whom we baptized twelve, three having previously been baptized. Membership, seventy-five, of whom thirteen are living at Landeron, a small Catholic town ten miles from Neuchâtel. We should have the means to hire a hall in that place. Collections last year, 1,600 francs.

9. *Chaux-de-Fonds*.—A place of thirty-five thousand inhabitants, two hours' railway from Neuchâtel, full of watch factories like Tramelan, which it resembles in all respects. The church was founded in 1894, with a few members of Tramelan, who lived here. Now it has grown to forty-one members, with Pastor Bieler. They give about 700 francs per year. Average attendance at worship, 30; average attendance at week meetings, 20; at Couterets (outstation), 25; at Vallenoron (outstation), 20; at Renan (outstation), 20.

The remaining churches were founded by M. Sainton. He reports:

10. *Niort*.—Founded in June, 1893, with five members (including the founder). Since then about thirty have joined the church by baptism. Twenty live in Niort, the others are in villages at a distance. The Sunday service is attended by all the members living in the town and its immediate suburbs. At the evening meetings there are from twenty-five to seventy people. An interesting work is carried on by means of colportage in the country. We have thus established an outstation at Preuilly, near Poitiers, a village all Catholic. The Free churches of the district—Matha and Moncoutant—have been penetrated by the practice of believer's baptism. Several of their members have been baptized, and there are scarcely any among them who retain the tradition of infant's aspersion. One of their former pastors, now a missionary in Madagascar, was baptized four years ago. Thus at the very start our principles have had an efficacious action, by means of that little church, on all the western region. The church of Niort is as necessary in that district as the star in the night.

11. *Chatellerault*.—There have been in this town ten baptisms so far, but the church

has not been constituted yet. The region for sixty miles around is entirely Roman Catholic. It is therefore an important missionary center; but various causes, especially the poor health of our evangelist there, imposes on us the duty to reduce our activity there, and Chatellerault is only an annex of Niort or Paris. We shall give a stronger impulse when our means allow it and when the time seems more propitious.

12. *Alais*.—Church founded June, 1896. Town of 23,000 inhabitants, of whom 6,000 are Protestants. The environs are full of Protestants. The Cévennes is the French district where there is left the greatest amount of religious life. Fifteen miles from Alais is the large Free Church of St. Leon-on-Gard, where most of the members are immersed. The Alais Church now numbers twenty-six members, of whom fifteen live in the town and eleven in the villages. We have from thirty to eighty at the services. Evangelization is easy in that region. The doors are opened in most villages.

13. *Nîmes*.—Pastor J. Carlier. The Baptist Church in Nîmes was inaugurated June 23, 1895, with four members, including the present pastor. During these two years and four months thirty-three baptisms were celebrated, twenty-nine of whom have remained in the church. Moreover seven believers, already baptized, have joined us. We have a total of thirty-three members. Our audiences vary from fifteen to forty. The Sunday morning worship gathers from twelve to eighteen communicants on an average. The church evangelizes the city and district by colportage work and open-air meetings. We sell about two hundred copies of our evangelistic paper, *La Cloche d'Alarme*; that selling from door to door in the city and suburbs by the pastor and his friends, is a means of opening new doors. We hold familiar meetings in various quarters, in the houses of our friends. Apart from the direct work of our church, we rejoice of our influence on other denominations. The baptism of our dear brother and colleague, Pastor Lorbsch of the Free Church of Nîmes, followed by thirteen baptisms of members of his own church, is a striking result of our activity. God has greatly encouraged our church by giving us in the course of the year among our new members, a young schoolmaster, very devoted to the Lord since his baptism, and gifted for the ministry of the word, and a young lady who, without any stipend, gives all her time to the work as Bible-reader. Both are zealous in the management of our Sunday-school.

Professor Passy writes regarding the work at Rue de Lille:

The year 1897 has been for the Baptist Church worshipping at 48 Rue de Lille, one of reorganization, and also deepening of inward life rather than of rapid growth. At the beginning of the year the church was still in a somewhat unsettled state from the recent disruption, and had no regular officials except Brother Sainton as its pastor, and he was obliged very often to answer special calls from the provinces.

In March, 1897, it was felt necessary to organize matters more firmly, especially as Brother Sainton felt himself more and more called to specially evangelistic work in the south and west of France, and to help the newly formed church at Alais. Accordingly the church was called upon to appoint elders, one of them to have more especially the pastoral charge during the absence of Brother Sainton. Brothers Passy, Dez, Vignal and Bentz-Audéoud were appointed; Brother Roman was afterwards added to the number. Brother Passy was to have the specially pastoral charge. No deacons have been appointed as yet; but the elders had the help of Sister Alice Chazot as Bible-woman, and when she was obliged to leave for six months on account of impaired health her place was taken by Sister Emily Gibson.

The plan seems to have worked fairly on the whole, even though Brother Sainton had

to stay away even more than was expected, and indeed has hardly been here at all. The services at the chapel have been held regularly, the attendance increasing gradually. The evangelistic meetings have continued at Neuilly and Rue de l'Ancienne Comédie, as also the little services at Mesnil-Saint Denis and Gare d'Ivry; the hall at Rue Blomet has been closed, and replaced by one at Montrouge, outside Paris.

During the year 1897 there have been nine baptisms, and five members come from other Baptist churches. On the other hand, we lost one member by death; one left us to join another Baptist Church; four were dropped from the list; one was cut off on account of immoral behavior. The net gain was thus eight. The complete number at the end of December was 102.

The receipts during the year were 2,377-95 francs; the expenses, 2,006-10 francs. It must be remembered that three of the elders and Miss Gibson work unpaid, except for their expenses.

Rev. Mr. Vincent reports the work in the north of France :

At Denain we are much encouraged in spite of some failures. We have a large Sunday-school with ten teachers, a Young Men's Union, a Girls' Union, both of which hold meetings for Bible study and prayer. Our audiences number from two hundred to two hundred and fifty persons, sometimes more, every Sunday. It was three hundred last Sunday, when Pastor Cadot paid us a visit. He was astonished at the large number of listeners and the warm welcome he received after the service. May God bless the seeds sown!

At Peruwelz we are also encouraged, the audiences growing. Several neighboring villages are visited by Mr. Rafinesque. They have good meetings; the Sunday-school is encouraging. Six persons have been baptized during the year; several others profess to be converted.

At Preseau there is no increase, but the friends are faithful and have meetings and Sunday-school every Sunday. We walk by faith.

At Doneby several of our brethren hold meetings in the house of one of our sisters.

At Flines a brother renders the same service; the little group maintains itself.

At Roubaix, a town of 120,000 inhabitants, in the hall held by brave Sister Dinoir, we have from sixty to seventy persons every Sunday and from twenty-five to thirty-five in the week. Mlle. Dinoir conducts a Sunday and Thursday school, and beside a working-meeting of about a dozen women every Monday.

At Louches, a village almost entirely Catholic, we have a Sunday-school composed of thirty-five children; most encouraging. Our friends remain firmly attached to the gospel. The audience from forty to fifty persons is constantly changing, so that the good news is spread in many families.

At Anzin, a new station, a town of about nine thousand inhabitants, where I have just hired a house for 450 francs a year, we have there forty persons and have established a Sunday-school.

We still continue at Faubourg, Paris, and at the Bleuse-Borne, in a friend's house during the week. We are full of hope and we rely in God. Our church is a mission. We have eight stations where they have meetings every Sunday.

We have had twelve baptisms during the year. We shall have six or seven next Sunday. We have had two additions and we have other conversions. Although composed of poor workmen, the church has given more than 2,600 francs for different needs, of which [redacted] are for the support of the pastor. The church has promised to give 1,200

francs during the year 1897-98. We end the year with 255 members, scattered in twenty towns and villages.

GERMANY—1834

Professor J. G. Fetzer of the Theological Seminary at Hamburg, sends the following condensed report of the extensive work of the Union under the general name of the German Baptist mission:

Concerning the work in general it can be said without in the least boasting, that in spite of the obstacles and hindrances put into the way of many of the workers, not only in the outside German states, the work of the Lord is progressing. The churches are multiplying and growing in ability, so that quite a number are now self-sustaining; the preachers, too, are multiplying and the preaching station increasing. But as the churches increase and the field expands the needs grow, so that though quite a number of churches are maintaining themselves, these are not able to do much besides. Something indeed is being done by them in the way of assisting weaker churches, through the different associations, but that is not sufficient to maintain the brethren at their posts, much less does it enable the churches to extend the work, and here is where your committee is continually called upon to render assistance.

The office of your committee is a twofold one. In the first place it has to help with the means put at its disposal, such churches as are worthy and in need of being helped, and in the second place to try and occupy new places opening to them in different parts of the large and populous but destitute fields. If, however, we are to do anything like this and to carry on the missions in Bohemia, Austria, Hungary, Bulgaria, etc., the committee must be reinforced with money. To attack such cities as Munich, Nuremberg, Karlsruhe, Mannheim and others is at the present almost entirely out of the question. Your committee will be glad if, no further reductions being made, it will be able to maintain its present position. It would therefore kindly make the following request: that for the present no further reductions in the appropriation be made; rather if possible increase it.

Missionary Work.—Your committee now assists twenty-seven brethren in Germany and eleven in other countries, thirty-eight in all. The aid some of them receive is indeed not large, from \$45 up to \$450. This latter sum is given to the brother in Strasburg because the city is as a mission field of the highest importance and the number of members there still quite feeble. Of the eleven last mentioned four are in Switzerland, six in the Austrian empire and one in Bulgaria. The one in Bulgaria is Brother Keusseff at Lampalonka. Each one, especially those in Austria, Bohemia and Galicia, have their own peculiar difficulties to labor under, but they are not left without encouragements. The Lord is blessing them in their efforts in converting sinners and in giving them the necessary endurance, patience and faith to hold fast even under tribulations, trials and persecution.

In Hungary dissensions and strife have, during the last years, greatly hindered the work, hence we are not at all able to report anything definite as to members and churches.

In Austria proper the work of the Lord cannot be carried on so easily as in Hungary, there being so many restrictions put upon the brethren. Still our good Brother Koch at Vienna is holding fast and working hard; the result is, he is permitted to see how the Lord is prospering them in different ways. Their hall which they now occupy is much more adapted to the work; the attendance at the divine service, though restricted, is good, and what is best, sinners are being converted.

In Bohemia the political strife has been hotter than anywhere else in the many-tongued empire; still our brethren, though composed of Slavs and Germans, have been united and working lovingly side by side with each other. There are now three brethren in Bohemia; two of them are aided by your committee, Brethren Nowotny and Kraliçek at Prague and Raudnitz respectively, while a third, Brother Capek, has begun work at Brümm, the chief city of the Markgraviate Moravia. With the exception of the work done by these three brethren among the Slavs and by Brother Keusseff among the Bulgarians, all the mission work is among German-speaking people. This of course does not include the work of our Hungarian brethren, who are working among their people, the Magyars.

In Galicia Brother Massier is working among a population of seven million, the only man. He prays for the time when others may come to his assistance among that benighted people.

Leaving the large empire southeast of Germany and entering Germany we come into Saxony, the land of the Reformation and the land of Luther. One would imagine that here more than anywhere else the workers for Christ should be enjoying as large a liberty as anywhere. But this is in fact not the case. Persecutions, trials, fines, etc., are imposed upon our brethren there. The chief sufferer has been our Brother Mascher, who is stationed at Dresden, the capital.

Fortunately it is not everywhere as it is in Saxony, though our brethren are being molested here and there in one way or another. In most cases the clergy are the (sometimes secret, sometimes open) cause for the molestations imposed upon our brethren. Still as will be seen below, the work does not suffer materially through these experiences; the men learn to look to God for aid, and he has never failed them when trusting him. His word, "According to your faith be it done unto you," has been often proved.

Time fails me to speak of the work done in the different places. May it suffice to say that there is progress made in nearly every direction in the missionary work. The work in Saxony on the whole is advancing; five or six new churches have been organized; in Prussia, especially in Eastern Prussia, the churches are multiplying; in Berlin there are besides the two churches on Schmidt and Gubener streets, several large preaching stations which are about to organize into independent churches. This should have been done long ago, and there would be now no doubt at least half a dozen self-supporting churches. But the brethren did not have courage and faith enough to thus advance. In Western Prussia the cause of the Master is also prospering. Large numbers are being gathered into the fold. The most difficult part of the German field seems to be Southern Germany and the Northwest. While the cause is here also making progress, it is not so rapid as in other parts, but perhaps more firm and constant.

Publishing Work.—In our last report mention was made of the fact that at the triennial conference to meet in August, 1897, the question as to the future location of the German Baptist Publishing House should be definitely decided. After considering many questions, *pro* and *con*, the committee in charge of the question previous to the meeting decided to ask the conference to vote for Cassel as the future seat of the publication house. When the matter was brought before the conference it readily assented to the proposal; hence the house for years to come will be located in Cassel. Accordingly, a lot was purchased, and the building has begun. It may be well to let Brother Bickel, the business manager, speak for himself. He writes to some questions proposed to him as follows:

"We have 100,000 marks cash, and hope for some five to ten thousand more from our churches. The building will cost 150,000 marks and the grounds cost 60,000. The

front building will have four stories and a mansard, of which the first two floors will be used as stores and offices; the two upper stories are to be rented, and later on will be used for our own purposes. The factory for printing and binding occupies a main rear building with a wing, each having three floors and a mansard.

"Aside of the amount for grounds and buildings, we need 90,000 marks more to put in an electric plant, heating apparatus, steam engines, and new printing presses and machines for the bindery, a small electrotpe outfit, and an elevator. This will fully equip us, and make our establishment a thoroughly modern printing house. By the aid of the rents in the main building we are able to carry our debt, and the plant will cost us no more in running expenses, with all the new and large rooms, than at present, in an altogether unsuitable rented building.

"The building in Cassel, which will be built very durable and nearly fireproof, is progressing rapidly, so that we hope to begin the removal of our factory by the 15th of September of the current year."

From this it will be seen that the Baptists of Germany will ere long have a very respectable publishing house. It would be well if the Union and the Baptist churches in the United States helped in the building of the house. The earlier the debt is lifted, the earlier will the establishment be able to help maintain other missionary enterprises.

Concerning the periodicals published under the chief editorship of our brother, Dr. Bickel, the following may be of interest: The *Wahrheitszeuge* has 8,400 subscribers; *Taksa*, 3,000; *Wort and Werk*, 2,200; *Führer*, 2,000; *Friedensbote*, 33,180; *Morgenstern*, 15,400. The first is a weekly denominational paper; the two following serve the interests of the young men and young women; the fourth is devoted to Sunday-school work. These three appear monthly. The last two named are, the first of a missionary nature adopted to extensive circulation, the second is published in the interest of the "Little Ones."

It is well known that for nearly twenty years Dr. Bickel has been at the head of the Bible work of the National Bible Society of Scotland in Germany. Under his direction there were distributed during the year 1897, 23,105 Bibles, 31,438 copies of the New Testament; in all 54,543 copies. When the question was proposed to the Bible Society, whether it would object to a removal to Cassel with its headquarters, they, desirous of remaining in connection with Dr. Bickel, consented to a removal thither, though they would rather have the main depot at Hamburg.

Much of this work of distributing the word of God is being done by colporters. These are partly in the employ of the Bible Society and partly in the employ of the churches; and it is a real benefit to many of our churches if they can have a colporter assisting the pastor. The latter class of colporters had to be reduced, however, owing to the fact that the financial depression in the United States caused the Executive Committee to cut off the appropriation heretofore given for that purpose. Dr. Bickel writes: "Beg them not to make another reduction in Bible or publishing work, at least not this year. I felt the "cut" more keenly than I let anybody know."

Educational Work.—This has been carried on as usual. The seminary has proved to be a blessing to our churches and our work on the whole. The number of students at present attending classes is now as large as ever. While last July eleven graduated and entered the harvest field, fourteen new men entered the following September. These, together with the twenty-nine of the first class, give us the respectable number of forty-three. The nationalities to which they belong are the same as heretofore; we have at present two Dutchmen, two Swiss, one Czech (a son of Brother Nowotny in Prague) and

six from different parts of Russia. The rest are Germans. We trust that those who do not enter a foreign field among the heathen will go back to work among their own people.

The teaching force is the same that it has been. However, one change may become necessary, inasmuch as one of our tutors is about to enter the state schools, and then we are sorry to say will very likely be obliged to give up at least a part, if not a whole of his work at our seminary. In that case we shall be very sorry, for we know that he will not be so easily replaced.

Benevolent Work.—In connection with the work in Germany we have several funds for benevolent purposes; namely, a Chapel Building Fund, an Invalid's Fund, a Widow's Fund, and a Jubilee Fund. The latter was collected in the year 1884, when the Baptist churches celebrated their fiftieth anniversary. This amounts to 28,751 marks, while the Invalid's Fund is 23,110 marks, and the Widow's Fund 38,801 marks. These three funds are destined to aid invalids, widows, and orphans. The invalids receive from 225 to 450 marks; widows, 200 marks; and orphans, 50 marks; half orphans, 25 marks, annually. Since the whole fund amounts to scarcely 90,660 marks, the assistance rendered cannot be large, but still it is in some instances quite an efficient help, and it is the endeavor to increase the amount so as to be able to allow invalids, widows, or orphans a greater annuity.

Another fund is doing good service; viz., the Chapel Building Fund. Though not large, it has been helping many a church. The money is loaned to the churches at very low interests. In the course of ten years it is expected that the churches pay back with interest in ten annual payments the entire amount loaned. The fund is not large, only about 74,000 marks; if it were as large again it would be a great help to our work in Germany, for we have so many places where chapels or churches are a great necessity, but the want of the necessary means to begin with hinders them in many ways. As it is they have to pay high rents and still have inadequate and unsuited localities. Sometimes the rent is so high that they could well pay the interest on a sum needed to build a suitable house.

Some Statistical Notices.—With these notes concerning the status of our churches numerically we will close this report: In Germany we now have eight associations with 134 churches. In these there were baptized during the year 2,121. After deducting the deaths, the excluded, the withdrawal, the emigrated, there is a net gain of 1,141, making the total number Dec. 31, 27,991. In the Union including the churches outside of Germany, there have been: total baptisms, 2,465; net gain, 1,195; total membership, 32,245. The number of preaching stations: 737 in Germany; 837 in all. Sunday-schools, 397 in Germany; in all 489. (Some of these are necessarily very small, still our people always make an effort to get hold of the young, in spite of the pastors of the state churches.) In these there are 18,034 scholars; in all 21,418. The reported contributions for different purposes are: for Germany, 519,195 marks; in the entire Union, 630,516 marks, equal to about 19½ marks per member, or nearly \$5.00. Surely not quite so bad, after all, considering the wages the people get, especially in those regions where the Baptist cause is numerically the strongest. Still it may safely be assumed that not all that is given goes through the appointed channels, hence a larger sum no doubt has been given than indicated in the numbers given.

For all that is being done and has been done we thank God, and we pray him that in spite of the necessary changes here and there, and the vacancies caused by death or removal, the cause may continue to prosper till the truth as we hold it is known and believed in Germany and the adjacent countries. To bring about this end we ask our friends in the United States to continue to help and to pray for all engaged in this self-denying but glorious work.

Brother Keusseff writes of the work in Bulgaria :

Our church here is very poor. During the last year we have raised 1,250 francs. Out of this sum we have supported partially a colporter at the rate of 50 francs per month, 600 francs per annum ; the rest is for the building of our future chapel. Out of this sum we have also contributed to the German Chapel Building Society, the German Tract Publication Society, the Hamburg Theological School and the Romano-Bulgarian Baptist Union. For a few months we have not had a colporter, but we shall soon have one. A colporter in connection with our church here is an absolute necessity ; and our people being used to having a colporter are very anxious to have one. So they cannot support me.

The number of our membership here for the last year was forty-two, twelve of these residing out of town in six different places. The average of our attendants lingers between thirty-five and forty. In winter season the congregation is much better than in summer. In winter in many cases our present building is not large enough to hold our listeners. It has but sixty seats. In summer the attendants are fewer, because many are out of town in their fields working for months.

We have not yet purchased a lot for our chapel, but we shall soon have one. There is a very good place, one thousand square meters, for which they charge 4,000 francs. We have resolved to have that place, and are ready to give this sum, but are trying to get it cheaper if possible. So that the place is practically ours.

Regarding our church at Kazanlik I have learned the following : There are now ten members, and have been as many for many years. They are very zealous Baptists, and very strict. They have been very active in publishing Baptist literature in Bulgaria. When I was there and visited some houses I found many persons who were deeply interested in religious things. One woman got converted. I believe that if work be begun there seriously by a devoted minister there will be a great success. My impression is also that what is necessary is a special minister, but if that is not possible some good could be done by occasional visits. According to my mind two more preachers we need, one in Sofia and one in Kazanlik. The brethren in Kazanlik have a chapel of their own.

The outlook for the future is very good. They no longer persecute us here. Everybody is calm, and we are gaining influence. There is no danger because of the political situation of these parts of the world. Neither the Bulgarians nor the Bulgarian government are so Rusophil as they are supposed to be from outside. The present political relation between Russia and Bulgaria is not natural, and cannot last long. So we are not afraid of Russian influence.

As for me I am ready to sacrifice everything for the Lord's work here. May he help me and strengthen me.

SPAIN—1870

At the last annual meeting of the Board of Managers of the Union, a vote was passed authorizing the Executive Committee to discontinue the mission in Spain, if in their judgment it seemed to be advisable. This mission has had a checkered history. Established by an eminent scholar from America, it prospered to a considerable extent for several years ; churches were established in Madrid and Valencia, but owing chiefly to defection of native workers the work came to nothing. The present work of the Missionary Union in Spain has no connection with the former mission, and was established and carried on in Barcelona and other regions of

Catalonia, the Rev. Eric Lund of Sweden being the chief figure. With him is associated Rev. Manuel C. Marin, a native of Spain, but educated in America, and a graduate of Colby University and Newton Theological Institution. On learning the decision of the Board of Managers, who referred the matter of the continuance of the mission to the Executive Committee, Mr. Lund came to this country, and after full conference with him, and in consideration of all the circumstances, the committee decided that it did not seem wise, in the providence of God, to abandon the mission in Spain, and made an appropriation for its continuance. This was before the beginning of the troubles which resulted in the war with Spain. Mr. Lund has inaugurated a plan of missionary work which involves the establishment of small churches in country villages, where the people are more ready to listen to the gospel. These little churches have leaders appointed of their own number and conduct services by themselves. There seems to be promise in this movement of an effective and established evangelical mission among the Spanish people.

SWEDEN — 1855

Rev. A. Drake, D.D., reports for the work in Sweden :

Increase.—With this year we have passed the boundary of another thousand, now counting 39,134. The number of baptized, reaching 2,032, exceeds that of the previous year. In three associations, those of West of Sweden, Jemtland and Bleking, it amounts to about ten per cent of the membership, which gives us great cause for thanksgiving and praise to the Lord of the harvest.

The Sunday-school has continued to grow, scholars keeping their place in number beyond that of members. It exceeds that of the previous year by nine hundred. But the Established Church exerts itself to the utmost to counteract our Sunday-schools. At clerical conferences, hardly any allow even Lutheran Sunday-schools taught by laymen. Some wish to replace them by clerical services for the young once a quarter. But most clergymen want simply to stamp the Sunday-school out of existence, without any substitute, relying altogether on the religious instruction imparted in the day-schools.

Preachers.—Up to this time our churches have reported preachers, ordained and unordained, all in one number. This year they have given in a separate column, preachers who give their whole time to the work as 222, while out of the total, 703, there remain 479 lay-preachers. Most of these last named preach only occasionally at outstations; some few, however, do a good deal of work. At all events, our 564 churches are but scantily served in the gospel, several small churches being obliged to have a common preacher, the sparse population in many parts of the country making a great obstacle to anything better.

The total contributions amount to 524,516 crowns, equal to \$141,761, including the local expenses of all our churches, besides missionary contributions of all kinds. The increase for the year is \$14,979, but that includes the cost of erecting seventeen new places of worship. Our 338 places of worship are valued at 5,500,000 crowns, or \$690,000, with a debt, however, resting upon them of \$215,000. It will be a hard pull to pay off that sum while at the same time increasing contributions for evangelization.

RUSSIA — 1887

No report has been received from Russia the past year, but the situation is not materially changed from that presented in the report of last year. Severe prose-

cutions continue against the Stundists and Baptists, a number of whom have been banished to the dreary village of Gerusi in the Caucasus, where it is impossible for them to obtain any means for sustaining life. A little help is afforded by contributions of friends, but the sad fact remains that in this desolate spot many brethren and sisters in Christ are slowly dying of hunger and disease for their faith in Jesus. Yet the pure gospel flourishes in Russia amid persecution and repression. Some indications are given that the Emperor has taken decided steps toward greater religious toleration, and it is hoped a brighter day is dawning for dissenters of all classes in Russia.

FINLAND—1889

Rev. E. Jansson reports for the work in Finland:

General Mission Work.—Though no great revival has occurred here in the year under review, the work has gone forward, and not a few sinners have been saved. Even if our work develops but slowly, every step is still a joyful occurrence.

During the year our seven gospel workers have continued on the field. Besides these there have been twenty-one of our native brethren at work from one to five months during the first part of the winter. In this manner we get many opportunities to carry the gospel into many remote places; but the work is hardly begun. The baptisms have been about the same as the year previous; here at Petalax thirty-nine were baptized. Contributions have increased nearly four thousand marks. Two Finnish-speaking churches have been organized, one at the city of Wiborg, the other one at Ulcaborg. The little church at the last-mentioned place ventured at once to the noble enterprise of buying a house and lot for gospel use. By some alteration the house will be transformed into a respectable chapel. At Wasa (Nikalaistad) where the church has been for many years needing a house of worship, a neat little chapel has been fitted up from a house which the church in that city bought last summer. A third chapel was erected by the church at Hankmo, lying about twenty-five miles north of Wasa.

The prospects seem bright at present. Good news comes mostly from all parts of the field. From our last missionary meeting the brethren started out in different directions of the country. Revivals have broken out both south and north from here. On the 13th inst. eighteen persons were baptized at Jakobstad, and on the 20th inst. five more.

DENMARK—1891

Rev. August Broholm sends a report of Baptist progress in Denmark:

In looking over the statistics from our churches for the year 1897 and comparing them with the preceding years it will be seen that we continue to go forward, and the blessing of the Lord has rested upon our mission during the year. I will point out a few facts concerning our Baptist progress in 1897:

Increased Membership.—During the year we baptized 256 and had a net increase of 139, or nearly twice the number we gained in 1896. One new church was organized at Svendborg, a city with some of the most beautiful surroundings we have in this country. We have now 28 churches and a membership of 3,588. One reason for our large net increase has been that only five members emigrated through the entire year. Some years more than fifty have emigrated, and though they have gained thereby, our work at home has suffered, as it is the young and strong members who leave us in this way.

Renewed Combatants.—Our old Baptist warriors are passing away. It can be seen year by year in the death-list. Sixty passed away last year, and thus it has been for some years. It is the generation from 1840–60 which are being called home from the battle-field. We have had many old members, men and women, who stood firm and fought bravely during the time of persecution at the early part of our history. Now they are going to their reward, but the Lord gives us new combatants. In the last five years we have baptized 1,138, and the greater part of these new members have been as new blood for our denomination. Besides we have a very promising school of recruits, having more than four thousand children in our Sunday-schools, and from this source the Lord is continually giving us new converts who are founded in the word of life and firm in Baptist principles.

Enlarged Equipments.—By this I mean more chapels, more money, more educated ministers and more missionary literature.

1. *We have more chapels* to accommodate the people. Last year we dedicated four new chapels. In the last five years we have built fourteen new and handsome chapels; two more are being erected this summer, thereby making thirty-seven Baptist chapels in Denmark.

2. *Our people are giving more liberally* to the mission cause. In 1887 they contributed per member ten kroner, 1892 thirteen, and in 1897 sixteen kroner. The whole amount of our contributions during the past year were \$15,291.79.

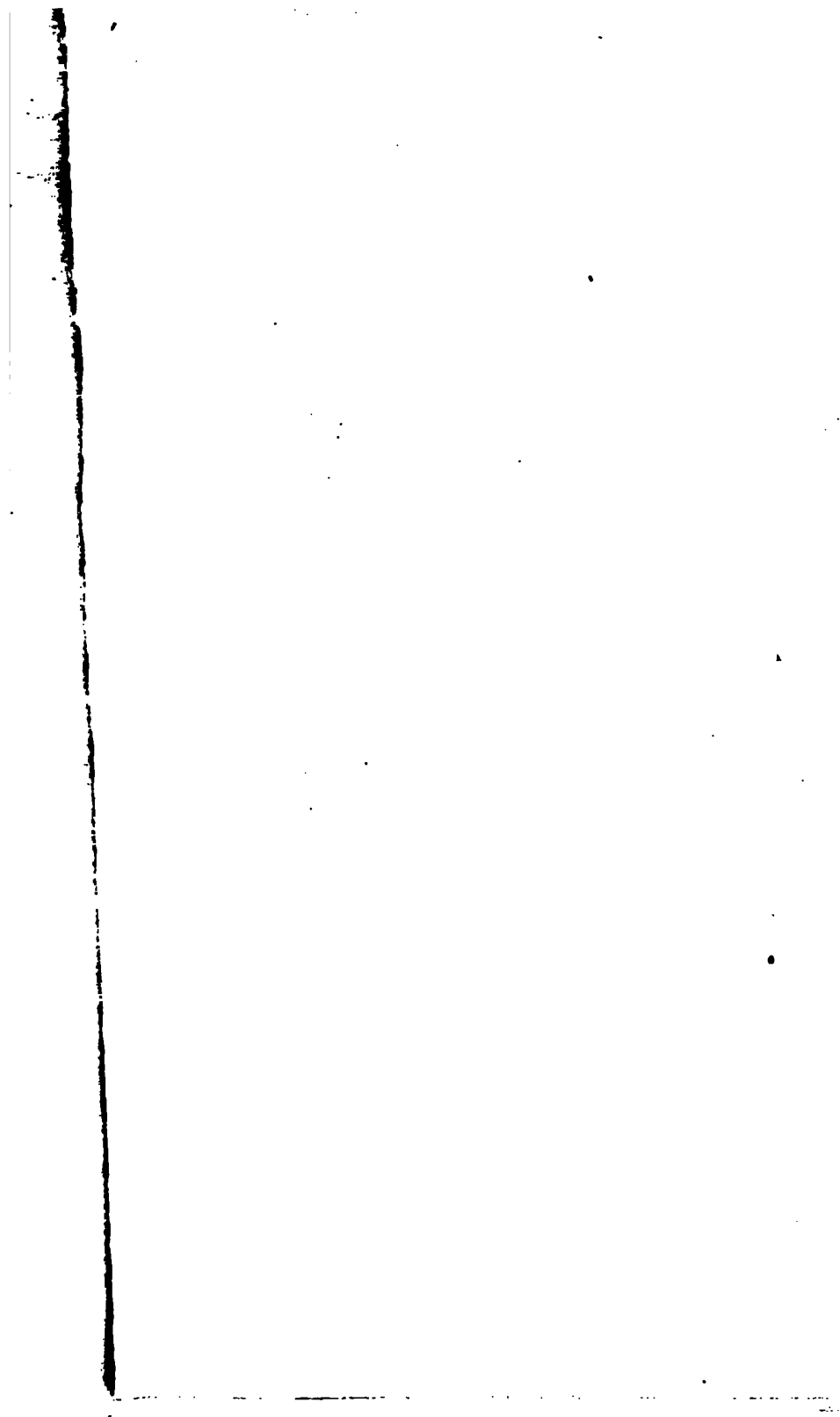
3. *In the Missionary Training-school* which was started three years ago ten brethren have been studying this year. Some of them had preached several years, but never had any opportunity for attending a Theological school; now we trust that they are better equipped for their ministerial work.

4. *The Baptist Literature* we publish has been enlarged the past year with some missionary pamphlets by which we seek to interest our countrymen for our Baptist missions at home and abroad. Three have been published; viz., "Three Years in Africa," a sketch of our late brother E. Broholm's work in the Congo mission of the American Baptist Missionary Union. "Life of John Bunyan," and "The Lone Star," or our glorious Baptist mission in Telugu. These have met with success and two more are to follow; viz., "China and the Chinese," and "Life of Andreas Wiberg."

In conclusion I could easily point out some facts about our Baptist opportunities in 1898, but it will suffice to say that open doors are everywhere before us, and we are at present gathering in precious souls in many of our churches.

NORWAY — 1892

In the absence of a report from Norway, doubtless due to a change in the staff of workers, we will state that there is at present an encouraging outlook on this field just at the present time. Brother Myrland, who was sent to Christiania last year, has assumed charge of the church in that city, and the work is going forward. We are pleased also to note a growing sympathy and interest on the part of the Norwegian brethren in the United States, both in the work for their countrymen and in the general work of the Union. They have recently given material evidence of this latter spirit in their promise of added contributions to send out and support Rev. Christian Nelson in Africa.





GENERAL TABLES.

A marked increase, notwithstanding a less expenditure, is the result all along the line, in native workers, baptisms and self-support. A slight decrease in members is reported, due to a correction of figures. All the fields we are working are apparently in a healthy condition. The prospects for a rich ingathering the coming year are very bright.

EUROPEAN MISSIONS.	PREACH-ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY-SCHOOL SCHOLARS	CONTRIBUTIONS.
Sweden.....	703	564	2,032	39,134	43,905	\$141,761
Germany *.....	249	169	2,836	34,167	22,482	124,183
Russia.....	399	106	980	19,103	6,244	16,000
Finland *.....	28	28	153	1,570	547	10,765
Denmark.....	79	28	256	3,588	4,013	15,291
Norway *.....	24	26	170	2,171	1,272	6,000
France *.....	30	19	215	2,115	858	4,900
Spain*.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS.....	1,518	950	6,668	102,963	79,321	318,900
MISSIONS TO HEATHEN....	1,204	870	6,529	98,904	34,041	71,849
GRAND TOTALS.....	2,722	1,820	13,197	201,867	113,362	\$390,749

REPORT OF THE TREASURER

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1898

MISSIONS IN BURMA

RANGOON

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent and schools.....	2,825 00
passage to United States of Mrs. Kelly and child.....	423 57
salary of Miss E. F. McAllister.....	500 00
her mission work.....	359 56
salary of Mrs. A. T. Rose.....	500 00
her mission work.....	50 00
salary of Miss R. W. Ranney.....	400 00
her mission work.....	50 00
salary of Miss H. Phinney.....	400 00
her mission work, rent and school.....	593 00
salary of Miss E. L. Chapman.....	500 00
her mission work and school.....	950 00
salary of Miss J. G. Crafts.....	500 00
her mission work, including \$4.48 collected in the field last year.....	54 48
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent, including \$7.44 collected in the field last year.....	650 44
salary of Mr. Herbert Vinton.....	500 00
salary of Rev. D. L. Brayton.....	1,200 00
salary of Mrs. Julia H. Vinton.....	500 00
her school work.....	450 00
salary of Miss H. N. Eastman.....	500 00
salary of Rev. W. F. Armstrong.....	1,200 00
his mission work, rent, Telugu and Tamil work.....	2,037 33
salary of Rev. D. A. W. Smith, D.D.....	1,500 00
his mission work and expenses of Theological Seminary, including \$1,182.87 collected in the field last year.....	2,304 68
salary of Rev. F. H. Eveleth.....	1,500 00
his mission work, including \$130.92 collected in the field last year.....	798 42
salary of Rev. W. F. Thomas, estimated, eleven and one-half months.....	1,150 00
special grant.....	125 00
his mission work.....	1,082 00
his allowance in United States to Sept. 1, 1897.....	333 33
passage to Burma of Mr. Thomas and family, estimated.....	700 00
salary of Rev. J. N. Cushing, D.D.....	1,500 00
salary of Rev. H. H. Tilbe.....	1,200 00
his mission work.....	100 00
salary of Prof. L. E. Hicks and additional for 1896-97.....	1,107 17
his mission work and expenses of college.....	2,641 67
salary of Prof. E. B. Roach.....	1,200 00
repairs on house.....	100 00
salary of Rev. W. O. Valentine.....	600 00
his mission work.....	46 67
salary of Rev. J. H. Randall, estimated, seven months.....	466 66
his mission work.....	50 00
his outfit \$150, passage self and wife, estimated \$500.....	650 00
salary of Rev. W. F. Gray.....	1,000 00
his removal expenses from China to Burma, estimated.....	200 00
F. D. Phinney, Mission Treasurer's expenses, repairs on mission property, taxes and legal expenses.....	2,211 16
exchange on miscellaneous appropriations for Burma.....	1,127 00

Less saved in appropriations of last year..... \$41,237 14
1,590 95

\$39,646 19

MOULMEIN

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	666 66
salary of Miss S. E. Haswell.....	600 00
her mission work.....	490 89
salary of Miss M. Sheldon.....	500 00
her mission work.....	925 00
salary of Miss E. E. Mitchell.....	500 00
salary of Miss M. E. Carr.....	500 00
her mission work and purchase of property.....	683 34
salary of Miss L. M. Dyer.....	500 00
her school work.....	500 00
Telugu and Tamil school, care Mrs. Armstrong.....	450 00
salary of Rev. W. Bushell.....	1,200 00
his mission work, including \$737.48 collected in the field last year.....	1,432 73
passage to United States, Miss E. J. Taylor, estimated.....	300 00

Report of the Treasurer

461

nce in United States, Miss E. J. Taylor.....	\$245 84
ool and mission work.....	551 66
of Rev. F. De M. Crawley.....	1,000 00
sion work.....	130 50
nce in United States of Miss S. R. Slater.....	300 00
of Miss Alice L. Ford.....	500 00
sion and school work.....	650 00
of Miss L. B. Hughes.....	500 00
ool and mission work.....	516 67
nce in United States, Mrs. C. H. R. Elwell.....	300 00
to United States of Miss Annie Hopkins, estimated.....	268 65
nce in United States of Miss Annie Hopkins, six months to April 1, 1898.....	150 00
to Burma, Miss C. E. Putnam, estimated.....	350 00
of Miss C. E. Putnam, estimated.....	433 33

in appropriations of last year.....
\$16,564 27
83 59

\$16,480 68

TAVOY

of Rev. H. W. Hale.....	\$1,200 00
sion work, including \$49.66 collected in the field last year.....	582 09
of Rev. D. Gilmore, estimated, one year.....	1,000 00
sion work and school.....	1,307 60
ance in the United States to Aug. 1, 1897.....	200 00
of Mr. Gilmore and family, estimated.....	500 00
to United States of Rev. and Mrs. Morrow.....	549 18
nce in United States of Mr. and Mrs. H. Morrow to April 1, 1898.....	424 42

in appropriations of last year.....
\$5,764 19
200 00

\$5,564 19

BASSEIN

of Rev. B. P. Cross.....	\$1,200 00
sion work, schools and repairs, including \$35.96 collected in the field last year.....	1,077 63
ys' salary abroad of Rev. E. Tribolet.....	16 67
nce in United States of Rev. E. Tribolet.....	800 00
of Rev. C. A. Nichols.....	1,200 00
sion work.....	333 34
S. K. N. Institute, supported by income of funds.....	934 56
of Miss I. Watson.....	500 00
sion work.....	25 00
of Rev. L. W. Cronkhite.....	1,200 00
sion work, school and school furniture, including \$148.80 collected in the field last year.....	1,320 30
of Miss L. E. Tschirch.....	500 00
sion work and school, including \$593.03 collected in the field last year.....	1,338 46
e to United States of Miss M. C. Fowler.....	233 86

in appropriations of last year.....
\$10,679 82
150 94

\$10,528 88

HENZADA

of Rev. J. E. Cummings.....	\$1,200 00
sion work and school, including \$46.83 collected in the field last year.....	828 50
e to United States of Rev. N. D. Reid.....	213 98
ions on the field last year.....	11 61
of Rev. W. I. Price.....	1,200 00
sion work, including \$1,573.89 collected in the field last year.....	2,232 22
of Miss M. M. Larsh.....	500 00
ool work.....	133 33
mal cost of passage to United States of Miss J. V. Smith.....	19 00
e to United States of Mrs. L. Crawley.....	253 48
nce in United States of Mrs. L. Crawley, six months to April 1, 1898.....	150 00

in appropriations of last year.....
\$6,772 12
597 18

\$6,174 94

TOUNGOO

of Rev. W. A. Sharp.....	\$1,000 00
sion and school work and new dormitory, including \$102.23 collected in the field last year.....	1,192 23
e to United States of Rev. H. P. Cochrane and family, additional.....	75 00
nce in United States of Rev. H. P. Cochrane.....	800 00
grant.....	100 00
of Rev. E. B. Cross, D.D.....	1,200 00
sion and school work, including \$1,767 collected in the field last year.....	2,183 67
of Rev. A. V. B. Crumb, including three days last year.....	1,210 00
sion work and repairs, including \$46.50 collected in the field last year.....	652 02
e of Mrs. Crumb to Burma.....	275 00
e to United States of Miss E. R. Simons, estimated.....	300 00
nce in United States of Miss E. R. Simons.....	260 83
of Miss Julia A. Parrott.....	500 00
sion work, school and removal expenses.....	430 15
e to United States of Rev. A. Bunker, D.D.....	222 95
nce in United States of Rev. A. Bunker, D.D.....	1,200 00

For salary of Mr. C. H. Heptonstall.....	\$800 00	
his mission work and rent, including \$489.09 collected in the field last year.....	3,086 59	
allowance in the United States of Rev. T. Johnson, M.D.....	800 00	
salary of Rev. E. S. Carson, M.D.....	800 00	
his mission work.....	116 67	
passage to United States of Miss J. Anderson, estimated.....	300 00	
allowance in United States of Miss J. Anderson.....	233 33	
salary of Miss Thora M. Thompson.....	500 00	
her mission work and school.....	545 45	
	<u>\$18,783 89</u>	
Less saved in appropriations of last year.....	1,372 13	\$17,411

SHWEYGYIN

For salary of Rev. E. W. Harris.....	\$1,000 00	
his mission work and repairs, including \$9.81 collected in the field last year.....	1,245 14	
salary of Miss H. E. Hawkes.....	500 00	
her mission work.....	16 67	
salary of Miss Kate Knight.....	500 00	
her mission work.....	111 67	
	<u>\$3,373 48</u>	
Less saved in appropriations of last year.....	129 71	\$3,243

PROME

For salary of Rev. L. H. Mosier.....	\$1,000 00	
his mission work and school, including \$81.26 collected in the field last year.....	647 93	
	<u>\$1,647 93</u>	
Less saved in appropriations of last year.....	70 92	\$1,577 1

THONGZE

For salary of Mrs. M. B. Ingalls.....	\$600 00	
her mission work, including \$62 collected in the field last year.....	443 67	
salary of Miss Kate F. Evans.....	500 00	
her mission and school work, including \$29.45 collected in the field last year.....	476 05	
	<u>\$2,019 72</u>	

ZIGON

For salary of Miss Z. A. Bunn.....	\$500 00	
her mission and school work, including \$27.09 collected in the field last year.....	662 09	
	<u>\$1,162 09</u>	

THARRAWADDY

For salary of Miss S. J. Higby.....	\$500 00	
her mission and school work.....	429 36	
mission work, care Rev. W. F. Thomas.....	166 67	
	<u>\$1,096 03</u>	

BHAMO

For salary of Rev. W. H. Roberts.....	\$1,200 00	
his mission work, repairs and schools.....	1,168 33	
salary of Rev. Ola Hanson.....	1,000 00	
his mission work and printing, including \$15.78 collected in the field last year.....	253 77	
salary of W. C. Griggs, M.D.....	1,000 00	
his school, medical and mission work, and buildings.....	1,856 67	
allowance in United States of Miss E. C. Stark.....	300 00	
salary of Miss M. M. Sutherland, estimated, ten months.....	416 66	
her mission work.....	50 00	
her passage, estimated.....	390 00	
salary of Miss L. Eastman, estimated, ten months.....	416 66	
her mission work.....	50 00	
her passage, estimated.....	350 00	
	<u>\$8,419 09</u>	
Less saved in appropriations of last year.....	172 17	\$8,246 92

MAUBIN

For salary of Rev. M. E. Fletcher.....	\$1,000 00	
his mission work.....	385 00	
Miss C. E. Putnam's allowance to Oct. 15.....	162 50	
	<u>\$1,547 50</u>	
Less saved in appropriations of last year.....	117 58	\$1,429 92

THATONE

For allowance in United States of Miss E. Lawrence.....	300 00	
passage to United States of Miss S. B. Barrows.....	240 24	
allowance in United States of Miss S. B. Barrows.....	300 00	
	<u>\$840 24</u>	
Less saved in appropriations of last year.....	306 81	\$533 43

MANDALAY

For salary of Rev. J. McGuire.....	\$1,000 00	
his mission work, repairs and school, including \$57.35 collected in the field last year.....	1,520 69	
salary of Mrs. H. W. Hancock, and balance of 1896-97.....	553 77	
her mission work, including \$18.00 collected in the field last year.....	218 00	
salary of G. H. Richardson, M.D.....	800 00	
his mission, medical work, and new buildings.....	1,200 00	
allowance in United States of Miss E. E. Fay.....	300 00	
salary in United States of Miss A. E. Frederickson.....	500 00	
her mission and school work.....	805 80	
allowance in United States of Miss F. E. Ayers, six months.....	150 00	
salary of Miss Cora M. Spear, estimated, ten months.....	416 66	
her mission work.....	50 00	
her outfit, \$150, passage estimated, \$300.....	450 00	
		\$7,964 92

THAYETMYO

For salary of Rev. B. A. Baldwin.....	\$800 00	
his mission work and school, including \$210.34 collected in the field last year.....	1,139 92	
allowance in the United States of Rev. A. E. Carson.....	800 00	
		\$2,739 92

MYINGYAN

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission and school work, including \$27.56 collected in the field last year.....	486 23	
		\$1,686 23

PEGU

For salary of Miss E. H. Payne.....	\$500 00	
special grant.....	50 00	
her mission work.....	776 73	
		\$1,326 73

SAGAING

For salary of Rev. F. P. Sutherland.....	\$1,200 00	
his mission work.....	309 40	
		\$1,509 40

SANDOWAY

For salary of Rev. C. L. Davenport.....	\$800 00	
his mission work and repairs, including \$8.88 collected in the field last year.....	2,280 01	
salary of Miss A. M. Lemon.....	500 00	
her mission work and school.....	456 67	
passage to United States of Miss M. Carr, estimated.....	350 00	
allowance in United States of Miss M. Carr, four months, to April 1.....	100 00	
her mission work, collected in the field last year.....	36 67	
	\$4,523 35	
Less saved in appropriations of last year.....	40 91	
		\$4,482 44

MEIKTILA

For salary of Rev. J. Packer, D.D.....	\$1,200 00	
his mission work and school, including \$46.50 collected in the field last year.....	333 17	
	\$1,533 17	
Less saved in appropriations of last year.....	231 65	
		\$1,301 52

THIBAW

For salary of Rev. W. M. Young.....	\$1,000 00	
his mission and school, including \$419.14 collected in the field last year.....	2,212 31	
salary of Rev. George T. Leeds, M.D., estimated, seven months.....	466 66	
his mission work, \$50; medical outfit, \$50.....	100 00	
passage of Dr. and Mrs. Leeds, estimated.....	600 00	
outfit of Dr. and Mrs. Leeds.....	300 00	
		\$4,678 97

MONE

For salary of A. H. Henderson, M.D.....	\$1,000 00	
his mission work, transport and medical work, including \$31 received in the field last year.....	1,070 17	
salary of Robert Harper, M.D.....	500 00	
his mission work.....	100 00	
his outfit \$150, passage estimated \$50.....	400 00	
salary of Mrs. H. W. Mix.....	500 00	
her mission work, transport and medical work.....	505 00	
		\$4,075 17

NAMKHAM

For salary of Rev. M. B. Kirkpatrick, M.D.....	\$1,200 00	
his mission work, building and transport, including \$1,048.11 collected in the field last year.....	3,431 45	
passage to Burma of Mrs. Kirkpatrick.....	300 00	
salary of Rev. W. W. Cochrane.....	1,000 00	
his mission work, school and transport.....	883 34	
		\$6,814 79

MYITKYINA

For salary of Rev. Geo. J. Geis, fourteen months.....	\$1,166 66	
his mission and school work, including \$37.36 collected in the field last year.....	334 08	
his allowance in United States April 1 to June 14.....	164 41	
allowance for family during passage.....	50 00	
his passage to Burma, estimated.....	300 00	
	\$2,015 10	
Less saved in appropriations of last year.....	21 16	
		\$1,993 94
Total appropriations for Burma.....		\$153,600 1

ASSAM MISSION

For salary of Rev. C. E. Petrick.....	\$1,200 00	
his mission and school work.....	791 00	
salary of Rev. A. K. Gurney.....	1,200 00	
his mission work and repairs.....	533 34	
salary of Rev. P. H. Moore.....	1,200 00	
his mission work, and printing New Testaments.....	1,115 62	
expenses connected with treasury department.....	334 32	
salary of Rev. P. E. Moore.....	1,000 00	
his mission work.....	116 67	
salary of Rev. J. M. Carvell.....	800 00	
his mission work.....	100 00	
salary of Miss A. Sumner, and balance 1896-97.....	508 34	
her mission work and school.....	330 30	
additional cost of her passage to Assam.....	44 07	
salary of Miss L. Daniels, and balance 1896-97.....	508 34	
her mission work.....	30 30	
additional cost of her passage to Assam.....	4 82	
salary of Rev. C. D. King.....	1,200 00	
his mission work, including \$55.52 collected in the field last year.....	227 19	
salary of Rev. C. E. Burdette.....	1,200 00	
his mission work.....	383 33	
salary of Miss H. F. Morgan.....	500 00	
her mission work.....	78 33	
salary of Miss I. Wilson.....	500 00	
her mission work.....	103 34	
salary of Rev. A. E. Stephen.....	1,000 00	
his mission work, including \$66.67 collected in the field last year.....	340 00	
salary of Rev. S. A. D. Boggs.....	1,000 00	
his mission work and new buildings.....	473 16	
salary of Rev. M. C. Mason, and balance of 1896-97.....	1,230 00	
his mission work, including \$11.55 collected in the field last year.....	949 55	
additional passage expenses to Assam of Rev. M. C. Mason and family.....	72 62	
salary of Rev. E. G. Phillips.....	1,200 00	
his mission work and school, including \$9.30 collected in the field last year.....	790 88	
salary of Rev. William Dring.....	1,000 00	
his mission work, including \$8.00 collected in the field last year.....	224 73	
salary of Miss A. J. Rood.....	500 00	
her mission work and school.....	340 00	
salary of Rev. I. E. Munger, and balance 1896-97.....	813 33	
his mission work and school, including \$3.49 collected in the field last year.....	566 83	
additional passage expenses to Assam of Mr. Munger.....	188 19	
allowance in the United States of Miss Stella Mason.....	300 00	
salary of Rev. E. W. Clark.....	1,200 00	
his mission work, repairs and printing.....	483 33	
salary of Rev. S. A. Perrine.....	1,000 00	
his mission work, schools and transport.....	960 00	
salary of Rev. S. W. Rivenburg.....	1,200 00	
his mission work, including \$166.22 collected in the field last year.....	499 55	
salary of Rev. J. Firth.....	1,000 00	
his mission work, including \$418.50 collected in the field last year.....	597 50	
salary of Rev. O. L. Swanson.....	1,000 00	
his mission work.....	346 17	
salary of Rev. F. P. Haggard.....	1,000 00	
his mission work and buildings.....	871 67	
salary of Rev. J. Paul.....	939 62	
his mission work.....	171 00	
salary of Rev. W. Pettigrew.....	800 00	
his mission work, transport and buildings.....	416 66	
additional passage expenses to Assam of Mrs. Pettigrew.....	163 17	
additional for exchange on miscellaneous appropriations.....	277 00	
	\$37,914 27	
Less saved in appropriations of last year.....	464 90	
		\$37,449 37

TELUGU MISSION

For salary of Rev. D. Downie, D.D.	\$1,500 00
his mission work and schools	1,816 83
sundry expenses on general mission business	490 11
salary of Rev. F. H. Levering	1,000 00
his mission work, and Mrs. Levering's medical and mission work	1,194 67
salary of Miss Kate Darmstadt	500 00
her mission work and schools, including \$31 collected in the field last year	1,446 00
salary of Miss Mary Faye	500 00
her mission work	227 67
salary of Rev. J. E. Clough, D.D.	1,500 00
his mission work, including \$3,375.59 collected in the field last year	5,602 31
salary of Mrs. Ellen Kelly	500 00
her mission work and schools	371 67
salary of Miss Sarah Kelly	500 00
her mission work	1,896 43
salary of Miss A. E. Dessa	450 00
her mission work and schools	1,586 84
salary of Miss Bertha Kuhlén	500 00
her mission work	62 00
salary of Prof. L. E. Martin	1,000 00
his mission work, college expenses and new buildings	6,611 67
salary of Rev. J. M. Baker	800 00
his mission work	83 33
salary of Rev. J. Heinrichs	1,200 00
his mission work and expenses of theological seminary and new buildings, including \$463.22 collected in the field last year	2,927 37
salary of Rev. W. L. Ferguson	800 00
his mission work	66 67
salary of Rev. W. S. Davis	1,000 00
his mission work	715 67
salary of Rev. W. B. Boggs, D.D.	1,200 00
special grant	200 00
his mission work, including \$10.70 collected in the field last year	623 20
salary of Miss R. E. Pinney	500 00
her mission work and schools	585 45
salary of Rev. W. A. Stanton	1,070 00
his mission work, schools and building	1,339 17
allowance in United States of Mrs. A. T. Morgan	400 00
salary of Rev. A. H. Curtis	1,000 00
his mission and school work	1,694 99
salary of Rev. T. P. Dudley	1,000 00
his mission work and rent	558 34
allowance in the United States of Mrs. L. M. Hadley	400 00
allowance in the United States of Mrs. L. Jewett, fifteen months	500 00
salary of Miss M. M. Day	500 00
her mission work and schools	1,170 00
salary of Miss S. I. Kurtz	500 00
her mission and school work	325 00
salary of Rev. J. S. Timpany	1,000 00
his mission and school work, including \$24.24 collected in the field last year	1,282 58
allowance in the United States of Rev. W. H. Beeby to March 1, 1898	550 00
salary of Rev. J. Newcomb	1,200 00
his mission and school work, including \$67.10 collected in the field last year	1,780 15
salary of Rev. F. Kurtz	966 66
his mission and school work, including \$9.31 collected in the field last year	975 98
salary of Miss E. Bergman	500 00
her mission work	162 50
salary of Rev. W. Powell	1,200 00
his mission work, schools and buildings, including \$69.21 collected in the field last year	1,702 54
allowance in the United States of Mrs. C. A. Burditt	400 00
salary of Rev. W. C. Owen	1,000 00
his mission work and schools	1,988 54
salary of Rev. W. R. Manley	1,200 00
special grant for children	200 00
his mission and school work	2,447 81
salary of Rev. E. Chute, estimated, ten months	1,000 00
his mission and school work	1,141 66
his allowance in United States to Aug. 25, 1897	320 00
special grant for children	100 00
passage to India of Mr. and Mrs. Chute, estimated	700 00
salary of Rev. W. E. Hopkins	1,000 00
his mission work, including \$139.02 collected in the field last year	1,641 98
mission work of Rev. A. Friesen, including \$1,702.08 collected in the field last year	3,635 41
salary of Miss L. M. Breed, M.D.	500 00
her mission, school and medical work	965 00
salary of Miss E. F. Edgerton	500 00
her mission work	55 00
salary of Rev. G. H. Brock	1,000 00
his mission work and school, including \$24.24 collected in the field last year	2,464 77
salary of Rev. J. McLaurin	1,200 00
his mission work and rent	760 00
salary of Rev. E. Bullard	1,200 00
his mission work	633 33
salary of Rev. W. Bogges	1,000 00
his mission work	166 67

For salary of Rev. I. S. Hankins.....	\$1,000 00
his mission work, including \$139.02 collected in the field last year.....	521 00
salary of Rev. A. C. Fuller.....	800 00
his mission work, including \$541.38 collected in the field last year.....	2,342 71
salary of F. W. Stait, estimated, ten months.....	666 66
his mission work.....	133 33
outfit of Mr. and Mrs. Stait, \$300. Passage, estimated, \$600.....	900 00
salary of Rev. W. E. Boggs.....	1,000 00
his mission work, including \$51.33 collected in the field last year.....	484 56
salary of Miss L. P. Pearce.....	380 00
her mission and school work, including \$9.30 collected in the field last year.....	602 01
salary of Rev. C. R. Marsh.....	1,000 00
his mission work, school, well and buildings, including \$37.32 collected in the field last year.....	986 64
salary of Rev. J. Dussman.....	1,000 00
his mission work.....	404 49
allowance in the United States of Miss I. A. Skinner.....	400 00
passage to the United States of Miss L. H. Booker, estimated.....	300 00
allowance in the United States of Miss L. H. Booker.....	195 00
allowance in the United States of Miss H. D. Newcomb.....	195 00
passage to the United States of Miss H. D. Newcomb.....	201 39
donations for famine sufferers.....	959 82
exchange on miscellaneous appropriations.....	386 00
	<u>\$103,834 58</u>
Less saved in appropriations of last year.....	2,018 81
	<u>\$101,815</u>

SOUTHERN CHINA MISSION

For salary of Rev. Wm. Ashmore, D.D.....	\$1,500 00
his mission work.....	1,096 67
allowance in the United States of Rev. S. B. Partridge.....	800 00
salary of Rev. W. K. McKibben.....	1,200 00
his mission work, including \$163.72 for care of property.....	1,223 06
salary of Rev. W. Ashmore, Jr.....	1,200 00
his mission work, including \$113.25 collected in the field last year.....	1,732 92
salary of Rev. J. M. Foster, eighteen months.....	1,800 00
his mission work, including \$4.06 collected in the field last year.....	395 72
his passage expenses in part to Swatow.....	58 50
allowance for his family in the United States.....	66 66
salary of Dr. A. K. Scott, seven months.....	291 67
her mission work, including \$108.60 collected in the field last year.....	750 23
salary of Miss M. K. Scott, seven months.....	291 67
her mission work, including \$18.77 collected in the field last year.....	293 77
allowance in the United States of Miss M. E. Magee.....	400 00
salary of Miss H. E. St. John.....	500 00
her mission work.....	315 00
salary of Rev. Geo. Campbell.....	1,200 00
his mission work, rent and land.....	753 34
salary of Rev. G. E. Whitman.....	1,000 00
his mission work and rent.....	427 67
passage to China of Mrs. Whitman.....	256 32
passage to United States of Edward Bailey, M.D.....	506 89
allowance in United States of Edward Bailey, M.D., six months.....	400 00
allowance in United States of Miss Elia Campbell.....	170 83
passage to United States of Miss Elia Campbell.....	229 11
salary of Rev. J. W. Carlin.....	1,200 00
his mission work, including \$362.74 collected in the field last year.....	1,497 54
salary of Rev. A. F. Groesbeck, ten months.....	666 66
his mission work.....	66 67
his outfit \$300, and passage, estimated, \$500.....	800 00
salary of Rev. H. A. Kemp.....	1,000 00
his mission work, rent and schools, including \$17.39 collected in the field last year.....	408 06
salary of Rev. J. Speicher.....	800 00
his mission work and buildings.....	3,094 66
salary of Miss J. M. Bixby.....	500 00
her mission work and building.....	545 59
	<u>\$29,439 90</u>
Less saved in appropriations of last year, including exchange.....	2,243 68
	<u>\$27,196</u>

EASTERN CHINA MISSION.

For salary of Rev. J. R. Goddard.....	\$1,500 00
his mission work, schools and printing.....	1,017 99
passage to China of Miss Goddard.....	205 00
allowance in the United States of J. S. Grant, M.D.....	800 00
salary abroad to April 30, 1896, J. S. Grant, M.D.....	690 00
salary of Rev. C. F. Viking.....	1,000 00
his mission work.....	813 34
passage to China of Mr. Geo. Warner, estimated.....	175 00
salary of Mr. Geo. Warner.....	800 00
his mission work.....	83 32
allowance in the United States of Mrs. L. A. Knowlton.....	400 00
passage to the United States of Rev. W. H. Consum.....	206 00

For allowance in the United States of Rev. W. H. Cossum, five months.....	\$333 34
salary of Miss H. L. Corbin.....	500 00
her school work.....	443 33
salary of Miss E. Stewart.....	500 00
her mission work, including \$130.73 collected in the field last year.....	360 72
salary of Miss Ella M. Boynton.....	500 00
her mission work.....	90 00
salary of Rev. H. Jenkins.....	1,500 00
his mission work and Theological Seminary.....	480 00
salary of Rev. W. S. Sweet.....	1,000 00
special grant.....	100 00
his mission work, rent, taxes, schools and buildings, including \$35.50 collected in the field last year.....	938 59
salary of Miss L. Snowden.....	500 00
her mission work.....	80 00
salary of S. P. Barchet, M.D.....	1,300 00
his mission work.....	500 00
salary of Rev. T. D. Holmes.....	1,000 00
his mission work.....	376 68
salary of Miss C. E. Righter.....	500 00
her mission work, including \$5.43 collected in the field last year.....	172 10
salary of Miss L. Verne Minness, estimated.....	433 33
her mission work.....	66 67
her passage estimated.....	350 00
salary of Miss Stella Relyea, estimated.....	433 33
her mission work.....	66 67
her passage, estimated.....	350 00
salary of Rev. G. L. Mason.....	1,300 00
his mission work, including \$30 collected in the field last year.....	631 66
salary of Rev. C. H. Finch.....	1,000 00
his mission work.....	260 00
salary of Rev. R. Wellwood.....	1,000 00
his mission work.....	200 00
salary of Rev. C. A. Salquist and balance, 96-97.....	950 00
his mission work, including \$7.57 collected in the field last year.....	107 57
outfit of Miss Erickson.....	150 00
passage of Miss Erickson to China, estimated.....	250 00
salary of Rev. J. S. Adams.....	1,300 00
special grant for children.....	300 00
his mission work and buildings.....	838 28
passage of Miss Adams to England.....	106 18
salary of Rev. G. A. Huntley, M.D.....	800 00
his mission and medical work.....	117 00
his outfit \$300, and passage, estimated, \$500.....	800 00
salary of Miss A. L. Crowl.....	433 33
her mission work.....	66 67
her passage, estimated.....	350 00
salary of Rev. W. F. Beaman.....	1,000 00
his mission work and repairs, including \$34.67 collected in the field last year.....	837 34
salary of Rev. F. J. Bradshaw and balance, 96-97.....	950 00
his mission work.....	100 00
salary of Rev. W. M. Upcraft and balance, 96-97.....	900 00
his mission work and building, including \$41.74 collected in the field last year.....	679 65
salary of Mr. H. J. Openshaw.....	600 00
his mission work.....	100 00
outfit of Miss Vanvalkenburg.....	150 00
passage of Miss Vanvalkenburg, estimated.....	250 00
Rev. W. F. Gray's mission work.....	1 50
Miss L. J. Wyckoff's mission work.....	6 25
salary of Rev. H. Copp, one-half month.....	41 67
his mission work.....	75 26
salary of Rev. J. T. Proctor, estimated, eight months.....	533 33
his mission work.....	50 00
his outfit \$300, passage, estimated, \$600.....	900 00

Less saved in appropriations of last year, including exchange..... \$38,511 10
2,880 04

\$35,631 06

JAPAN MISSION

For salary of Rev. A. A. Bennett.....	\$1,300 00
his mission work and rent.....	745 33
salary of Rev. C. K. Harrington.....	1,300 00
his mission work.....	300 00
salary of Rev. J. L. Dearing.....	1,300 00
his mission work, theological seminary and rent, including \$22.33 collected in the field last year, taxes on mission property and treasury expenses.....	1,600 66
salary of Rev. F. G. Harrington.....	84 45
his mission work and rent.....	1,300 00
passage to United States of Rev. W. B. Parshley.....	706 66
allowance in United States of Rev. W. B. Parshley to April 1.....	434 62
salary of Miss M. A. Hawley.....	622 22
her mission work and school, including \$5.06 collected in the field last year.....	500 00
passage to United States of Miss C. A. Converse.....	1,590 71
allowance in United States of Miss C. A. Converse.....	229 37
salary of Rev. C. H. D. Flaher.....	300 00
	1,300 00

For his mission work.....	\$585 00
salary of Rev. J. C. Brand.....	1,200 00
his mission work and rent.....	1,208 67
salary of Prof. E. W. Clement.....	1 000 00
his school rent and mission work.....	2,666 66
school and mission work, care Mrs. W. J. White.....	276 69
salary of Prof. H. Topping.....	800 00
special grant.....	250 00
his mission work and rent.....	450 00
salary of Miss A. H. Kidder.....	500 00
her school and mission work.....	965 78
salary of Miss M. A. Whitman to Oct. 12, 1897.....	15 24
passage to United States of Miss M. A. Whitman, estimated.....	300 00
allowance in United States to Miss M. A. Whitman to April 1, 1898.....	114 11
salary of Miss A. M. Clagett.....	500 00
her mission work.....	229 14
salary of Miss E. L. Rolman.....	500 00
her mission work, rent and school.....	666 00
salary of Miss N. E. Fife.....	500 00
her mission work, school and buildings.....	716 66
salary of Rev. E. H. Jones.....	1,200 00
his mission work, including \$5.09 collected in the field last year.....	371 76
salary of Rev. S. W. Hamblen.....	1,200 00
his mission work and rent.....	859 90
salary of Miss L. Mead.....	500 00
her mission work and schools, including \$80.63 collected in the field last year.....	920 63
salary of Miss Annie Buzzell.....	500 00
her mission work.....	340 00
Miss H. M. Wetherbee's mission work.....	30 00

\$32,380 46

Less saved in appropriations of last year, including exchange.....

3,825 10

\$28,555 36

WEST JAPAN

For salary of Rev. H. H. Rhees D.D.....	\$1,200 00
his mission work and rent, including \$174.75 collected in the field last year.....	2,108 08
salary of Rev. R. A. Thomson.....	1,200 00
his mission work.....	2,627 67
passage to the United States of Rev. G. W. Taft.....	681 39
allowance in the United States of Rev. G. W. Taft.....	800 00
special grant to Oct. 1, 1898.....	265 00
salary of Miss Ella R. Church.....	500 00
her mission work and school.....	663 33
her passage expenses, additional.....	36 68
salary of Miss D. Barlow.....	500 00
her mission work.....	115 00
passage to the United States of Rev. W. E. Story and family.....	661 61
allowance in the United States of Rev. W. E. Story and family.....	466 67
salary of Rev. G. W. Hill.....	1,000 00
his mission work.....	933 33
allowance in the United States of Miss H. M. Browne.....	150 00
passage to the United States of Miss O. M. Blunt.....	283 59
allowance in the United States of Miss O. M. Blunt.....	260 00
salary of Miss L. Cummings.....	500 00
her mission work and school.....	632 80
passage to the United States of Rev. R. L. Halsey.....	303 47
allowance in the United States of Rev. R. L. Halsey.....	400 00
salary of Rev. W. Wynd.....	1,000 00
his mission work and rent.....	781 67
salary of Rev. J. H. Scott.....	1,000 00
special grant.....	200 00
his mission work and rent.....	1,186 66
passage to the United States of Miss Ora Scott.....	187 84
salary of Miss F. A. Duffield.....	500 00
her mission work and rent.....	408 32
passage to the United States of Miss M. Walton.....	181 47
allowance in the United States of Miss M. Walton.....	375 00

\$22,109 58

Less saved in appropriations of last year, including exchange.....

3,785 02

\$18,324 56

FRENCH MISSION

For Rue de Lille. Salary of Pastor Sainton.....	\$772 00
general mission work.....	1,495 75
Rue St. Denis. Salary of Pastor Saillens.....	1,042 20
general mission work.....	2,846 75
special donation for Mr. Saillens' work.....	250 00
Rouen. Salary of Pastor de Roberts.....	434 25
general mission work.....	270 20
Niort and Châtellerault. General mission work.....	743 05
Lyons. Salary of Pastor Dubus.....	694 80
general mission work.....	628 66
Marseilles. Salary of Pastor Saynol.....	868 50
general mission work.....	497 94

Report of the Treasurer

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For St. Etienne. Evangelist Habrial	\$463 20
general mission work	86 85
Nimes. Salary of Pastor Carlier	521 10
general mission work	57 90
Alais. General mission work	250 90
Toulon la Seyne. Salary of Pastor Jeanneret	260 55
general mission work	550 05
Nice. Salary of Pastor Long	463 20
general mission work	193 00
Neuchatel. Salary of Pastor Guilleret	434 25
Cramelau. Salary of Pastor Revel	173 70
Valentigney. Salary of Pastor Louis	77 20
Montbelliard. Salary of Pastor Collin	405 30
La Chaux de Fonds. Salary of Pastor Beiler	414 95
salary of mission treasurer, publications, and general expenses	916 75
general mission work in the north of France	4,367 00
	<hr/> \$20,250 00

GERMAN MISSION

For salary of Rev. P. Bickel, D.D.	\$1,000 00
salary of Rev. J. Fetzer, D.D.	1,050 00
salary of Rev. Mr. Myer	400 00
Theological School	1,050 00
translation and travelling expenses	150 00
salaries under direction of German committee	5,350 00
	<hr/> 9,000 00
donations received for the Cameroon mission	3,333 85
	<hr/> \$12,333 85

SWEDISH MISSION

For salary of Rev. K. O Broadly D.D.	\$1,200 00
salary of Rev. T. Truve	300 00
salary of Rev. A. Drake	600 00
salaries of evangelists and preachers	1,100 00
salary of Rev. E. Jansson and assistant	1,800 00
salary of Miss Askerland	200 00
	<hr/> 5,200 00
Less saved in exchange last year	35 68
	<hr/> \$5,164 32

SPANISH MISSION

For salary of Rev. Eric Lund	\$1,000 00
salary of Rev. M. C. Marin	900 00
general mission work, including \$9.68 collected in the field last year	719 78
	<hr/> \$2,619.78

CONGO MISSION

For salary of Rev. H. Richards	1,050 00
support of children	300 00
his mission work	1,250 00
salary of W. H. Leslie, M.D.	1,050 00
passage to Congo of Dr. and Mrs. Leslie, estimated	500 00
passage to United States, Rev. A. L. Bain and wife, estimated	500 00
allowance in United States, Rev. A. L. Bain and wife, to April 1, 1898	367 50
passage to England of Miss F. A. Cole, estimated	300 00
allowance in England of Miss F. A. Cole	300 00
salary of Rev. Thomas P. Hill	1,050 00
his mission work	200 00
salary of Rev. C. H. Harvey	700 00
general mission purposes, estimated	1,062 35
allowance in United States of Miss Clara Howard	150 00
salary of F. P. Lynch, M.D.	700 00
passage to United States of F. P. Lynch, M.D., estimated	250 00
salary of Rev. A. Sims, M.D.	700 00
passage to United States of Rev. Thomas Adams, estimated	250 00
allowance in United States of Rev. Thomas Adams	490 00
salary of Rev. C. B. Banks	1,050 00
support of children	400 00
allowance of Rev. E. Sjoblom	490 00
salary of Rev. A. Billington	1,050 00
salary of Rev. C. B. Glenesk	1,050 00
support of children	400 00
expenses of steamer "Henry Read"	700 00
salary of Mr. A. Christopher	1,050 00
passage to Congo of Miss Vigor, estimated	156 80
salary of Rev. P. Frederickson	1,050 00
support of children	300 00
his mission work	200 00
salary of Rev. C. Nelson in United States	735 00
salary of Rev. Thomas Moody	1,050 00

For salary of Rev. W. A. Hall.....	\$1,250 00	
school work.....	75 00	
passage to United States of Mrs. Hall.....	250 00	
salary of Rev. J. Clark.....	1,050 00	
support of children.....	500 00	
his mission work.....	330 00	
salary of Rev. R. Milne.....	700 00	
school and missionary work of Miss G. Milne.....	140 00	
passage to England of Miss G. Milne, estimated.....	300 00	
allowance in England of Miss G. Milne.....	300 00	
additional passage expenses to United States of Rev. W. M. Biggs.....	14 95	
salary of Miss L. C. Fleming, six months to April 1.....	125 00	
allowance in United States of Mrs. B. C. Gleichman.....	300 00	
balance of salary of Rev. and Miss Wells.....	120 00	
	<u>26,106 60</u>	
Less appropriation for sanitarium cancelled	2,000 00	\$24,106 60

DANISH MISSION

For salaries and mission work.....	1,500 00
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RUSSIAN MISSION

For salaries and mission work.....	1,500 00
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NORWAY MISSION

For salaries and mission work.....	1,500 00
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GREECE

For mission work.....	200 00
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PUBLICATIONS

For 1,100 copies of Eighty-third Annual Report, and extra expense of July magazine containing it, missionary tracts, leaflets, and the Hand-Book.....	\$1,278 70	
	<u>1,748 55</u>	3,027 25

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	\$4,459 17
--	------------

DISTRICT SECRETARIES AND AGENCIES

For salary of Rev. W. E. Witter.....	\$2,000 00	
his office and travelling expenses.....	576 52	
salary of Rev. C. L. Rhoades.....	972 21	
his office and travelling expenses, including \$300 for rent of office.....	734 23	
salary of Rev. A. H. Burlingham, D.D., thirteen months.....	866 70	
salary of Rev. O. O. Fletcher, D.D.....	2,000 00	
his office and travelling expenses.....	706 30	
salary of Rev. F. S. Dobbins.....	2,000 00	
his office and travelling expenses.....	1,607 81	
salary of Rev. T. G. Field.....	1,700 00	
his office and travelling expenses.....	490 70	
salary of Rev. J. S. Boyden.....	1,200 00	
his office and travelling expenses.....	669 86	
salary of Rev. C. F. Tolman, D.D.....	2,000 00	
his office and travelling expenses.....	1,103 67	
salary of Rev. I. N. Clark, D.D.....	1,600 00	
his office and travelling expenses.....	698 52	
salary of Rev. F. Peterson.....	1,500 00	
his office and travelling expenses.....	624 00	
salary of Rev. J. Sunderland, D.D.....	1,800 00	
his office and travelling expenses.....	511 11	
salary of Miss Ella D. MacLaurin.....	600 00	
her travelling expenses.....	378 29	
travelling expenses of executive officers, and others in agency work.....	<u>447 36</u>	\$26,788 12

EXECUTIVE OFFICERS

For salary of Rev. S. W. Duncan, D.D., Foreign Secretary.....	\$4,000 00	
salary of Rev. H. C. Mabie, D.D., Home Secretary.....	4,000 00	
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00	
salary of Mr. E. F. Coleman, Treasurer.....	3,000 00	
clerk-hire in Secretaries' departments.....	3,226 19	
clerk-hire in Treasurer's department and shipping department.....	<u>2,415 00</u>	20,241 19

Report of the Treasurer

471

GENERAL EXPENSES

or rent of rooms and electric lights.....	\$1,973 38
porter and care of rooms.....	782 34
postage, telegrams, cables, express and exchange.....	1,258 88
printing, books, stationery and office supplies.....	482 41
insurance, taxes and legal expenses.....	350 24
library, furniture, and fixtures.....	282 91
telephone, packing and shipping department.....	194 73
collection boxes, circulars and envelopes.....	556 73
expenses of honorary life membership certificates.....	17 43
travelling expenses of executive officers and others, under direction of Executive Committee,.....	1,608 34
miscellaneous.....	204 40
	<hr/>
balance of interest account.....	\$7,712 10
	3,716 10
Total appropriations.....	<hr/>
	\$557,873 70
Debt April 1, 1897.....	292,721 32
	<hr/>
	\$850,595 02

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1898

Donations reported in the Missionary Magazine.....	\$287,333 09
Legacies.....	42,445 24
Woman's Baptist Foreign Missionary Society.....	70,004 17
" " " " " of the West.....	26,255 33
" " " " " of California.....	3,466 92
" " " " " of Oregon.....	400 00
Bible day collection.....	1,312 83
Donations for joint debt.....	293,828 95
" " Union debt.....	7,824 79
" " for missionary reinforcement.....	1,075 40
	<hr/>
	\$734,058 72
Income of funds:	
Axtell.....	\$10 75
Alpha.....	647 30
Ambler memorial.....	680 00
Abbott endowment.....	682 08
Allen memorial.....	6 00
Ambler scholarship.....	30 00
Angus scholarship.....	30 00
Ambler, A. T.....	91 97
African Medical.....	155 96
Bradford.....	41 32
Farney.....	469 20
Brownson.....	1,179 34
Bucknell.....	22 00
Bishop.....	1,837 58
Bostwick.....	4,010 00
Baile.....	26 66
Crozer.....	165 00
Carpenter scholarship.....	491 92
Colby, M. L.....	100 00
Cheney.....	65 85
Dean.....	22 00
Dunbar.....	35 00
Davis.....	300 00
Eldredge.....	7 00
Eastburn.....	5 80
Eldredge.....	60 00
Fiske.....	30 67
Glover.....	234 49
Hoyt.....	1,376 72
John.....	30 00
James.....	45 50
Karen S. B.....	403 18
Kelly scholarship.....	30 00
Kimball.....	1,590 00
Lees.....	28 50
Lewis.....	22 84
Logan.....	3 34
Merrill.....	20 00
Merrick.....	2,182 60
Nason.....	136 05
Native preachers.....	36 94
Norcross.....	27 30
Ongole.....	5,977 16
Owen.....	613 50
Putnam.....	158 75
Permanent.....	3,469 73
Pease.....	35 88
Roberts.....	350 00
Rangoon.....	65 00
Rockwell.....	23 08

Income of funds—continued.

Rogers	\$550 00
Robinson	95
Ruth	181 87
Sheldon	12 50
Swain	381 68
Sweet	184 00
A friend	60 00
Sheldon	12 50
Toungoo	198 52
Thomas	78 75
Van Huse	120 00
Whiting	57 58
Warne	695 12
Ward	200 00
Wade scholarship	82 34
Wormsley	273 67
William	30 00
Woolverton	172 50
Wells	14 70
	\$21,350 84
Income sundry annuity bonds	9,753 51
	\$31,104 35
Sale of Bolarum property in Telugu mission	1,000 00
Sale of Rev. J. Clark's mission boat, Congo	1,000 00
Indemnity paid by Chinese government	5,200 00
	\$782,474 17
Debt of the A. B. M. Union, April 1, 1898	68,120 85
	\$850,595 02

In addition to the \$782,474.17 there has been added to the permanent funds and those on which annuities are paid \$67,003.49, making the gross receipts of the year \$849,477.66

FUNDS

Axtell	\$311 11
Alpha	15,000 00
Ambler memorial	13,000 00
Abbott endowment	13,664 50
Allen memorial	500 00
Ambler scholarship	600 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson Telugu Theological School	35,000 00
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Baillie, added during year	1,000 00
Crozer	3,000 00
Colby	500 00
Carpenter, C. H.	3,165 68
Carpenter scholarship	7,600 22
Colby, M. L.	2,000 00
Cheney	2,740 00
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Eldredge	100 00
Eastburn	167 71
Eldredge	1,000 00
Fox	500 00
Fiske	2,404 73
Fry	2,189 61
Flint, added during year	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	25,000 00
Judson scholarship	538 75
John	900 00
James	800 00
Karen, school book	7,035 40
Kelly scholarship	600 00
Kimball	25,000 00
Lees	475 00
Lewis	450 70
Logan	100 00
Merrill	523 40
Merrick	34,172 50

Report of the Treasurer

473

preachers	\$7,003 96
added during year	738 75
college	500 00
it	11 42
ment	50,000 00
scholarship	12,000 17
on	500 00
s	3,400 00
ell	71,015 00
nd	1,000 00
on	717 41
added during year	1,528 00
n	538 75
d	95 00
n	1,000 00
d	4,000 00
n	461 80
on	263 95
added during year	11,000 00
n	100 00
n	5,242 68
d	1,000 00
n	10,000 00
d	10,000 00
n	1,000 00
n	500 00
on	1,226 05
on	829 66
on	1,000 00
s	3,308 95
uren	3,500 00
g	2,000 00
trust	1,167 50
scholarship	23,310 13
ley	4,000 00
n	1,638 75
erton, added during year	5,000 00
added during year	5,000 00
annuity bond accounts	2,000 00
	\$532,184 54
	309,438 93
	\$841,623 47

E. P. COLEMAN,

Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 11, 1898.
The Auditing Committee hereby certify that they have examined the cash-book of the Treasurer each month during the year and have found the balances correct, the payments being properly vouched for. They have also examined the credits belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSKOTT, }
SIDNEY A. WILBUR, } Auditing Committee.

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

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VICE-PRESIDENTS

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HON. H. KIRKE PORTER, Pa.

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REV. MOSES H. BIXBY, D.D., *Recording Secretary*.

CLASS I. TERM EXPIRES 1899

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George C. Lorimer, D.D., Boston, Mass.
E. M. Poteat, D.D., New Haven, Conn.
Wayland Hoyt, D.D., Philadelphia, Pa.
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Edward Judson, D.D., New York, N. Y.
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W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Terra Haute, Ind.

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Churchill H. Cutting, Brooklyn, N. Y.
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O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

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Mrs. Caleb Van Huse, Detroit, Mich.
Mrs. William H. Spencer, Waterville, Me.
Mrs. E. W. Buckner, Philadelphia, Pa.
Mrs. J. K. Stickney, Washington, D. C.

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MINISTERS

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Rev. E. P. Tuller, Lawrence, Mass.
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Kerr B. Tupper, D.D., Philadelphia, Pa.
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M. H. Bixby, D.D., Providence, R. I.
Wm. M. Lawrence, D.D., Chicago, Ill.
E. E. Chivers, D.D., Chicago, Ill.
Rev. C. A. Hobbs, Delavan, Wis.
H. L. Stetson, D.D., Des Moines, Ia.

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Hon. R. O. Fuller, Cambridge, Mass.
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J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

WOMEN

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Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.

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MINISTERS

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Rev. E. R. Bennett, Los Angeles, Cal.
Jacob S. Gubelmann, D.D., Rochester, N. Y.
Sylvester Burnham, D.D., Hamilton, N. Y.
Wallace Buttrick, Albany, N. Y.
Albert G. Lawson, D.D., Camden, N. J.
W. C. P. Rhoades, D.D., Brooklyn, N. Y.
R. M. Luther, D.D., Newark, N. J.
Claiborne A. Wooddy, Portland, Ore.
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Z. Grenell, D.D., Chicago, Ill.

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Samuel A. Crozer, Upland, Pa.
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Edward Goodman, Chicago, Ill.
Roger S. Greene, Seattle, Wash.
Isaac Carpenter, Omaha, Neb.

WOMEN

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Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

EX OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union and the Presidents of the Women's Societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I. EXPIRING 1899

George Bullen, D.D.
D. B. Jutten, D.D.
Hon. J. J. Estey.
John Carr, Esq.
Dudley P. Bailey, Esq.

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W. S. Apsey, D.D.
N. E. Wood, D.D.
George E. Merrill, D.D.
Charles W. Perkins, Esq.
George C. Whitney, Esq.

CLASS III. EXPIRING 1901

Henry M. King, D.D.
J. F. Elder, D.D.
T. S. Barbour, D.D.
George W. Chipman, Esq.
Ray Greene Huling, D. Sc.

CORRESPONDING SECRETARIES

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MARIE, D.D.

TREASURER

E. P. COLEMAN, Esq.

AUDITING COMMITTEE

474 D. C. LINSKOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.	Acts xxviii. 15	46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Matt. xxviii. 10	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Phil. ii. 16	49,692 17†
1827	Boston, Mass.	William Yates, India	Mark xvi. 15	11,463 39
1828	New York, N. Y.	William T. Brantley, Pa.	Pa. address	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Pa. lxvii. 1, 3	6,702 27
1830	Hartford, Conn.	Charles G. Sommers, N. Y.	Rom. vii. 13	29,204 84
1831	Providence, R. I.	K. Babcock, Jr., Mass.	1 John ii. 6	22,823 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	2 Cor. x. 15, 16	27,306 25
1833	Salem, Mass.	Baron Stow, Mass.	Acts ix. 6	61,032 04†
1834	New York, N. Y.	William R. Williams, N. Y.	Luke x. 2	58,057 85
1835	Richmond, Va.	S. H. Cone, N. Y.	Pa. lxxii. 19	50,167 33
1836	Hartford, Conn.	Elon Galusha, N. Y.	Acts xii. 24	72,010 06
1837	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Luke xxiv. 40, 47	80,420 19
1838	New York, N. Y.	Baron Stow, D.D., Mass.	John iii. 8	109,135 21
1839	Philadelphia, Pa.	James B. Taylor, D.D., Va.	John xii. 32	56,761 55
1840	New York, N. Y.	B. T. Welch, D.D., N. Y.	Pa. lxxxvii. 7	83,841 62
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	Col. i. 21	52,137 10
1842	New York, N. Y.	R. E. Pattison, D.D., R. I.	1 Cor. i. 21	59,751 06
1843	Albany, N. Y.	Pharcellus Church, N. Y.	Isa. xl. 9	76,948 00
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Tim. i. 11	82,302 95
1845	Providence, R. I.	G. B. Ide, Pa.	Matt. xxvii. 45, 51-53	100,219 94
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	Gal. ii. 9	85,487 24
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Phil. ii. 5	86,226 36
1848	Troy, N. Y.	J. N. Granger, R. I.	Matt. xx. 26-28	90,826 29
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Acts xiii. 36	87,537 20
1850	Huffalo, N. Y.	E. L. Magoon, N. Y.	2 Thess. iii. 1	118,726 35
1851	Boston, Mass.	William Hague, D.D., N. J.	Isa. xxxii. 12	122,111 94
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	John xiv. 20	132,762 17
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	John xiv. 31	135,377 42
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Heb. xii. 28, 29	127,128 81
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Col. i. 28	111,283 27
1857	Boston, Mass.	Nathaniel Colver, Ohio	Rom. v. 3, 4	97,808 77
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	John iv. 38	102,140 76
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	Acts. iv. 31, 32	132,426 22
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	1 Pet. ii. 17	84,333 93
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Tim. iii. 16	85,192 26
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	Matt. xvii. 16	103,956 06
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Luke xvi. 31	135,012 61
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Rev. xii. 16	152,685 00
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	2 Cor. v. 14	169,792 59
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	Mark ix. 22, 23	189,844 25
1867	Chicago, Ill.	D. Read, L.L.D., Ill.	Luke xxiv. 49	191,637 58
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Eph. ii. 21	196,897 57
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Matt. xix. 28	200,953 80
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	Rev. xii. 11	210,199 10
1872	New York, N. Y.	J. B. Thomas, D.D., Ill.	1 Cor. xv. 25	216,100 70
1873	Albany, N. Y.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1874	Washington, D. C.	G. W. Northrup, D.D., Ill.	Num. xxiii. 23	241,970 64
1875	Philadelphia, Pa.	Wayland Hoyt, Mass.	John x. 10	245,997 23
1876	Buffalo, N. Y.	Lemuel Moss, D.D., Ind.	Matt. xvi. 17, 18	225,723 97
1877	Providence, R. I.	Wayland Hoyt, D.D., N. Y.	Ps. xc. 17	265,679 10
1878	Cleveland, Ohio	S. Graves, D.D., Mich.		235,430 34
1879	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Johnson		290,851 63
1880	Saratoga, N. Y.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1881	Indianapolis, Ind.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1882	New York, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1883	Saratoga, N. Y.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1884	Detroit, Mich.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1885	Saratoga, N. Y.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1886	Asbury Park, N. J.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1887	Minneapolis, Minn.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1888	Washington, D. C.	W. T. Chase, D.D., Mass.	Luke x. 22	308,145 86
1889	Boston, Mass.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1890	Chicago, Ill.	Galusha Anderson, D.D., Ill.	Luke ix. 10	472,174 21
1891	Cincinnati, Ohio	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1892	Philadelphia, Pa.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	766,782 95
1893	Denver, Col.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1894	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1895	Saratoga, N. Y.	George Bullen, D.D., Mass.	Heb. x. 13	612,954 32
1896	Asbury Park, N. J.	Nathan E. Wood, D.D., Mass.	1 a. ii. 2	467,201 89
1897	Pittsburg, Pa.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1898	Rochester, N. Y.			

* Board of Managers.

† Three years' receipts.

‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1898.

Allen, Edmund T.

Benton, Edward R.
Bingham, Rev. F. C.
Bailey, Mrs. Maria A.
Blewett, Howard Barnes
Barker, Clara Evelyn
Barnes, Fannie Bryant
Beals, O. C.
Bullen, Mrs. Maria J.
Brown, Mrs. Clarissa L. D.
Benton, Mrs. Annie C.
Brimson, William G.
Burdette, John W.
Buck, Francis M.
Burr, Rev. C. E.

Clausen, Alfred J.
Carr, Mrs. Martha A.
Colburn, Erastus T.
Chase, Hezekiah G.
Claffin, Daniel B.
Colman, Rev. Charles
Corlies, Rev. W. H. R.
Corlies, Mrs. W. H. R.
Conard, W. H., D.D.
Crannell, Rev. Philip Wendell

Denison, Jephtha C.
Damerel, Mary Wright

English, Mrs. Fannie D.
Edmond, Mrs. Mary A.
Eccles, Rev. Robert Kerr, M.D.

Foss, Mrs. Alice N.
Forbes, Mrs. Louisa F.
Fetter, Rev. N. C.
Fuller, C. M.
Fairbanks, Caroline M.

Gibbs, Mrs. Helen Frances
Greene, Mrs. Natalia L.

Harris, Mary Jane
Haynes, J. Paul
Hartshorn, Mrs. Mary T.
Haskell, Edward H.
Hodges, Arthur
Hyde, Josephine A.
Hutson, Rev. J. S.
Hunsicker, Rev. R. M.
Hayes, Mrs. M. G.
Hobbs, Charles A.

Jackson, M. Alice
Jewett, Fennette C.
Johnson, Julius A.
James, R. H.
Johnson, E. Adeline
Jensen, H. P.
Johansen, P.

Kendall, Henry H.

Lathrop, Grace Coleman
Lindroth, Alfred

Moulton, Mrs. Nancy G.
Manley, Mrs. Augusta
McNiven, Mary E.
Mason, Mrs. Lelia S.
Mathews, Jonathan B.
Mills, Mrs. Mary S.
Montague, Mrs. Mabel S.
McClure, Mrs. Lester

Ottesen, Mrs. Jens
Ottesen, Jens

Prior, Mrs. Matilda B.

Parmenter, Chas. Edward
Pierce, Louisa
Patten, Christopher C.
Phelps, Dryden Linsley
Phelps, Miss Celeste
Phelps, Mrs. Annabel Hubbard
Patton, Anna

Russell, Henry
Ring, Mrs. Eliza F.
Robinson, Alice M.
Redmond, Clarence Howard

Sharp, Rev. W. A.
Stantial, Mrs. Charlotte
Smith, Mrs. Mary White
Smith, Appleton W.
Stevens, Edward F.
Smith, Albert L.

Thompson, Mrs. Lucretia V.

Very, Alpha O.
Vinal, Mrs. Helen F.

White, Rev. Chas. L.
Williams, Rev. Henry
Wilkins, Lewis N.
Woodside, Mrs. Wm. A.
Woodworth, Marguerite R.
Whittemore, Samson D.
Whittemore, Mrs. Annie G.
Walworth, Mrs. Mary F.
Warren, Mrs. George
White, Charles L.
West, Rev. William Ward
Williams, Rev. C. W.

York, A. Maude
Young, Charles S.

CONSTITUTION.

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:
All missionaries of the Union during their term of service.
All life members and honorary life members.
Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.
- Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.
- Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.
- But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:
Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.
The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.
Three members of the Executive Committee, to be chosen as hereinafter provided.
The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of the region.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.
12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

(See third page of cover.)

funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

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Dr. Ford's Acid Phosphate

made of water and sugar only, is a delicious, healthful and invigorating drink. It allays the thirst, aids digestion, and relieves the lassitude common in midsummer.

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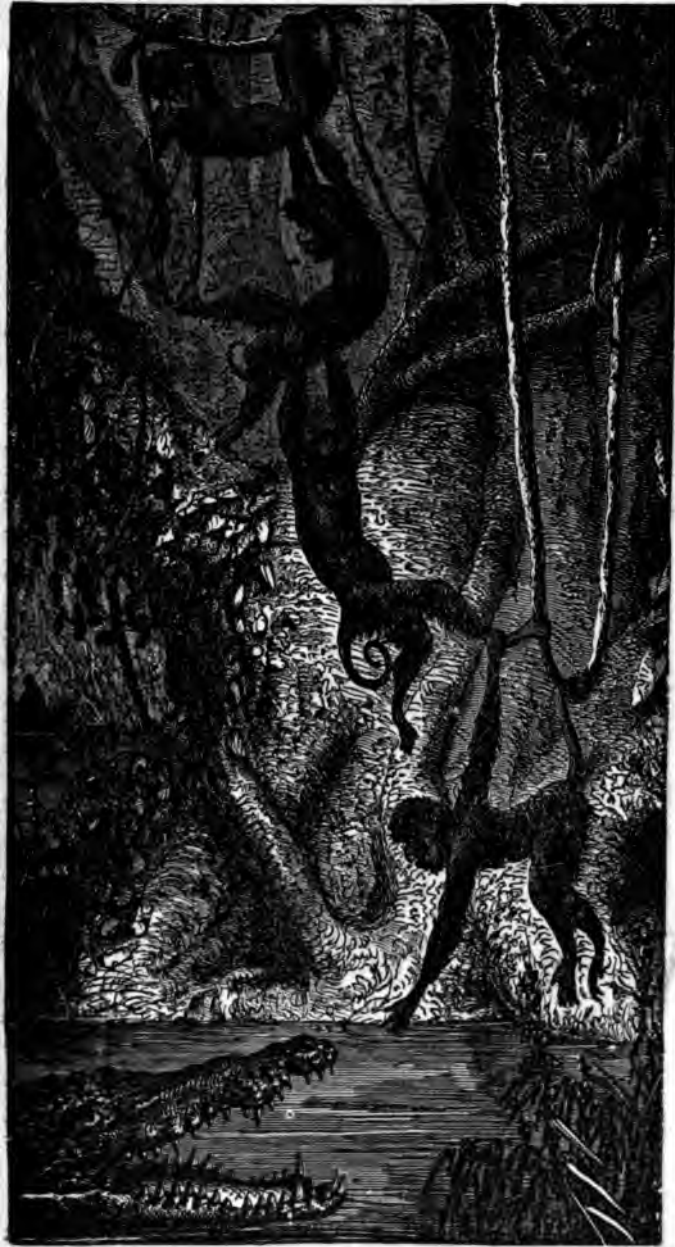
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SCENE IN SOUTH AMERICA



BAPTIST EXILES AT GERUSI, IN THE CAUCASIAN MOUNTAINS, SOUTH RUSSIA

The Baptist

Missionary



Magazine

Vol. LXXVIII No. 8

AUGUST, 1898

THE PROCLAMATION OF PRESIDENT MCKINLEY, calling for thanksgiving for the progress of the war shows a clear grasp of the momentous epoch trust upon our country by the events of the first week in July. The victories of the army and navy at Santiago de Cuba are the least of the series of striking events which will make that week forever famous in the history of our nation. Then for the first time the United States formally annexed un-American territory as portions of our Republic. The Hawaii and the Marianne Islands are the first lands to be added to our country outside of the continent and islands of North America. It cannot be denied that this is a new and revolutionary departure from the traditions of our government. In a few short weeks, and almost unwittingly, we have burst the shell of Americanism and emerged into a nation of the world, with complicated international responsibilities. With the same startling suddenness our religious and moral responsibilities have in a new and weightier sense become worldwide. With eyes in both hemispheres looking to us for good government, with strange and alien peoples becoming an integral part of our nation, the obligation to give them the gospel of salvation and to raise them from the low moral and religious condition which they have been resting for ages to our own standards of moral and spiritual lightenment, has vastly grown. Foreign missions are changed into home missions. The Great Commission has become a maxim of national safety.

THE NEW UNITED STATES CONQUESTS offer open and inviting fields for the extension of missionary work. With its motto "North America for Christ" the Home Mission Society will assume the work in Cuba and Porto Rico, but the Missionary Union is called upon to care for the Pacific Island additions to our territory. Hawaii has long been occupied by American missionaries, but as a United States possession will require more careful attention than hitherto, that its people may be brought to the American standard of intelligence and morality, and the Marianne and Philippine Islands furnish fresh fields for Protestant missions. Are our Baptist people planning to furnish the Missionary Union the funds to enter these doors thrown open by the hand of God?

SOUTH AMERICA



MISSIONS in South America are but few in number, and the information concerning them is both scattered and scanty; but inasmuch as the conquest meetings of the Baptist Young People's Union for this month are devoted to South America, we give in a condensed form the best information we have been able to gather in regard to the subject.

The continent of South America is 4,700 miles long and more than 3,000 miles wide in the widest part. Its form is familiar to all by the study of geography. It contains about 7,000,000 square miles, being nearly twice the size of Europe, and having one-eighth of the land surface of the globe. Its mountains are among the highest and its rivers and lakes among the largest of the world. The population is estimated to number 37,000,000, of which the native part is still largely in a heathen condition, and over all the rest of the continent Romanism holds almost unhindered sway. Of the fourteen countries into which South America is divided, Brazil is by far the larger, containing more territory than all the United States, excluding Alaska, and having about half of the whole continent. Its population is estimated at 14,000,000, and there are missionary societies laboring for the people of the country, one of which is the Southern Baptist Board, which has a prosperous and flourishing work. All the missions are near the coast, and the vast interior of Brazil is yet wholly untouched with the gospel. Uruguay, larger than France, has about 700,000 inhabitants and seven missionaries. In Paraguay there are also a few missionaries, sustained by the South American Society of England and the Methodist Board of the United States.

The Argentine Republic is the second in size of the countries of South America, and is five times larger than Germany, but has only 4,000,000 of people, one-fourth of whom are of European descent and three-fourths are Indians. There are about twenty-five missionaries in this growing and flourishing country.

Chili is perhaps the most advanced of the republics of South America, having nearly 3,000,000 inhabitants. The Presbyterians of the United States have five mission stations in this enterprising country and the South American Missionary Society three stations.

The republic of Bolivia, with more than 2,000,000, has no resident missionary. Peru, with 3,000,000 of people, has about twelve missionaries. Ecuador tolerates no other religion than that of Rome, and there was not a Protestant missionary within her borders until recent date, when two or three representatives of the Guinness mission have tried to locate in that land. Columbia, twice as large as the Austro-Hungarian Empire, with a population of 4,000,000, has only three mission stations, carried on by the Presbyterians of the United States. Venezuela, nine times as large as England and two and a half times larger than Germany, has only one missionary.

The Neglected Continent is the name which has been given to South America, and from this outline of its vast area and population and its few and scattered

missions it can be seen that the title is not undeserved. With the revival of the American spirit it would not be strange if the people of the United States felt called upon to do more for South America, the neglected continent so near its doors.

A RUSSIAN APOSTLE

READERS of this MAGAZINE of about ten or twelve years ago will recall occasional mention of Rev. Vasili Pawloff and his work in South Russia. After a time Mr. Pawloff was lost to sight, and it was only known that he had been exiled by administrative process to Siberia. It was not longer possible for him to communicate freely with the outside world, and for several years past this MAGAZINE and Baptists in America have heard but little of this interesting character. A few months ago it was learned that this truly apostolic brother was laboring with a small church in Tultcha in Rumania, near the mouth of the Danube and but a few miles from the Russian border. Because of his devotion to the preaching of the gospel and his repeated exiles, he was no longer able to labor in Russia, but still clung to his native land as closely as the vigilance of the officials would allow, and was preaching in several languages to the people of Tultcha, having gathered a small church largely composed of exiles like himself. The large opportunities and the necessities of his work pressed so heavily upon his soul, that he felt compelled to come to America to make known its wants, and by a happy coincidence his presence was secured at the annual meeting of the Union at Rochester, N. Y., where his appearance and story told through an interpreter made a deep impression upon all who heard him.



REV. VASILI PAWLOFF OF SOUTH RUSSIA

This devoted brother it is not too much to name a true Christian hero. Few men in modern times have endured more, suffered more or sacrificed more for the gospel of Christ. He is but forty-four years of age, but the varied experiences of his life, if fully told, would make a story of thrilling and romantic interest. A native of Tiflis in Trans-Caucasia, he was converted and baptized at the age of sixteen; persecuted by his parents at first and trained for a preacher of the gospel at Hamburg, Germany, under the personal direction of the great Oncken, by whom he was ordained, he afterward returned to Russia and spread the glad

tidings of salvation through faith in Jesus Christ throughout the regions of the Don and the Volga and over the Caucasian Mountains to the borders of Persia and the Caspian Sea. Hundreds of converts were won to the Lord Jesus and many churches were established by his labors, in which he was supported by the American Baptist Missionary Union through the German-American Committee at Hamburg. By his arduous and extended and successful service he became widely and well known to the Russian officials, who long watched him with jealous eyes, and in 1887 he was suddenly banished from his home and sent to Siberia, simply for the crime of preaching the truth as it is in Jesus. Even in that land of exile he continued to preach the gospel during his first term of four years. At its conclusion he returned to his home in Tiflis. But a few weeks after his return he was called before the officials and commanded to sign a document pledging himself to preach no more. He refused, and was arrested without process of law and thrown into prison. For some time, his friends and family knew not where he had gone, but at last learned that he was in the prison at Tiflis. Soon he with another was taken by secret ways to the station, to be again transported to Siberia. Notwithstanding the care of the officials it was learned that he was to be taken away, and a great multitude thronged the railway station on his departure.

On this second period of exile his family soon joined him, but sorrow was to be their portion. In less than a year one daughter was taken from him by drowning and the mother and three children carried away by cholera, leaving the sorrowing exile alone with but one of his family, his son, remaining. His preaching of the gospel continued during this second term of exile, and many converts were won. Not being able to leave the town they were necessarily baptized by some one else in the river outside of the city. At the end of the second term of four years the church numbered one hundred and fifty members, and has since grown to more than three hundred.

On his second return from exile Mr. Pawloff found that it was useless for him to attempt to longer preach the gospel in Russia. He had become so widely known that his movements were under constant surveillance of the secret police, and so he at last decided in sorrow to leave his native land, and located himself at Tultcha in Rumania, just over the border, where he has been joined by many Baptists who have suffered from exile in Siberia, among the Caucasus Mountains at Gerusi and elsewhere. Under the direction of the Executive Committee of the Missionary Union, Mr. Pawloff has visited the Russian Mennonite and Baptist churches of the West, and assurances of support have been given which will enable him to carry forward with vigor the great work which he is still able to do in Rumania. He speaks Russian, Rumanian, Bulgarian, Turkish and German, but converses only with some difficulty in English. Let our prayers and material support follow one who is able to adopt so fully the language of the apostle Paul, "In bonds and imprisonments often." He is preaching the gospel, and bears upon his body the marks of the Lord Jesus.

THE ANNIVERSARIES AT ROCHESTER were among the best ever held by the Baptists of the North. The meetings throughout were of stirring interest. Many of the addresses were of so high a character that any one of them would have marked an annual meeting as a notable occasion. Aside from the usual exercises, however, three features signalized these anniversaries as meetings of an extraordinary character: The presence of Rev. Vasili Pawloff, the apostolic exile from Russia and his story made a deep impression. The presence of Pundita Ramabai, with several of the inmates of her home for widows, following immediately the address of Mr. Pawloff, made the meeting of the Missionary Union on Wednesday afternoon an occasion never to be forgotten by those who had the privilege of being present. In the same line was the presence of the converted Indian chiefs in the meeting of the Home Mission Society. These examples of the power of the gospel triumphing over the greatest obstacles and winning victories amid the most unpropitious surroundings, were vivid and thrilling illustrations of the glorious might of the truth.

ONE FEATURE OF THE ANNIVERSARY, significant as an indication of the intelligent Baptist constituency of Rochester and the advanced missionary character of those in attendance at the meeting, was the great demand for missionary literature. The usual number of copies of the Annual Report of the Union was taken to the meeting, but the supply was insufficient to meet the large demand. More subscriptions for this MAGAZINE were received than have been taken at any anniversary in the experience of the present editor. We congratulate Rochester on the high tide of the missionary interest and intelligence of its Baptist people.

GOOD PREPARATION FOR HOME PREACHING. It is sometimes thought that the work of a foreign missionary puts a preacher out of touch with the work at home and unfits him for pastorates in America. On the contrary Rev. Ernest Grigg writes: "It is the writer's firm conviction that the experience in Burma has been equal to three years in a seminary as regards increased efficiency in the home pulpit." He finds that the enlarged horizon and the increased knowledge of human needs gained in his missionary experience gave him greater freedom and power in preaching the gospel on his return from abroad. Many missionaries who have been obliged to give up work abroad have achieved great success in pastoral work at home. We mention Rev. Joseph G. Binney, D.D., pastor of the First Baptist Church, Savannah, Ga., and Rev. Moses H. Bixby, D.D., of the Cranston Street Baptist Church, Providence, R. I., as notable examples of a long list of returned missionaries, who with views broadened and zeal enkindled by service abroad have become eminent in pastoral work in America.

MRS. MERCY MARIA GRAY

A NOTEWORTHY incident of the Anniversaries at Rochester was the announcement by telegram of the death of Mrs. Gray of Oakland, Cal. The immediate significance of the announcement to the officials of our missionary societies was that by her decease all the societies were entirely free from debt, and several of them were permitted to begin the new year with a considerable balance in their treasuries.

Mrs. Gray had during her life been a large giver to missionary, denominational and to many philanthropic enterprises. Her gifts in all are estimated to have amounted to more than one million dollars. To the Publication Society, the Home Mission Society and the Missionary Union she had given large amounts on condition that she should receive an annuity during her life. These were invested to cover the payment of the annuities, and at her death, which was so impressively announced at the annual meeting, the funds became immediately released for use in the current operations of the societies, which in a moment by this dispensation of Providence, were relieved of financial embarrassments and placed in a position to begin the work of the new year under most favorable circumstances.

In all Mrs. Gray had given to the Missionary Union \$100,000, and she thus became, with the exception of Mr. Rockefeller, the largest giver during life to the funds of the Union. It is fitting that more than ordinary notice should be taken of the decease of one who was not only a large benefactor of our foreign missions, but who was equally noted for her benefactions in many other directions. For the facts regarding her life we are indebted to the able and eloquent address at her funeral services delivered by her pastor, Rev. C. H. Hobart, of the First Baptist Church, Oakland, Cal.

Mrs. Gray was born in Mansfield, Mass., in 1818, and early became noted for her intelligence and literary and musical ability. At a time when such things were hardly known, she associated herself with her brother who was an evangelist, and added by her singing of religious songs to the effectiveness of his labors. She had received a fine education and became a teacher in the city of Washington, where a large portion of her life was destined to be passed. Her first marriage was to Mr. J. A. Fay, an inventor and business man of remarkable ability, and it was from him that she inherited the large fortune which she so faithfully and wisely administered for the cause of the Lord and the good of mankind. It was Mr. Fay's special request that his wife should use the estate which he had accumulated, for such benevolent objects as should commend themselves to her, and this important trust was administered in a manner to excite the admiration of all who became acquainted with her life. After the death of Mr. Fay she was married to a Mr. Carter, and upon a second widowhood became the wife of Rev. E. H. Gray, D.D., pastor of the E St. Church, Washington. The wedding journey of Dr. and Mrs. Gray was to California, and they were so much impressed with the need of religious work in that state that they resolved to devote themselves to it, at least for a time. After serving smaller churches Dr. Gray became pastor of the Oakland church,

where he continued as long as health would allow, and of which he remained a member until his death, about four years ago, and Mrs. Gray until her decease on the 20th of May last.

Mrs. Gray was a woman of remarkable mental endowments. She took a deep interest in all current questions, and was especially interested in the discussion of strong questions of theology and projects for wise and enlarged beneficence. Her pastor, Mr. Hobart, states that she was almost morbidly conscientious, and if he had selected the text from which to preach her funeral discourse it should have been: "Moreover, it is required in stewards that they be found faithful." Her life was one of economy and thrift, and studious and careful stewardship of the large possessions with which God had entrusted her. While self-reliant and capable of making her own decisions, she was tenderly affectionate and appreciative of the loving ministrations of her friends. Aside from her large gifts to our denominational and benevolent societies, her gift of \$30,000 secured the establishment of California College, and multitudes of other charitable and religious enterprises owe much of their usefulness to her wise and sympathetic assistance.

The Executive Committee of the Missionary Union adopted and inscribed on their records a minute, expressing their appreciation of the benevolence and high character of Mrs. Gray, in which they express their belief that her life "affords an example worthy of the highest appreciation on the part of the Church and of wide imitation by its members, and especially of those who are entrusted for a brief period with large earthly possessions." While she has passed away, the influence for good and the work which she established will continue to shed their fruitful blessings upon the peoples of coming times in this and in other lands.

THE MODERN KNIGHT. In olden time the mail-clad knight who desired to devote his life to the service of the Lord, rode forth to search throughout the world for the Holy Grail. Later the knights of chivalry, fired with enthusiasm for the cross of Christ, swept through Southern Europe to rescue the Holy Land from the grasp of the infidel Saracen. The modern knight, no longer clad in mail with spear in rest, but fired with the same holy enthusiasm, goes forth not to search for the Holy Grail, but to carry the cup of blessing to the nations yet without the knowledge of salvation through the gospel of Christ. The ancient knight would rescue the Holy Cup and the Holy Land from the hands of their unhallowed captors; the modern knight would save the souls of men and rescue them from the grasp of sin and ignorance. The knight of old served the Lord in the best way he knew, but a nobler service, a holier crusade and a more resplendent victory awaits the missionary of the cross as he goes throughout the world to win the nations of the earth for King Jesus.

SPECIAL SUBJECTS

THE list of subjects for the **MISSIONARY MAGAZINE** for the coming year is as follows: September, Burma; October, Japan; November, India; December, China; January, 1899, Africa; February, Assam; March, undecided; April, Burma; May, undecided; June, Africa. The missionaries on our various fields are requested to kindly make note of this list of subjects and forward matter pertaining to their various fields in time for publication in the proper numbers of the **MAGAZINE**. Contributions should reach the editor not later than the first of the month preceding the date of publication; that is, matter intended for the September number should be in the hands of the editor by Aug. 1, and so on.

The plan of having special topics for the **MAGAZINE** each month has proved so satisfactory and successful for the past year that it is proposed to continue this arrangement as far as timely and suitable matter may be obtained. The arrangement of topics is the same as that adopted by the Baptist Young People's Union of America, which is also followed by many of our denominational papers in their arrangement of prayer-meeting subjects. There is an unquestionable gain in a unity of prayer and thought on the same subject at the same time by all the Lord's people. The success of the International Sunday-school Lessons, in spite of various disadvantages proves that united prayer and study are of sufficient importance and impressiveness to overcome the many obstacles standing in the way of securing harmony in these directions among large numbers of Christians.

THE PERENNIAL BIBLE QUESTION has again broken out in Burma. Other denominations, especially the Church of England, wish to avail themselves of Judson's ideal and standard translation of the Bible, but desire to change the word for baptism in the New Testament to conform with the non-committal English version. Our Baptist missionaries in Burma and the Missionary Union have several times been approached on this subject by the representatives of the British and Foreign Bible Society, which years ago refused to give money for the printing of Judson's Bible when it was the only Bible in all Burma. The overtures for changing the text have been steadily refused, although agreement was made they might insert an alternative word in the margin. This is not satisfactory to them. Now the proposition is renewed for permission to insert the Greek word *baptizo* in Judson's translation. The missionaries decline, and rightly as we think. The Bible Society is appropriating money to print the German, Swedish and other versions, where the word for baptism is accurately translated according to the meaning of the Greek, and there is no reason why they should not use the Burman Bible and appropriate money for it in the same way. Little can be added to the able discussion of this question by Dr. Murdock in his correspondence with Dr. Wright of the Bible Society, published as an appendix to the minutes of the annual meeting of the Union for 1887. The positions taken by Dr. Murdock in his letter to Dr. Wright are unassailable.

“A YEAR OF BLESSING.” This is the title of a finely illustrated pamphlet giving the story of the American Baptist Missionary Union from the last Annual Report. A story of marvelous prosperity in the face of financial stringency, of trial and of triumph. All the strong and salient points of the more voluminous report are crystalized in compact and readable form. Send a one-cent stamp to the Baptist Mission Rooms, Tremont Temple, Boston, Mass. The Handbook of the Union, with tables of missionaries and statistics, maps, and a large amount of information concerning the work of the Union, will also be sent on the same terms.

THE MOST TERRIBLE MASSACRE in missions of recent times occurred last April in the mission of the United Brethren in Sierra Leone, West Africa. The headquarters of this mission are at Dayton, Ohio. Five of the missionaries were killed, and those who escaped with their lives did so only with the greatest difficulty. From the missionaries the massacre was continued among the native Christians, and it is supposed that as many as one thousand lives were lost in all, including Christians and natives friendly to the white people. The cause of the massacre was at first supposed to be a tax imposed on the huts of the natives by the British government, but later advices state that this tax was simply the occasion of the massacre. The real causes of the revolt were the suppression of slavery and of cannibalism, and the attempt to restrict the operations of the Purro, a powerful secret society, which punished disobedience to its decisions on the part of its members, by death.

COMITY IN MISSIONS should not be pushed so far as to deprive the heathen of the gospel. We yield to no one in admiration of the magnificent work done by the various denominations for the kingdom of Christ in all the world, or in regard for the rights and interests of the various missionary societies in the fields which they occupy. There is danger, however, that too much deference may result in death to missionary activity. Excessive courtesy may paralyze the missionary nerve. The king's business requires haste. The Lord commanded his servants when carrying his messages to salute no man by the way. A council has been called to consult as to the division of mission work in the Philippine Islands. We trust the proposed council will not result only in delay.

PERSONAL.—George H. Richardson, M.D., recently returned from Burma on account of the failure of Mrs. Richardson's health, has resigned his connection with the Missionary Union and been appointed assistant surgeon in the United States Army in the expedition to the Philippine Islands.—Rev. C. H. Finch, M.D., and wife, of Suichau, China, have returned to America for a period of rest.—Mr. W. E. Boggs and wife, of Sattanapalli, India, reached Halifax, N. S., May 28.—Mrs. W. H. Leslie and Miss Catharine L. Mabie, M.D., sailed from New York June 15 for Banza Manteke, Congo.—Rev. John M. Foster, of Swatow, China, has arrived in America for a temporary stay.—Rev. C. Nelson and wife have sailed for Norway, expecting soon to return to their work at Kifwa in the Congo Mission.



GERUSI IN THE CAUCASUS, SOUTH RUSSIA

BAPTIST EXILES AT GERUSI

THIS place to which so many of our brethren are banished for their faith,

is a miserable village which has been very aptly selected by the Russian administration for the persecution of the Christians, as will be seen from the following description, based upon the report of our banished friends.

The village is about one hundred miles distant from Schuscha, where at the beginning of this century the Basle missionaries, Zarembo and others, tried to form a mission. At first protected by the Emperor Alexander I., it was at a later period prohibited, but the labor of the missionaries had not been in vain. A young Armenian, Sarkis Hambarzumoff, who had come under their influence, received the word of God into his heart and was converted, and when the missionaries were driven away, he began to work among his countrymen. A mighty spiritual awakening was the result, and soon he gathered an Evangelical church in the town of Schuscha, which has had to endure much persecution. Since this time the word of God has been preached there among the Armenians. This church is nominally Lutheran, but about ten years ago there was also an Armenian Baptist Church formed in Schuscha, which like the other Protestant Armenian churches has to suffer much persecution.

The road to Gerusi is very impracticable and full of dangerous passes and ravines.

When arrived there the road ceases altogether. The place is surrounded by high hills, and behind these hills there are wild mountainous regions full of caves which serve as hiding places for robbers and outcasts.

The inhabitants of the place are very poor and almost continually in a state of semi-starvation. The soil is stony and barren. When the wheat, which is of the poorest quality, is harvested it has to be carried to the homes of the people on donkeys, as owing to the inaccessible roads there are no other means of communication.

The inhabitants, Armenians and Tartars, are wild, cruel, ignorant and dirty. They dwell in miserable mud huts, and there are only a few houses in which government officials dwell. It is evident that at such a place there can be no opportunity of earning a livelihood, and that is the very reason why our brethren are banished to Gerusi.

The banished brethren are glad to find any kind of work. Some of them are servants to the government officials, but they receive such miserably low wages and such bad food that they cannot endure this very long. They can scarcely feed themselves, and there is of course no possibility of finding food for their families. To try to

seek work outside the village is prohibited by the authorities, nor do they allow to most of our banished brethren the support of seven shillings monthly to which they are entitled by law, if they have no means of their own.

From all this it is clear that the government pursues the purpose of breaking down through bodily and mental suffering the steadfastness of the testimony of the brethren, and thus to induce them to return to the bosom of the Orthodox Church. Some have not been able to endure this trial of faith, and have returned to the State Church. They have suffered spiritual shipwreck and now lead a life of vice; but this has availed them nothing, they were not permitted to return to their homes, but have been transported into other places in Trans-Caucasia.

Gerusi is reserved exclusively for those who by administrative decree without judicial sentence, are banished for some fixed term; others who are sentenced by the courts to the loss of all civil rights, and then are sent into banishment have to serve their sentence in the city of Elizabetopol, where they are somewhat better treated than at Gerusi.

One day the police official summoned the brethren and asked them whether they met for prayer. "Yes," replied they, "we meet at Brother Kapustinsky's house," whereupon he too promised to come, a promise, however, which he did not keep. But he denounced Brother K., who was then transported to another place called Terter, where the conditions of living are even worse. He has suffered much for the Lord's sake, but we rejoice to learn, as will be seen from a letter following, that having endured to the end he has entered into the joy of the Lord.

Not only is the personal liberty of our brethren broken, and not only are their lives threatened, but their means of livelihood are interfered with, and the bread often literally taken away. For instance, a com-

pany of Stundists at Gerusi commenced the cultivation of watermelons, and one having hired land planted these, hoping by this means to gain a living. They waited patiently for them to ripen, and one night just as they were ready for the market three gendarmes entered the grounds and stole one hundred and twenty, chopping up and destroying the rest. The owner caught them stealing, and was near enough to hear their talk, but he dared not interfere.

Another planted cabbages, when the same official thieves came, shot at the house, destroyed two hundred cabbages, and chopped off the hind feet of Kornei's mule.

Another banished from his native place was made a servant to the Secretary of Police, and at first received payment; then for five months he did not receive anything. When he sought a reason for this he received the answer that the authorities considered the Stundists to be slaves, and would not remunerate their services any longer.

One day the principal police officer, M. Beck, rode by the kitchen garden of this brother, who was at the time suffering from rheumatism, and as he did not immediately rise to salute, the officer dismounted and mercilessly thrashed him with his whip.

Anton Gusenko, who was discovered writing to his people, was for this offence transported to a Tartar village, where he was compelled to live with the half savage Tartars, whose language he did not understand, and who herd with their cattle in caves. He suffered from hunger and cold and lived a life of semi-starvation; but he found a friend in a policeman, who gave him medicine free of charge when he was stricken with fever. During his illness his wife died, and the children were taken from him and sent back to Russia; where they are now he does not know. Under such circumstances it is almost impossible for families to remain together, and the girls particularly stand in great peril.

Last year a priest, Nicolai Michailof,

came to Gerusi and set up an altar in a private house, trying to induce the Stundists to attend his services; when he found he could not persuade the brethren, he influenced the Governor to prohibit even private prayer and communion among the brethren.

At last after many weary years the time of banishment was at an end for many of them, and they naturally looked forward to a new life. Imagine how terrible was their disappointment when the information came from the police that those who had suffered for five years would have a prolongation of their present wretched existence for yet three years. After this declaration every hope of release vanished, and they could only think of flight.

The Governor of Kutais having issued a circular offering to all the banished prisoners release and freedom if they would consent to leave Russia for life, some of the Stundists petitioned for permission to leave the country, but their petition was ignored, and not one received his freedom.

At the end of December last year there were in Gerusi thirty banished Baptists, and their term of banishment was prolonged from three to five years, and of these only six were released at the expiration of their five years' term. They now saw that it was highly probable that their banishment would be lifelong. They could not speak the tongue of those among whom they lived, so therefore could not be accused of the crime of preaching or teaching the truths

of the gospel. These unjust and extreme measures led to the determination of six brethren to escape from the country. Three were successful in crossing the frontier and in reaching Tultcha, Rumania. The other three were arrested near Reni, and thrown into prison in Ismail; there they remained for six months before they could be tried. When they gave the reasons for their escape the court inflicted upon them seven days' imprisonment. At the end of the seven days one was set free, the second was released from prison, but remained under police supervision, the third was kept in prison pending the decision of the Minister of the Interior. After three months he was sent to Elizabethpol, and thence to Trans-Caucasia. Why this man should receive such treatment is hard to understand, since the only reason for his banishment was his having permitted a baptism to take place in the canal which led to his mill, and which was his own property. His partner, who had also received the sentence of banishment for the same reason, died before it could be put into force.

The spirit of persecution does not give rest to the banished, even when they have found some profitable occupation, but is bent on driving them to starvation.

The banished praise God that he is inclining the hearts of Protestant Christians to come to their assistance in their dire need, for otherwise they would literally have to die of hunger.—*German Baptist Reporter*.



BAPTIST PROGRESS IN SWEDEN

REV. KNUT O. BROADY, D.D., STOCKHOLM



FIRST CHAPEL AT NORKOPING, SWEDEN

Five years ago our churches as a whole organized for the purpose of action in carrying on mission work at home and abroad. From that time forth several conferences have been annual meetings of our denomination, acting in its behalf as a missionary society. At these meetings very little time is given to setting out new work. They open with a sermon by a pastor appointed about three months in advance, immediately after which the conference proceeds to business. The following week each with a session of prayer. On Wednesday evenings sermons are preached by brethren in the chapels of the various districts in the city where the conference is being held. The State Church, of course, open its pulpits for us. At the last meeting in Eskilstuna an aged man living in the north of Sweden, who died in his younger days and having been a Baptist, was one of the first

among those to preach the gospel to our people, for which offence he was more than once imprisoned and otherwise punished and persecuted, stepped forward and asked the chairman for the privilege of saying a few words. His request being readily granted, Brother Heidenberg, tremulous with feeling and his voice enfeebled by age, said:

"It will soon be fifty years since I was born in this city, and as I could not find any one whose heart yearned for the Lord, I bent my knees and prayed to God that if there was any one in the town willing to seek him, he would graciously save that one. The day following a woman called whose conscience was troubled and who wanted to know about the way of salvation. I have much longed once more to come here and see what the Lord has wrought. And the change has indeed been wonderful. Even as late as only thirty years ago this city was a dangerous place to be in. Drunkenness abounded, and to go out on the street in the evening was almost to run the risk of one's life. Now everything is different. Christ has come to the city and has come to stay with the people, having here many of his own."

Brother O. Larson, the highly esteemed pastor of the Baptist Church here, has been with his people twenty years, during which time he has baptized fifteen hundred converts who have united with the church. Besides its own local work in the city the church has twelve preaching stations and places where Sunday-school work is being carried on outside of and round about the city. Indeed, the whole country district for miles around bears witness to the faithful gospel labors performed by Brother Larson during his ministry in this place. And all the people love him and trust him.

Two hundred and forty-five delegates were present at the Conference, representing all our nineteen associations and about two hundred of our churches. The sessions were taken up by the reports of the various committees and by the discussion of ways and means and other practical measures for carrying on the work common to us all. There are six standing committees, annually elected by the Conference: The Conference Committee, which has to attend to all matters pertaining to the work of the Conference during the year, not specifically left in charge of any of the other committees. The Foreign Mission Committee, which is charged with the supervision of our infant enterprises in Finland, Russia, Spain, Africa, and China, in which countries we have, all told, nine missionaries, seven men and two women, wives of missionaries. The Home Mission Committee, which reported on its list thirty evangelists, missionaries and preachers, and also a deficit at the end of the fiscal year of 4,000 crowns (over \$1,000). The Publication Committee, which reported an issue and distribution of more than five million pages of good religious reading matter during the year. The Building Committee, charged with the care of the Edifice Fund to aid by loans struggling churches in their efforts to erect needed meeting-houses; and the Sunday-school Committee, whose care it is to further the work of building up Christ's kingdom by means of the extension and nurture of the Sunday-school work, which committee, the latest born, had as yet nothing in particular to report. So far as the work of these committees depends on direct pecuniary aid from the churches, this is rendered by means of annual collections, each committee being assigned a special day. Hitherto this method of supplying the means needed has in a degree proved satisfactory; whether it will in the future, time will show. There is also now an annual collection taken up by the churches in aid of preachers who are disabled from work by age or sickness and who may be in need.

This collection has for the last three years amounted to about \$350 a year.

Statistics and reports at the Conference showed that the Baptists in Sweden now number 562 churches, an increase of 7 during the year, organized into 19 associations, and with a membership of more than 38,000. The preachers number almost 600, of whom about 200 are settled and supported as pastors, the rest being either evangelists or serving the churches only in part. Fully 43,000 children attend the Sunday-schools, an increase of more than 2,000 pupils during the year; the whole assisted by over 3,200 teachers, an increase of fully 200 since last year; but 109 churches lacking leadership report no Sunday-schools. The churches report 321 meeting-houses, an increase of 14 since last year, the whole valued at more than \$660,000, but encumbered with debts amounting to over \$200,000; a decrease, however, compared with last year of nearly \$12,000. Fully 2,000 people were added to the churches by baptism during the year; but owing to exclusions, amounting up to over 1,200, emigration and deaths, the net increase was only about 300 members. The sum total of contributions to the work, local and general, on the part of the churches during the year has amounted to nearly \$127,000, being an increase of \$8,244 over the sum total of last year's contributions.

The reports showed that 299 churches had participated in the support of the Bethel Seminary during the year; 268 churches had taken part in contributing to the Home mission work; 239 churches had contributed to the Foreign mission work; 115 churches to the aid of disabled ministers; and 61 churches to the Edifice Fund. The reason why nearly half of our churches as yet do not take part in sustaining and furthering the general work is owing partly to their not being able, and partly to their not being trained to do anything, being in every case in lack of proper leadership. Smaller and weaker churches

are, however, beginning to unite in supporting stated preaching, which is an augur of a better state of things in a not distant future.

The next Annual Conference, which will be held in Stockholm, and as a matter of mere convenience in the month of September, will be a semi-centennial, it being then fifty years since the first Baptist Church in Sweden was organized. To make the occasion so much the more memorable the Conference last year resolved that the churches appoint a day on which to present to the Lord an extra thank-offering for the mercies bestowed during the fifty years, the offering to be in money, or money value, and for the support and furtherance of God's work among us, and the sums thus realized to be handed over at the semi-centennial to the special objects decided upon by the Conference. The Conference this year resolved that these objects shall be the Bethel Seminary and the Home Mission Committee, and that the whole of the offerings shall be equally divided between these two.

Special interest at the Conference was caused by the presence of our good Brother Sjöblom, yours and our missionary in Upper Congo, who has just come home on a visit, and who was able to make but a few remarks, he yet suffering from the fever contracted in Africa. He may not be able to return to his field until next year.

The Conference as well as the annual meeting of the Education Society a few days earlier, passed heartfelt resolutions of thanks to the Missionary Union for the aid so kindly and nobly rendered the school and the mission in Sweden during the year, which resolutions I herewith, and in accordance with the requests of the meetings named, have the pleasure of thus transmitting to you: "Our hearts most truly thank God and you, beloved brethren, through whom our work has been sustained, and without whose aid the carrying out of it would in a very great and important measure have been impossible."

PHARISEES AND SINNERS

ON the other hand, in waging a spiritual warfare against Hinduism pure and simple, Christianity has a tremendous advantage in the fact that the wickedness and absurdity and moral impotency of idolatry are easily made manifest to the votaries of that iniquitous system. Decent Hindus can be made to feel utterly ashamed of a religion that outrages the moral instincts, and to blush for a faith that deifies obscenity, thus being rendered more susceptible to the claims of the pure and elevating faith of Christ. But when Hindus purge themselves of idolatry, and, turning away from a system that offends their consciences, take up a new position, which, while infinitely in advance of that which they have abandoned

is nevertheless only a half-way house,—it is more difficult to persuade them of their need and danger than if they had remained Hindus. They become self-satisfied and self-righteous. Various motives, social and patriotic, and in some cases intellectual difficulties will not allow them to accept Christianity. Adopting to a large extent Christian morality, but satisfied with mere theism, and giving themselves up to intellectualism and social enjoyments, they are not to be captured easily. Their outlook is so greatly superior to that which they enjoyed within the pale of Hinduism it is difficult to persuade them that Christianity has anything much better to offer.—*The Indian Witness.*

THE TOKYO BAPTIST ACADEMY

BY PRINCIPAL ERNEST W. CLEMENT, M.A.

WE present herewith a picture of the first graduates of the Tokyo Baptist Academy, Mr. Hajime Watanabe and Mr. Fusakichi Suzuki. The former, who

young men came to us at the very beginning of the school in September, 1895, entered the third-year class, and have just now completed our regular course. We have good



Hajime Watanabe

Fusakichi Suzuki

THE FIRST GRADUATES OF TOKYO BAPTIST ACADEMY

is sitting, is from Nemuro in the Hokkaido, and the latter, who is standing, is from Kamimizo, which is a little way into the country from Yokohama. These two

reason to feel proud of our first graduate who have been very faithful in all the work in and out of school. Mr. Suzuki has made a fine record by excellen

studies, and Mr. Watanabe has distinguished himself as a leader in every good especially in all kinds of evangelistic s.

I can recall with great interest my first meeting with Suzuki San. I had appointed him when he should come in from the city to my house to confer about his joining the Academy. Early in the morning that day it began to rain and kept a steady downpour, so that I did not go to see him. But though it rained "s and fire," as the Japanese express would keep his appointment, and it started while yet dark from his house he walked to the nearest railway station in the rain and mud, took the train, and walked across the city, and about midnight presented himself at my house. After a few questions I gladly enrolled him as a student and promised him a janitorship for support. When he took the entrance examination he was found able to enter the senior class, except in English, which I had never studied. He began with the first, and in four months had caught up with the class, and in seven months was in the regular course. During the next year he stood at the head of his class, and thus won a scholarship for the past year. He is not only good in belles-lettres and composition and intends to be a journalist.

Mr. Watanabe San we have been wont to call "stand-by." By his steadiness of character and spirituality he has gained the respect of all who have known him.

He has been the natural leader of the boys, and has invariably exercised his influence on the right side. His very presence in the school has rendered discipline easy, because all of the students have respected him and looked to him for guidance. When we instituted a kind of self-government in the dormitory, Watanabe San was unanimously elected monitor, with Suzuki San as vice-monitor. He particularly excels in religious work. He can interest equally a company of students, a body of believers, a lot of children or a street crowd. He has the needed combination of zeal, knowledge and tact. He is preparing himself for the ministry; he has already had one year in the Theological Seminary in Yokohama, and will return there to finish the course. He promises to make an earnest and successful preacher and pastor.

Although these two young men have finished the regular course, they will stay with us a little longer to pursue a special post-graduate English course which we have just started.

We are very thankful that in spite of typhoon, sickness and other difficulties, we have received so many blessings in our school work. We rejoice that on March 31, out of twenty students in attendance only two were non-professing Christians, and one of these was from a Christian family. We also have great cause for rejoicing that every teacher is an earnest Christian, and that the whole influence of the school is recognized as actively evangelical.

A CALL FOR SACRIFICE

REV. J. CLARK, IKOKO, UPPER CONGO

WOULD that I had the eloquence and opportunity to lead your people to service that is called for here by their Here He is, in the persons of those that are hungry, thirsty, strangers, sick and prisoners, and of these I need not say, "Inasmuch as ye did it

not to one of the least of these, ye did it not to Me?" Would that we had a tide of apostolic reasoning and feeling, which would make the *sacrifice* and the *danger* glow with the light of heaven, leading men to do and dare for Jesus.

MISSIONARY ASSETS AND LIABILITIES

PROFESSOR CHARLES RUFUS BROWN, THE NEWTON THEOLOGICAL INSTITUTION

(An address before the Boston Inter-seminary Missionary Alliance)

MY topic is so large that I must select a fragment for our consideration this evening. In the first place I must exclude rigidly the great results of missions in our own home-territory, though I very joyfully offer prayer, give time and some money, not as much as I ought probably, to the noble work of evangelizing poor sinners in this country. Nor am I able to touch in the time allotted me the great victories of the ancient and mediæval churches, nor the first conquests of the reformed churches, though the magnificent record might well stimulate your zeal to new conquests for the Redeemer. And on the work of recent times I cannot dwell save as this has been accomplished by English-speaking peoples in the century just closing. And for the once I shall not emphasize, but simply allude to the most important results of the later missionary activities: to the number of native converts and of self-supporting churches; to the abatement of degradation and misery and disease in heathen lands, an accomplishment attested by unprejudiced observers, not themselves missionary workers; to the elevation of women and the awakening of respect for children's lives; to the successful attacks on caste in many places; to the reduction in the slave trade; and the decrease in immorality, brutality, cruelty and shedding of blood, so marked in certain small spots on the continents and in the lovely islands of the sea. These results are calculated to increase our gratitude to God and to enhance our zeal for the complete possession by Christ of a world at last practically open for the advance of his messengers of mercy. These points have been made again and again in the literature of the past ten years, and I must confine myself to the more prosaic, less emphasized, but equally conspicuous influences of the modern missionary enter-

prise on our prosperity here at home. One more consideration I may not press this evening, though God forgive me if I do not give it the first place in my own thought, and that is the chief ground of our obligation. I take it for granted that when our Lord said "Go . . . and make disciples of all the nations," and added "I am with you alway even unto the end of the world," he meant to lay a duty upon all who should become so happy as to be his disciples, and not simply upon preachers. How shall they preach except they be sent; how shall the many preachers now ready to become missionaries be sent except you and I and other people send them? I assume also that we could not listen to the great wail of our brothers in Africa and China and India without sending the gospel of Christ to them, even if he had laid no such command upon us. You will surely not suspect me of neglecting these highest motives to Christian activity in heathen lands, if I seek to show what large increments of gain have accrued to us as a return for our very slight expenditures, and that an enlightened self-interest demands that the expenditure be continued in a greatly increased ratio. My subject is then: The obligation of the Anglo-Saxon race, and more especially of American church members, for the evangelization of the world from the point of view of the past returns of the work in

DEFINITE AMERICAN ASSETS

This paper is a treasurer's retrospect; throw out the hortatory portions and there remains a short chapter in religious economy.

1. The attitude of the church toward neighborly work has greatly changed during this century; and for this change we are indebted to foreign missions. Time will

admit only a bare reference to the important work of home missions, to the organization of city missions on a large scale, to plans for house-to-house visitation, to improved methods of recovering the lost and helping the fallen, to the triumphs of the institutional church and of philanthropic societies and clubs. And this improvement in church policy has been attended with a rapid growth in giving towards the expenses of the church. In the old days pew rents came hard and the pastor's salary had to be made up by the donation, that method of payment which occasioned so much uncertainty to the minister himself and such outspoken disapproval on the part of the minister's children. In the new era the minister is often paid promptly, and quite generally in the ordinary medium of exchange. And this is raised so much more easily than it used to be, that every doubt as to the utility of missions should vanish. Yet I have known shrewd business men by the score who appear to believe that offerings for missions have a tendency to diminish those for home expenses. I cannot understand this opinion so much at variance with the facts. This case has come under my own observation and I think it is no isolated one. It is that of a small church in the country that pays a salary of \$600 a year. For a number of years subscriptions never reached the full amount, and it was made up by the profits from church fairs and by an appropriation of \$100 from the state convention. Eight years ago the church began to gather regular offerings for missions, and it has since returned over \$250 a year for beneficence, while it has paid all its bills, including a large one for repairs, with no outside help and no church fairs. If this particular church could do such things, and seeing is believing, I verily believe that any church that ought to live could do as much.

2. The attitude of religious denominations to one another has decidedly improved, and this changed spirit has been

the result of the missionary enterprise. In a word

CO-OPERATION IS TAKING THE PLACE OF COMPETITION

in religious matters. Perhaps ordinary prudence has had its part in effecting this change of sentiment. The great business companies have shown us how much waste is involved in unnecessary competition and something of the economy and energy conserved by combination; but actual experience of the difficulties met by competing churches in heathendom has taught us more; and it is difficult to find a missionary who has any hostility at all toward Christians of other names. "In a land where the people pray to cows," as Macaulay said on his return from India, "the differences which separate Christians from Christians are of small account"; and as long ago as in 1879, "Lord Northbrook, the former Governor-general of India, publicly expressed his astonishment at the falling away in India of dogmatic differences and at the oneness of all missionaries and Christians of the various denominations, as to fundamental doctrines."

Now the basis of this union is not identity of opinion, nor yet of method, but federation, combination. I doubt if the churches either here or abroad are much nearer to organic union than they have been; but the fact has been recognized that in heathen lands there is ample room for all; that the points of agreement among us are of vastly more consequence than those that separate us; that the latter are of infinitely less moment than those that divide us from the heathen, and that by all means we must save the heathen. I give you this splendid illustration of denominational comity in Bulgaria. There is an understanding I believe between the American Board and the Missionary Society of the Methodist Episcopal Church that the country be divided for missionary purposes into two parts, and that one part of the field be cultivated by each board.

Some time since the Methodist brethren somehow crossed the line and established a very successful station on the territory of the Congregationalists; but so soon as the matter became known to the Society it gave up the new station and turned over the fruits of its work to the American Board.

And this spirit has had a blessed reaction upon the home churches, and we hear now and then of a division of territory in our own land. Truly we have ceased to hate each other even at home. But much more needs to be done in this direction. Impartial boards should be established for the purpose of avoiding the extension of wasteful methods and for procuring the easy death of helpless churches; and please God the day is not far distant when we shall have an apostolic dread of building on other men's foundations, and when seeing their labor of love we shall pass on with new zeal to preach Christ where the glad tidings have not come. Have you noticed how party spirit at Washington has recently given way to patriotism, and how in the presence of a grave crisis men almost forget their party names? And so we say all of us, that, true as steel in our denominational fealty, we will remember that we are in the presence of the greatest crisis of the ages, and that our Christ commands all the battalions to present a united front to the enemy. The continents resound today with eager voices calling for foreign territory. They are to us the heralds of the invisible King summoning the hosts of the Lord to mortal combat; the schemes of the nations will contribute to God's wondrous plan, and the Christian army must prevail to the glory of God the Father.

3. The present number of church members and their enthusiasm for humanity are to be set down to the credit of foreign missions. There is a body of brethren called Hard Shell Baptists. Half a century ago it had a considerable following. It was distinguished for the strictness of its adherence to certain doctrines, and the emphasis

it placed upon the divine sovereignty led it to antagonize missionary service, and it has been known as the anti-mission wing of the Baptist denomination. Today, while the Baptist company numbers its millions, the Hard Shells have dwindled to a few thousands and the body is nigh unto death. I attribute this not to its uncompromising devotion to its theological tenets but to the fact that its shell was so thick that it could not hear the great cry of human need. Little things show that the fact of human brotherhood is more cordially received. Think of the placid feeling of the congregation when the contribution box is passed. Some time ago a person was asked why the organ is always played when the contribution boxes are passed, and his reply was: "I do not know, unless it is to soothe the feelings of the congregation." But music is no longer needed for that purpose. Time was when the announcement that a missionary was to speak on a given evening was sufficient to give the speaker a thin audience and a cold reception, but that day has passed. Let me make a confession: In the year 1881 I settled as pastor in New Hampshire. Having inherited missionary principles and received good instruction in missions, I instituted the monthly missionary conference, contrary to the judgment of some of my brethren, and I encouraged the church to give to missions, but I dreaded to have a visit from a missionary, and I feared the outcome of a meeting led by one. I did not then realize, as I did before my pastorate closed, that it was an honor even to look at a missionary (I refer to the great majority of missionaries), and my fear rendered me unwilling that my church should be sacrificed a single evening for the sake of a man who had given his whole life to the service of Christ; and as I felt, so felt my people. I made the mistake of cultivating my parish as the great object of my service, with the world as a matter of incidental interest, rather than as a power to be employed for the accomplishment of world-wide victory.

ave improved some since 1881, and
hes follow the pastors. And this
to say that the responsibility for
of funds for missions must be
ere it belongs:

THE SHOULDERS OF THE PASTORS.

re hundred thousand pastors in
ited States must break down the
difference which prevents us from
enerously to missionary objects.
y we get comes largely from poor
Some one has said that the money
ons is contributed by associated

But riches may be associated too,
e eyes of the rich are not yet open
be opened by the pastors. The
f course in many cases very much
with their business. They have
it indiscriminate giving is hurtful
cipient. Many of them have not
lect worthy objects for themselves,
the business of the pastors to pre-
considerations as will show them
and the needs of missions. Many
re not thus leading the people.
e Jonah need to be taught them-
at the covenant mercies are for all

. Some others are indifferent, and
difficult or a matter of no conse-
o contribute to the missionary en-

Some are altogether too timid
ing their churches for money, and
not set the example of giving.
n has a call ever come to the
endorsed and enforced by the
that has remained unanswered?
hundred thousand pastors are the
power on the continent. They
anything that is good. When will
de to work as one man for the vast
in the funds? The heroic age is
ver. If heroic giving is needed,
es will be forthcoming; and if the
will bestir themselves, and forsaking
terest and timidity, will call for
eeded, there will be a great awak-
the Christian conscience in respect

to giving and an enthusiasm wide and deep
for the bringing of God to men. In calling
for heroic service in giving, the pastors must
themselves be heroes. It will not do for the
minister to recommend the giving of a tithe
or a fifth or a half of the income, if he him-
self omits to give a fair proportion of his
own. A very forceful illustration of the
value of example was related at the Cleve-
land Volunteer Convention. A pastor re-
ceiving a salary of \$750 was unsuccessful
in raising money for missions. He finally
decided to give \$75 a year himself, and at
once the contribution of his church became
\$800. I advise all of you who become
pastors to make large plans for talking up
missions and for giving to missions. Asso-
ciate yourself with your church or your
young people's society or your neighboring
pastors for the support of one or more
missionaries. Help your rich members to
become more beneficent; get them to under-
take the support of a man or to undertake
the missionary effort of a country or a con-
tinent. I am sure the pastors will do such
work. Who would have dreamed twenty
years ago of the great work accomplished
by the Student Volunteer Movement, so full
an answer to our prayer for missionaries
that we are embarrassed to know how to
send them; and who can doubt that within
less than twenty years other men will be
found by our pastors, men as full of zeal
and the Holy Spirit as their purses are of
money, who will rise to the fresh need of
the church, and who will astonish both the
church and the world by their exceeding
liberality? He that expects anything else is
in the rear of the procession.

4. This leads me to notice that

LARGE WEALTH HAS ACCRUED IN THE UNITED STATES

in response to missionary activity. Trade
is now carried on with all the commercial
peoples of the earth, and the statistics of
trade with peoples that have been Chris-
tianized will set clearly before you the mate-

rial profit of missionary activity, for there can be no doubt that Christian missionaries deserve the largest share in the credit of opening heathen nations to commercial traffic, and that their influence has been most potent in bringing these nations to a civilized basis. The history of intercourse with barbarous and savage peoples has been about as follows: The missionaries have been among the first to seek them, and especially to live among them. They have freely offered their services to governments. Schools have been established, and the Bible translated into the vernacular. The statement is made by Dr. Boardman of Philadelphia, that the Bible has been issued in the languages of eighty-nine different peoples who have been without a literature of any sort. Conversions among the people and their education have been followed by the establishment of industries and of association with the nations and regular commercial relations. The trade of the United States with China alone now amounts to \$30,000,000 a year, with Japan nearly as much, and with the Hawaiian Islands it is about \$21,000,000. The payments for this trade have been the small expenses of the missionary societies. The entire cost of missionary labors in the Hawaiian Islands since the first laborer landed in 1820, has been \$1,250,000. It belongs to the facts of history that the missionaries who evangelized the territory of Oregon in the forties led directly to the possession of that section by the United States, and that led to the purchase of California at the close of the Mexican War; and that gave us our field of gold and the Golden Gate. The fact is not often thought of, that for a large share of the development of this country for a half century we have to thank that noble band of pioneers who in response to the call of the poor Indian that he might know the white man's God, went two thousand miles over the mountains to reveal unto him the way of life. Some say they do not believe in foreign missions.

Do they believe in missions on this continent? Do they believe in the work of the martyr Whitman in Oregon, and are they glad to have California? Let them know that if China had been evangelized when it should have been, some difficult problems in California would have been solved. And all the while the material profits would have been enormous. I think it perfectly safe to say that even as a piece of

ADVERTISING OF THE BUSINESS OF THE UNITED STATES

the work of missionaries has paid a hundred fold. And when we think of the vast wealth locked up in India and China and Africa, it is stupendous commercial folly to withhold our capital from missionary enterprise. Unsanctified business methods have been applied, and in the greed for gain opium has been imposed upon China and New England rum upon Africa; the gospel has been hindered and commercial interest prejudiced. It looks as if we should have to offset these methods by expenditures for missionaries as a mere measure of self-defence.

A few figures will serve to exhibit just the degree of our anxiety to make these expenditures. The present wealth of the United States is about \$85,000,000,000, a sum which is increasing nearly \$2,000,000,000 a year. Last year the exports of the country amounted to \$1,110,000,000. If the 25,000,000 Christians have been prospered equally with their fellow-citizens their property is now \$28,000,000,000 and the annual increase \$600,000,000, and their part in the export trade of last year was \$370,000,000. On an average each Christian has over \$1,000 and adds to his possessions \$24 a year. The contributions of the 25,000,000 Christians to missions in other lands are about \$6,000,000 a year, or 24 cents apiece, or one per cent of the money hoarded. On the other hand, to insure these large savings to ourselves, we have not reduced our expenses. Expenditures for luxuries have in-

creased very rapidly, and the statistics may well arouse the friends of missions. Perhaps you never think of a host of these. It is said that payments for chewing-gum in the United States amount to four times the cost of foreign missions. Now Christians chew gum. It is reasonable to suppose that they and their children consume one-third of the whole amount. It cannot be said that as a whole Christians have reduced expenses much for the sake of missions.

I am sure we do not realize

THE INSIGNIFICANCE OF OUR GIFTS.

Some of us have been praised so much by the collectors that we have fancied we were really generous; but an average of 24 cents a year is pretty small. How little it would affect us just to double, yea, quadruple the sum the coming year! And yet, how we do feel our small offerings! Last year by concerted action the Northern Baptists were enabled to lift a debt for the Missionary Union of about \$280,000. Excluding the part paid by a single individual that is about 14.7 cents apiece, and we hear the report that receipts are diminished this year on account of that mighty effort. And when shall we hear the last of the hard times? Not long since a church wished to publish the statement that on account of the *stringency* of the times there was a deficit in the treasury, and the church was unable to carry out certain plans that had been made. The printer, by mistake of course, set up the type so as to read—on account of the *stingency* of the times there was a deficit. Did not the church do well to leave the spelling uncorrected, when it is true that our contributions, always small, are not increasing? when we throw away money on ourselves without a pang, and hoard the money that is left?

In view of an open world and its great need, and grateful to God for our abounding prosperity, the following resolutions would seem to be in order: (1) I will be more eager for the evangelization of the world

than for a luxurious manner of living and for inordinate saving; (2) the surplus thus gained I will give freely and gladly to beneficence; (3) I will use my influence with others to enter into the same compact; (4) I will pray that God will carry on his blessed work and move upon the hearts of men to coöperate with him more joyfully in the execution of his gracious purposes.

There are splendid examples for our imitation. Of course there are men and women with hundreds of thousands who count out cents for the missionary treasury; but there are others who count out cents and dollars for their own expenses and hundreds of dollars for beneficence. Alas! reports of the self-denials of the missionaries as made in the missionary magazines do not move us much, for we seem to think that self-denial is one thing in Burma and another thing in America; but I know of people who adapt their cuts of beef to the state of the missionary funds, and who are willing to defer the season of early fruits that the gospel may have fruitage.

Miss Leitch of Ceylon will tell you of three sisters whose home is in Scotland, two of whom work as dressmaker and teacher to support the third as a missionary in India; and of a wealthy business man who is supporting forty missionaries, while his family live in the same six-room cottage they began housekeeping in. The true principle of giving is that you should give what is most of you and to you. As a friend of mine has said: "Give till you feel it, and then keep on giving till you don't!" Then you will know the life of Christ, who for the joy that was set before him endured the cross.

5. And the final asset I name is the extraordinary advance in the numbers of English-speaking people. Of the five leading languages of civilization at the beginning of the century, French, Russian and German were spoken by a little over 30,-

000,000 people each, Spanish by 26,000,000 and English by 20,500,000. In 1890 English had passed from the last place to the first, and its 20,500,000 had grown to 111,000,000 of speakers, five and one-half times as many, while German-speaking peoples, the next in order in 1890 had become only two and one-half times as numerous, and included but 75,000,000. Some millions of this vast increase are to be set down to the direct influence of Anglo-Saxons in heathen lands; and when the great colonies shall pass from America to India and China and Africa, and the mighty combat for the civilization of the world shall take place, we may expect the heathen converts to throw their weight with the Anglo-Saxon race. We see, then, how a very important element in our sources of strength lies in the prevalence of Anglo-Saxon language and ideas in the distant parts of the earth. And men are ready to go to the ends of the earth with the Christian religion. In the first half of the century the faithful prayed that the doors of the earth might be opened to the reception of the gospel, and lo! the bolts have been drawn and we may enter at our will. Then the churches prayed for men. Yea, it has come to pass that before they called he answered. All honor to the men who went in earlier days. They were not driven, they were scarcely invited; their faith was greater than that of boards and churches. They were the heralds of more enlightened Christian sentiment. Many of them are the martyrs of the church: some have suffered a living death: they have been beaten and imprisoned and starved; they have been torn limb from limb, and their flesh has been consumed by savage people; but in their suffering and death the world has advanced to a higher life, and their names are immortal: and since the churches have prayed, how wonderful has been the answer. Two weeks ago an International Student Convention assembled in the city of Cleveland for a series of meetings lasting five days.

There were 1,717 student delegates from 458 educational institutions, 89 missionaries, and 408 other friends of missions, and many in the audience bear testimony to the fact that the addresses of the missionaries, for directness of appeal, for choice diction, for energy and self-restraint, for careful muster of facts and telling conclusion from the facts, were models. Respecting the prospect of more missionaries, it is sufficient to say that the Student Volunteer Movement, as it is called, was organized in 1888, and that it was reported in Cleveland that 1,171 have been sent out by 46 Boards to 33 countries as the result of this help from the students—61 arose and said they were to go as missionaries during 1898, 61 from the congregation of 2,300; and now we cannot consistently pray for more men, though they are needed badly enough, unless we are prepared to do what we can to send them.

The need of the hour is

A DEEPENING SENSE OF PERSONAL RESPONSIBILITY.

Goodness and faithfulness are as truly the gifts of the Spirit as love, joy, peace: and the former will go far toward producing some of the latter. The Volunteers are after us, and they will catch us and allure us with the delight of Christian giving. Some men may do better than to give their lives as missionaries on the field. There are those who have hundreds and thousands of lives at their command, and if enough of them can be brought to say: "I have enough, my family cannot possibly need more than I have, I will not be worth any more than I am today," the kingdom of God would immediately appear. Such words have been spoken. A noble Christian layman, who lived for nine years after the founding of the Newton Theological Institution to bless it with his influence and his gifts, in the early part of his business life drew up this remarkable document: "By the grace of God, I will never be worth more than \$50,000. By the grace of God,

I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000 I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside.—N. R. Cobb." There are men who do such things, blessed be God, but the number of them is not legion. The men who will do it are apostolic men. Their giving will be godlike. They partake of the risen life with Christ.

Dear brethren of the seminaries, you are partly the effect and partly the cause of a new interest in missions. You have an important share in the greatest enterprise of the century, and I believe you will

all be missionaries either at home or abroad. On you rests a grave responsibility in this critical time: to keep your own interest at fever heat; to pray for missionary workers, perhaps to go to foreign lands; to encourage other men and bodies of men to go or to give. Let the societies understand that they may take their pick of men; tell the men of the churches that investments in these men will pay. Above all, let it be understood that you are members of the kingdom, not for what you can get, but for what you can give. Ring out the message that the day of the Lord cometh: a day of wrath and distress for fenced cities and all the battlements of men, but of great joy to the holy city, new Jerusalem, made ready as a bride adorned for her husband.



CHAPEL OF "ELLA O. PATRICK HOME"
BAPTIST MISSION GIRLS' SCHOOL, SENDAI, JAPAN



A GROWING CITY AND WORK

REV. J. H. SCOTT, OSAKA, JAPAN

THE importance of the work being now pressed in Osaka is more and more evident to us. Without doubt no place in Japan, except Tokyo, will figure so largely in the future of Japan as Osaka. The hundreds of smoke-stacks already up, or being constructed, the new railroads being built into the city, and the increasing activity all about us show that Osaka has a future of great importance. You will see by the enclosed clipping that the harbor improvements are now a certainty. The immense trade of Osaka with foreign countries requiring hundreds of foreign telegrams each day, renders it very desirable for foreign steamers to come directly to Osaka instead of stopping as now at Kobe, and having their passengers and cargoes transferred. The government mint and arsenal and a garrison of fifteen thousand soldiers are also in Osaka, and the government realizes that it is very desirable, especially in a time of war, to be able to run their gun-boats, transports, etc., directly to Osaka. Hence the government has appropriated an immense sum of money, to be supplemented by another immense sum to be raised by Osaka for these improvements.

There has been a wonderful change in the life of the people in Osaka since we came to Japan. Their phlegmatic temperament is giving way to a spirit of push. The trains run faster, the jinrikisha men run more rapidly, indeed everybody seems to be in a hurry. Our work is rendered more difficult, inasmuch as the intense materialistic spirit seems to have taken posses-

sion of so many people. They are too busy to think of their obligations to God, or to consider the interests of their souls. And yet in the midst of their haste they find time to go to their temples and engage in the most abominable of heathen practices. We see every day the latest modern improvements, and right by their side the heathenism of olden times, to which they cling with a desperate persistency. The people are intensely anxious to get the latest and best in business, science, etc., but he who breaks from the heathen superstitions and practices of the past is not, they say, a true Japanese, is disloyal to his ancestors, to his country, to his Emperor. So you will see that in the ceremony of opening the harbor improvements the heathenism of Old Japan will have a prominent part.

Do not think from what I write above that because the different Boards are pressing the work in Osaka the Christian workers are crowding each other. Indeed, but a very small fraction of the people are being reached. What are the few workers among the 1,300,000 people in Osaka and suburbs? With its present importance and its future influence and power in Japan and elsewhere, "missionary statesmanship" would warrant that special consideration be given to Osaka. The banking business, manufactories of many, many kinds, foreign imports and exports, are all of immense proportions; and all of these are not carried by foreigners or by foreign capital, but by the Japanese themselves.

LETTERS

INDIA

DROUGHT AND FAMINE

Last month I have been touring and I find crops in some parts an entire failure. Scarcity of water prevails all through the Wells are going dry a month earlier than . Our compound wells are all dry, and now drawing water in barrels daily for col and our own use. Eight girls from have been sent here, as the Bapatla chool has been closed. The price of as gone down slightly here, owing to ports from other places.

of our poorest Christians have left their and I hear daily of other groups going. ress is of course far greater to the south Our compound is full of people, mostly is, from Kanigiri and the south, going the rice fields of the Kistna river. At meeting last week half of the congrega- e Christians from the south. I shall be to help many of our workers at the / meeting which meets March 26.

KONDA.

F. KURTZ.

DISTRESS AT KANIGIRI

E just made a tour through another part eld where we have a very few Christians. erty, distress and dirt, both of caste and is enough to make one sick. To add to ess is the lack of water. This is serious. ks and wells for irrigation are mostly . In many villages it is difficult to pro- er for drinking purposes. I was really uched as the people showed me their ells and empty grain pots. Great num- re left their homes and "gone north" to help. Some have taken their families m; others have left wife and children

These latter suffer very much. Some d once a day, some once in two days. re several days at a time without food. dren are making up the deficiency in fill- selves with prickly pear and other wild wholesome, as well as injurious fruits. nbers on the several relief works are increasing, but as the wages paid are :ople only go on the works when driven sity to do so.

The half-starved condition of many of the Christians is a constant appeal to one's sympathies. You know we only pay about four rupees quarterly to our mission workers. The other day while on tour, a female teacher, wife of an ordained preacher, cried as she told my writer of her children being without food. Another female teacher followed me ten miles and said she was thankful for even the two annas—about five cents—which I gave to her. I have no funds on hand to help the distressed.

Although preaching has in some respects been rather unsatisfactory, as people don't seem to pay good heed when hungry, still, it does seem to me that this very distress gives us a most remarkable opportunity for pressing home upon Christian and heathen the absolute need of forsaking sins and idolatry and serving God only.

G. H. BROCK.

EFFECTS OF FAMINE

I AM sorry to tell you that a large number of our Christians are on the border of starvation. I should think that fully three thousand are in real need of food at present, and for the next three and a half months there is no prospect of work. We shall probably have no rain until June 15 or so, even if it comes in its regular time. I have spoken to some government officials and requested them to open relief works for the benefit of Christians and other people. Unless government opens relief works soon, the condition of the poor, in the Nursaravapetta taluq especially, will become alarming. I may say that our Christians are begging me to get some assistance from America for them. Many of the Christians remember the help they received from America in the great famine of twenty years ago. I sincerely trust you and the Executive Committee will do your best to help us in this time of need.

I mentioned to you some time ago that our pastors could not be expected to be supported by the churches this year. I know that several of the pastors have received hardly any salary thus far from the churches. The station church will be the only one self-supporting this year, I am afraid. I therefore request the committee to make grants towards the support of some of the pastors.

W. POWELL.

NURSARAVAPETTA.

PROSPERITY AT KURNOOL

LAST year, in spite of famine, was a most prosperous year on the Kurnool field. One hundred and thirty-seven were baptized. A new church was organized, and a great movement inaugurated among our Christians for self-support. Our hearts are filled with praise and thanksgiving as we see what God has wrought. We look for yet greater blessings this year.

W. A. STANTON.

BURMA**AN IMPORTANT CONVERSION**

DURING this past month we have had eight baptisms. Prominent among these was one who has been the highest (judicially) Buddhist priest in all this section. He left the priesthood six months ago. While still a priest he publicly proclaimed his conviction that Christianity was the best way. We were not surprised, therefore, but very glad, when he came and presented himself to the church as a candidate for baptism. Gospel preaching and gospel literature were the means used of God to bring him in. The priest converted last year was the one who finally persuaded him to publicly cast in his lot with the children of God. He immediately began to proclaim what great things the Lord had done for him. The Buddhists are very much wrought up over it.

Spiritually the prospect brightens constantly. Last year where we met opposition and argument, this year we meet careful attention and inquiry.

SANDOWAY.

C. L. DAVENPORT.

AFRICA**BAPTISMS AT KIFWA**

WE baptized four last Sunday. That makes thirty-two since Christmas; others have asked for baptism, both here at Kifwa and at our outpost, Kinjila. The church at Kinjila has done very well. For fourteen months I did not visit them, and when I went there after that long absence twenty-one asked for baptism and are baptized, and two were restored. We have been ten weeks out among the villages. Mrs. Frederickson has been with me all the time. We

sleep in our tent. Our health has been good. The gospel is spreading among the people, and I have good reason to believe that the conversions will be more frequent in the future. One village ten miles off has sent me a message to come to their village; they wish to hear more about God.

P. FREDERICKSON.

GREAT PROGRESS AT BANZA MANTEKE

DURING the year 1,005 members in more than 40 villages were cared for: 1,055 pupils were taught in 25 schools; 38 preachers and teachers and 40 other helpers were at work; 16 students were taught for nine months in the training school, and 250 people were baptized. At the present time there is revival in nearly all our districts, and scores are coming into the kingdom. For six years only two months have passed without baptisms, but there seems to be special work of the spirit among us now.

HENRY RICHARDS.

DENMARK**BAPTIST WORK IN DENMARK**

OUR missionary training school has now begun its third winter course, and nine brethren are studying, six of whom attended last year's course. Our finances are small for sustaining these students during the winter, but also in this we say, "Our expectation is from God."

Our churches are being blessed in soul winning. The new church at Copenhagen, which was organized a year ago, has since the dedication of its new chapel in April last, baptized twenty-six, and others of our churches have also been harvesting during the summer. Now that we have begun the winter campaign we are expecting still greater blessings.

Two new chapels were dedicated during September and October, one at Biltotfe in Jutland, and one at Lyngby, six miles north of Copenhagen. The last place has a special interest for me, as it is my birthplace, and I lived there the first twenty years of my life. My parents were the only Baptists in the village for years. Now we have a little flock of Baptists there and in the vicinity. For this we praise the Lord.

COPENHAGEN.

REV. A. BROHOLM.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF APRIL 11, 1898. ELEVEN MEMBERS PRESENT

AT the request of the Woman's Society it was voted that Mrs. C. H. R. Elwell be requested to go temporarily to Zigon, Burma, sailing April 27.

A committee was appointed to consider the subject of reduction of expenses in the home work of the Missionary Union.

THE MEETING OF APRIL 25, 1898. THIRTEEN MEMBERS PRESENT

The Treasurer submitted an abstract of the financial transactions of the Union for the year ending March 31, 1898, showing total appropriations of \$557,873.70 and receipts \$782,474.17. The debt of last year being \$292,721.32, leaves a balance against the Union of \$68,120.85.

The annual report of the Executive Committee to the Missionary Union was laid before the committee, and after consideration adopted.

At the request of the Woman's Society the following designations were voted: Catherine Mabie, M.D., to Banza Manteke, Africa; Miss Emily M. Hanna to the Kemendine Girls' School, Rangoon, Burma; Miss Frances M. Tencate to school work at Nellore, India; Miss Lillian V. Wagner to the Woman's Hospital, Nellore, India; Miss Anna M. Linker to Tura, Assam.

The following members of the committee were elected members of the Board of Managers for the present year under Section 11 of the Constitution: Class of 1898, George W. Chipman; class of 1899, Rev. D. B. Jutten, D.D.; class of 1900, Rev. Nathan E. Wood, D.D.

THE MEETING OF MAY 2, 1898. ELEVEN MEMBERS PRESENT

The appropriation of 3,000 rupees for sanitarium at Maymyo, Burma, not being needed at present, it was transferred to Rev. J. E. Case for the purchase of mission property at Myingyan, to replace the house which was destroyed by fire.

After minor items of business the committee went into executive session to consider the report of the committee on reduction of expenses in the home work of the Union.

THE MEETING OF MAY 9, 1898. THIRTEEN MEMBERS PRESENT

Mr. Donald McArthur McLean was appointed an assistant missionary, to labor with Rev. W. B. Boggs, D.D., at Secunderabad, India.

Rev. Vasili Pawloff of South Russia was introduced to the committee, with Rev. O. F. Pistor, pastor of the German Baptist Church of Boston, as interpreter. Mr. Pawloff made a statement of the needs of the work in Tultcha, Rumania, and the Recording Secretary gave an account of Mr. Pawloff's services to the Baptist cause in Russia in the past. One hundred dollars was placed in the hands of the Home Secretary, with the understanding that he should visit the Russian Mennonite and German churches of the West on behalf of his work.

Satisfactory testimonials having been received as to his health, Rev. C. B. Antidel was reappointed a missionary of the Union, and his return to the Congo Mission authorized.

The managers of the Tokyo Baptist Academy, Japan, were authorized to lease a proper site for the use of the Academy.

Rev. J. N. Cushing, D.D., Mrs. H. W. Mix, Rev. W. W. Cochrane and Mrs. M. B. Kirkpatrick were appointed a committee on the whole matter of a Christian literature for the Shans, especially with reference to correct translation and methodical development, no Shan literature for mission use to be printed on the mission press in Rangoon without the endorsement of this committee; and in case mission funds are required, the consent of the Executive Committee in Boston should also be necessary.

THE MEETING OF JUNE 6, 1898. THIRTEEN MEMBERS PRESENT

The members of the committee, including those elected at the annual meeting of the Union, having been duly notified by the Recording Secretary of the last committee, met, and the committee was

reorganized by the reflection of Rev. Henry M. King, D.D., as Chairman and Rev. E. F. Meriam as Recording Secretary. The oath of office was administered to the Recording Secretary by George W. Chipman, justice of the peace.

Rev. Idell H. Wood, a member of the Fifth Baptist Church of Philadelphia, Pa., a graduate of Colgate University and of Newton Theological Institution, was appointed a missionary of the Union, with the understanding that he will spend one year in pastoral work in this country.

At the request of the Baptists of Sweden, Rev. Henry M. Colby, D.D., of Dayton, Ohio, and Rev. S. W. Duncan, D.D., were appointed to represent the Missionary Union at the Baptist Jubilee in Sweden in the coming autumn.

George H. Richardson, M.D., recently returned from Burma, presented his resignation, having already entered the service of the United States as assistant surgeon in the military expedition to the Philippine Islands. It was accepted with regret.

THE MEETING OF JUNE 20, 1898. THIRTEEN MEMBERS PRESENT

Rev. Charles L. Rhoades, Secretary for the Southern New York District, was introduced to the committee and made interesting statements regarding the importance of special Sunday-school instruction in missions and the desirability of introducing missionary literature.

On the recommendation of the Telugu Missionary Conference Rev. W. A. Stanton, Rev. E. Chute, Rev. William Powell and Rev. W. R. Manley were appointed Trustees of the Baptist Mission College at Ongole, in addition to those previously serving: Rev. J. E. Clough, D.D., Prof. L. E. Marin and Rev. F. H. Levering. The action of the Telugu Conference approving the rule of the Executive Committee in relation to examinations in the language, was received, and the examiners nominated by the Conference were appointed as follows: Rev. John McLaurin, D.D., Rev. W. R. Manley, Miss Mary M. Day, Rev. Edwin Bullard, Rev. W. B. Boggs, D.D., Rev. A. P. Veraswamy and Rev. J. Benjamin. The resolution of the Telugu Conference concerning the preparation of a commentary on the New Testament in the Telugu language, was approved, and Rev. W. R. Manley, Rev. W. B. Boggs, D.D., Rev. J. McLaurin, D.D., Rev. E. Chute and Rev. W. L. Ferguson were appointed as General Purposes Committee for this work. Dr. McLaurin, Dr. Boggs and Dr. Clough of Ongole, were appointed as Committee on Manuscript.

The action of the Telugu Conference in regard to a boarding-school for children of missionaries, at Ootacamund, was approved, and Rev. William Powell, Rev. E. Chute, Rev. W. R. Manley, Rev. W. B. Boggs, D.D., Mrs. J. M. McLaurin and two others to be chosen by them, were appointed a Committee of Management.

THE MEETING OF JUNE 27, 1898. ELEVEN MEMBERS PRESENT

Rev. George Arthur Martel of Cape Breton, a graduate of Acadia College and Newton Theological Institution, was appointed a missionary of the Union. Also Briton Corlies, Jr., M.D., of Philadelphia. Dr. Corlies was designated Suichau, Western China.

A communication having been received from the Secretary of the Presbyterian Mission Board, asking for a consultation in regard to opening missionary work in the Philippine Islands and Cuba, Rev. S. W. Duncan, D.D., was requested to represent the Union at the proposed conference.

A minute on the death of Mrs. Mercy Maria Gray, of Oakland, Cal., prepared by Rev. H. C. Mabie, D.D., was adopted and ordered entered on the records.

THE MEETING OF JULY 5, 1898. NINE MEMBERS PRESENT

Dr. Ramachandraya of India was introduced to the committee and made interesting statements in regard to the attitude of the higher classes of India toward Christianity, and his own convictions of the call of God to enter that work as a medical missionary.

The schedule of appropriations for the coming year was adopted.

The resignation of Rev. C. F. Viking of Ningpo, China, having been presented, was accepted. Miss Violetta R. Peterson, under appointment by the Woman's Society of the West, was designated to Henzada, Burma, and Miss Stella T. Ragon to the Sgaw Karen School, Moulmein, Burma. Mrs. Jennie Chaille Morgan was appointed a missionary of the Union and designated to the Bghai Karen school and work in Toungoo, Burma.

DONATIONS

RECEIVED IN MAY, 1898

MAINE, \$97.66.			
Buckfield ch.	\$6 80	Dedham, 2d ch.	\$16 96
South Waterford, O. M. Shaw.	10 00	Boston, Tremont Temple Sw. ch. for Spanish mission.	10 00
Rumford Falls ch.	5 60	Boston, 1st Mariner's ch.	8 00
South Paris ch.	8 04	" Tabernacle B.Y.P.U. for Rev. F. H. Eveleth's use at discretion.	25 00
Hancock Asso., per Clarence Emery, treas., North Sedgwick ch., \$2.40; North East Harbor ch., \$1.20; South Penobscot ch., \$5.60; East Bluehill ch., \$1.60; Winter Harbor ch., \$1.60; West Ellsworth ch., \$0.00; Manset ch., \$2.40; Ellsworth ch., \$3.20; Bluehill ch., \$6.00; Sedgwick ch., \$6.40; Trenton ch., 40c; Lamoine ch., \$7.20; Brookline ch., \$4.40.	43 20	Boston, Clarendon-st. ch., a friend, for Spanish mission work.	1 00
Ipswichboro ch.	4 00	Brookville ch.	9 83
Warren ch.	6 22	Northampton ch., tow. sup. of Rev. Donald McLean.	25 00
Thomaston ch.	13 80	Lowell, Branch-st. S. S.	5 17
NEW HAMPSHIRE, \$52.46.		" Gustaf Carlson, for Spanish mission.	2 00
Greenville ch.	5 00	North Attleboro Y.P.S.C.E. for sup. of Mounq Ouet and Ma Cha, care Rev. C. L. Davenport, Sandoway, Burma.	12 50
Manchester, Sw. ch. for Spanish mission, by Rev. E. Lund.	4 90	Springfield, State-st. ch.	20 50
Naahua, Frank Erickson.	2 25	Leicester, Mrs. A. W. Harrington for sup. of Coh Da Ioh care Rev. J. R. Goddard.	11 20
" 1st Y. P. S. C. E.	9 10	Gardner, 1st ch.	25 00
Peterboro ch.	2 45	Waltham, 1st ch.	44 60
Hopkinton S. S.	12 00	Cambridge, Inman-sq. Jr. Soc. Middleboro, Central B. Y. P. U., a friend.	4 00
" 1st ch.	7 75	Greenfield ch.	1 86
Franklin Falls, 1st ch.	9 11	Pittsfield, 1st ch.	10 44
VERMONT, \$116.70.		Wakefield ch.	73 27
Central Asso., Mrs. A. B. Taft.	100 00	RHODE ISLAND, \$192.16.	
Montgomery, Centre ch.	3 50	Providence, Union C. E. tow. salary of Rev. W. A. Stanton, India.	11 22
East Dover ch.	11 00	Providence, 1st ch.	77 00
Perkinsville Y. P. S.	2 20	" Pearl-st. ch.	23 01
MASSACHUSETTS, \$523.43.		" Pearl-st. ch., W. H. Waite.	27 00
Dorchester, 1st Y. P. S. C. E.	7 00	Providence, Sw. ch. for mission work in Spain.	12 00
West Bridgewater ch.	2 55	Providence, a friend, for mission work in Spain.	1 00
North Scituate, 1st ch. special offering for the debt.	5 00	Providence, Branch-ave. ch.	3 86
Roslindale Y. P. S. C. E.	17 00	Uxbridge ch.	7 00
Allston, Brighton-ave. C. E., per Miss M. Jones.	1 00	Warren ch.	27 86
Newton Centre ch., an Easter offering from Mrs. E. J. Pope.	5 00	North Kingstown, 1st ch.	2 21
Malden, " W. P. S. C. E.	5 00	CONNECTICUT, \$141.16.	
West Acton S. S.	14 04	Bridgeport, 1st Sw. ch. (of wh. \$5.00 is from Miss Christina Swenson) for Rev. E. Lund's Spanish mission fund.	21 30
Brookline ch., in part.	24 00	North Lyme ch.	15 00
Wenham ch.	25 00	Hartford, Sw. ch. for work in Spain.	7 72
Natick, 1st S. S.	8 50	Hartford, Olivet ch.	4 07
Gloucester, Chapel-st. ch.	0 00	New Haven, Grand-ave. ch.	20 06
Newton Centre ch., add'l Easter offering from the ladies, Blackinton, Mary B. Palmer.	2 50	New London, Huntington-st. ch., Mrs. Stubbett's Sunday class.	7 00
Allston, Brighton-ave. ch., Miss M. Jones.	6 00	Middletown, 1st S. S.	9 24
Springfield, Carew-st. Y. P. S. C. E.	23 85	Mansfield ch., an Easter offering.	5 00
Roxbury, Mr. Neilson, by hand of Rev. E. Lund, for work in Spain.	3 00	Stamford ch., for nat. pr.	13 95
Melrose, 1st ch.	6 91	New Britain ch.	10 00
		Jewett City Y. P. S. C. E.	\$2 00
		Meriden, Main-st. ch.	20 00
		South Willington, Callie E. Hopkins.	1 00
		Waterford, 2d B. Y. P. U. (of which \$1.45 is for the Forward Movement).	3 62
		NEW YORK, \$942.02.	
		Troy, 5th-ave. ch., W. F. Gurley, treas.	82 84
		Troy, 2d ch.	50 00
		Lowville, Eliza M. Johnson for the debt.	25 00
		Leon ch.	3 00
		Greigsville, W. B. F. M. Soc. for the debt.	3 00
		Brooklyn, Hanson-pl. ch. from Bible class of D. M. Stearns for Katataye care Rev. J. L. Dearing, Japan.	34 00
		Fayetteville, Miss S. B. Barrows for the debt.	3 00
		Buffalo, Hedstrom Memorial ch., per Arden B. Miller, for Miss Kate Knights' use at discretion.	13 10
		Syracuse, 1st ch.	48 10
		Carmel Y. P. S. C. E.	5 00
		Waterford, 1st ch.	7 25
		Mayville ch.	2 00
		Lima Y. P. S. C. E. tow. sup. of nat. teacher in Africa.	10 00
		Amsterdam ch., to be applied on salaries of four Karen missionaries.	72 40
		Springville, 1st ch., extra coll.	16 60
		Smyrna ch.	1 50
		Elmira Southside ch., per F. W. Reynolds.	5 00
		Rochester, Plymouth-ave. ch. per Rev. F. C. Redfern.	10 00
		Rochester, collection at annual meetings.	20 66
		New York, Ralph L. Cutter, salary of Rev. G. A. Huntley, M.D., 3 mos. to April 12, 1898.	20 00
		New York, Rev. E. Lund for mission work in Spain.	20 00
		Adams Village ch.	19 45
		Clayton ch.	3 78
		Sennett, Rev. E. E. Gates.	5 00
		Breesport ch.	2 00
		Homer ch. add'l.	2 75
		North Lansing S. S.	70 00
		Warsaw ch. add'l.	45 00
		Middlebury ch.	3 88
		Ogden S. S. Easter off.	2 54
		Syracuse, Immanuel ch.	3 00
		Naples ch.	6 13
		West Oswego ch., add'l.	20 50
		Galway ch.	9 50
		Gloversville ch. add'l.	18 00
		Stillwater, 2d ch.	40 00
		Nicholville ch.	2 40
		Madrid, Rev. J. A. Ward.	4 00
		New York, ch. of the Redeemer.	10 00

New York Sixteenth Y. P. S.	
C. E., \$25 for nat. pr. care	
Rev. H. P. Cochran, Tun-	
goo, Burma, and \$25 for	
nat. pr. at Ningpo, China.	\$50 00
Mt. Vernon Grace Chapel.	1 20
" a friend.	9 00
Nanuu ch.	10 00
New Rochelle, Salem S. S.	19 85
Yonkers Wom. Soc. for Illus-	
trated India.	10 00
Brooklyn Bedford Heights ch.	12 63
" Central S. S.	10 00
" Hanson Place for	
Rev. G. A. Huntley, M.D.,	10 00
Brooklyn, Lefferts Park S.S.,	6 50
" 2d German ch.	2 30
Lackawack ch.	2 34
Low's Corners ch.	1 89
Matteawan ch.	5 50
Newburg 1st ch.	5 25
" B. Y. P. U.	4 50
" Intermediate	
B. Y. P. U.	5 00
Newburg Memorial Church,	5 25
Yeagerville S. S.	1 15
Jamestown, 1st Sw. ch.	2 75

NEW JERSEY, \$632.21.

Vineland, David Hale.	15 00
Millburn, M. S. and W. L.	
Whiting, Easter offering.	1 00
Central ch., Riverton and	
Palmyra.	2 74
Atlantic City Y. P. S. C. E.,	
for nat. pr. care Rev. I. S.	
Hankins, India.	12 50
Cherryville ch.	29 81
Newark, Peddie Mem'l Jr.	
C. E.	5 00
Plainfield, 1st ch. Temple	
Builders.	3 00
Arlington Sw. ch.	10 50
" for Spanish	
work.	6 50
Paterson, Union Ave. S. S.	9 16
Brookdale ch.	7 00
Morristown, Mrs. C. C. Bish-	
op, an Easter offering.	500 00
Walnut Valley, Jno. Smith.	30 00

PENNSYLVANIA, \$780.54.

Pittsburgh, Shady Ave. Y. P.	
S. C. E.	53
Mansfield Y. P. S. C. E.	8 70
Pleasant Grove ch.	3 00
Philadelphia, Baltimore Ave.	
ch.	50 00
Philadelphia, New Tabernacle	
ch. add'l.	14 34
Philadelphia, Chestnut Hill	
ch. add'l.	1 00
Philadelphia, Messiah S. S.	5 00
" 4th ch.	166 91
" Lehigh Ave. ch.,	
add'l.	15 50
Philadelphia, Gethsemane ch.,	
King's Daughters for nat. pr.	
care Rev. L. W. Cronkhite,	15 00
Philadelphia, Bethlehem ch.	
hospital assistant and nat.	
pr. care Rev. M. B. Kirk-	
patrick, M.D.	120 00
Upland ch. add'l.	71 95
Great Valley ch., Berwin.	11 80
Daviesville ch., add'l.	3 00
Tabernacle ch., Harrisburg.	33 07
Central S. S. Wayne.	9 89
Mt. Vernon ch., Manayunk, for	
Barnabas, care Dr. Leslie,	
Congo.	15 00
Newton ch.	4 00
Gibson and Jackson Y. P. S.	
C. E.	2 00
Montrose ch.	15 00
New Milford ch.	1 90

Windsor ch.	\$7 45
Parkerford S. S.	5 00
Glen Run ch.	8 40
Olivet ch., West Chester.	10 00
Heulah ch.	4 00
McLane ch.	1 00
Mahoning ch.	5 00
La Porte ch.	5 20
Eaglesmere ch.	3 80
Rock Run ch.	60
Turberville ch.	10 00
Monongahela City ch., bal.	8 00
Industry ch.	75
Peters Creek ch.	12 00
" Int. Ann H. Benson	
estate.	44 50
McKeesport 1st Sw. ch.	2 10
Sharpsburg ch.	12 50
Elizabeth ch.	8 30
Bethlehem, 2d ch.	5 00
Lancaster, Olivet ch.	3 45
Centralia ch.	1 25
Kennedy S. S.	1 55
Bailey Creek ch.	1 37
Pittston, Luzerne-ave Y. P.	
S. C. E. for nat. pr. care	
Rev. C. H. D. Fisher,	
Japan.	18 75
Wilkes Barre, Welsh ch.	10 00
Shenandoah, Welsh ch.	12 00
South Wilkes Barre, Welsh	
ch.	3 90
Audenried, Welsh ch.	3 58
Olyphant, Welsh ch.	2 25
Doniphan B. Y. P. U.	1 25

DELAWARE, \$9.00.

Wilmington, Delaware-ave.	
ch.	9 00

DIST. OF COLUMBIA, \$7.00.

Washington, Calvary Y. P. S.	
C. E. tow. sup. of Rev. G. T.	
Leeds, M.D.	4 00
Maryland-ave. ch., additional,	3 00

VIRGINIA, \$5.00.

Oilville, P. H. Hurlburt and	
wife	5 00

WEST VIRGINIA, \$68.50.

Morgantown, Mrs. Helen Mc-	
Colly.	50
Enon ch.	6 00
Good Hope ch.	4 00
Dent's Run ch.	8 00
Grafton, 1st S. S.	50 00

OHIO, \$1,561.45.

Wellington ch.	4 05
Toledo, Miss D. Curtis, to	
constitute Rev. Wm. Elgin,	
D.D., Akron, N. Y., H.	
L. M.	100 00
Cleveland, Mary T. Apple-	
garth for the Boys' School,	
Tokyo, Japan.	1 00
Dayton, Linden-av. ch. Wom.	
Miss. Soc. (\$15 of which is	
for Bible woman care Dr.	
Scott and \$2.35 for work on	
the Congo).	31 35
Dayton, Mrs. Harriet N.	
Stevens.	1,000 00
Adams Asso., Rev. F. E.	
Presgraves.	5 00
Cleveland, Calvary ch.	10 00
" East End S. S.	7 80
" Willson-ave. ch.	152 81
West Cleveland ch.	1 50
Dayton B. Y. P. U., River-	
side Mem'l for Library,	
Boys' School, Tokyo, care	
Prof. E. W. Clement.	5 00

Jefferson, 1st ch.	\$46 21
Akron, 1st ch.	74 15
Dayton, Riverside Memorial	
ch. bal.	3 33
Greenville, A. B. Maurer.	5 00
Sidney B. Y. P. U. for mis-	
sions in Europe.	1 10
Clyde ch.	2 50
Fairfield ch.	4 35
Monroeville ch.	5 77
New London ch.	4 35
Reed ch.	2 00
Avon ch.	2 74
Bethel ch.	5 60
Milford Center ch.	3 22
Middletown S. S. for nat.	
pr. care Rev. C. L. Daven-	
port, Sandoway.	24 12
Wyoming Y. P. S. C. E.	5 30
Hubbard ch.	6 75
Warren, 1st ch.	36 95
Youngstown, 1st ch.	39 73

INDIANA, \$95.13.

Auburn, Mrs. M. A. Ehlers.	4 00
" Laura Ward.	1 00
South Bend, 1st Sw. ch. ladies	
for sup. Boka, care Rev.	
O. L. Swanson, Assam.	20 00
Avoca ch.	55
Gullett's Creek ch.	39
Stanford ch.	2 00
Union ch.	1 01
Borden ch.	3 06
Hurricane ch.	5 00
Thorn Creek ch.	3 60
Brown's Valley ch.	7 10
" S. S.	1 40
" B. Y. P. U.	2 35
Marshall ch.	2 65
Bethel (Owen Co.) ch.	1 66
New Union ch.	1 09
Providence ch.	5 45
Middle Fork of Sugar Creek	
ch.	9 25
Maion S. S.	2 23
Mentone ch.	3 00
Madison, Rev. J. O. Hur-	
roughs, tow. sup. A. He, care	
Rev. J. W. Carlin, China.	12 50
South Bend ch.	5 75

ILLINOIS, \$433.80.

Fairmount ch.	51
Chicago, K. B. Nelson.	2 00
Paris, 2d ch., for the debt.	5 00
Pleasant Ridge, Primary S. S.,	2 70
Champaign ch. bal.	1 50
Chicago, Englewood Y. P.	
tow. sup. nat. pr. care Rev.	
J. S. Adams, China.	12 50
Chicago, Belden-ave. Y. P.	10 00
" Bethel, Welcome	
Mission S. S.	3 48
Chicago, 1st ch. (of which \$50	
is from Dr. D. Shepardson,	
Jr.)	82 15
Chicago, Covenant ch. bal.	17 00
" Millard-ave. ch. bal.	4 75
" Memorial ch. bal.	8 43
" Morgan Park, Miss	
Gray's S. S. class for Rev.	
W. R. Manley.	1 75
Woodstock, Miss J. E. Sond-	
ricker.	1 00
Jonesboro, A. J. Smith, silver	
for nat. pr. care Rev. J. E.	
Clough, D.D.	3 00
Hettrick ch.	1 30
Harts Prairie, Rev. J. P.	
Hart for nat. pr. care Rev.	
J. E. Clough, D.D.	25 00
Streator (of which \$1.25 is	
from Y. P.)	6 85
Walnut of which 63c. is	
Y. P.)	6 17

Donations

515

Keweenaw ch.	\$80 38
Quincy, Vermont-st. ch.	99 35
Alpha, Miss S. Howell.	2 00
Mt. Pleasant, Orion Br.	1 00
Carthage ch.	19 30
Roseville S. S. for sup. Utloori	
Ramiah, care Rev. J. E.	
Clough, D. D.	12 50
St. Mary's ch.	9 42
Zenobia Y. P.	4 93

IOWA, \$238.03.

Waterloo, R. Williams.	20 00
Hampton ch.	5 00
Atlantic ch.	3 36
Cumberland ch.	9 40
Maquoketa ch.	32 10
Davenport ch.	18 50
Zion ch.	8 50
Marshalltown Y. P. S.	3 56
" ch.	9 05
" S. S.	12 50
Pleasant Hill ch.	2 06
Alta Danish ch.	19 32
Village Creek ch.	5 00
" Rev. A. Paulson,	5 00
Swea City, Mrs. Hedeon.	4 00
Missouri Valley ch.	75
Clarinda ch.	10 00
Emerson ch.	4 55
Silver City ch.	5 00
Des Moines, Forest-ave. ch.	15 00
Murray ch.	7 38
Waterloo, Walnut-st. ch.	10 00
Corydon, for Rev. G. L. Ma-	
son, China	28 00

MICHIGAN, \$647.60.

Detroit, Woodward-ave ch.	350 00
Bancroft "Busy Bees"	1 40
Oscoda, 2d (Indian) ch	1 50
Clarkston, Libbie M. Cook.	1 00
Detroit 1st ch., add'l.	32 00
" 14th-ave ch.	2 30
" North ch.	26 85
Hadley ch.	10 00
Lapeer ch.	13 47
Alto ch.	2 45
Grand Rapids Wealthy-ave. B.	
Y. P. U. tow. sup. Bible	
woman in India	3 35
Grand Rapids Berean ch.	6 00
Hastings ch.	1 00
Smyrna ch.	3 90
Gaylord ch.	12 92
Coldwater ch.	69 26
Wheatland ch.	3 50
Grass Lake ch., add'l.	25
Lawton ch.	2 00
Bay City, John P. Robertson,	5 50
" 1st ch.	20 00
" S. S.	5 00
Emerson S. S.	2 05
Saginaw 1st ch.	52 25
Owosso ch.	3 85
Baldwin's Prairie, Amelia	
Rinehart	5 00
Centreville ch.	5 10
Gregory ch.	2 70
Howell, W. H. Seelye.	1 00
Crystal Valley ch.	2 00

MINNESOTA, \$159.12.

Minneapolis, Mrs. R. Sandon,	10 00
Maynard, a friend for mission	
work in Spain	30
Bird Island ch.	1 50
Fairfax ch.	6 55
White Rock ch.	10 30
Red Wing ch.	2 50
Houston ch.	5 27
Harris, C. Carlson.	6 00
" Y. P. S.	5 00
" Society.	5 00
Isanti, 1st ch.	23 00

St. Paul 1st ch. for V. Paul,	
Bapatia, Ind.	\$20 00
Lincoln Y. P. S. for K. Johan,	
care J. S. Timpany, M. D.	7 50
Cambridge, Mrs. A. Brand.	5 00
Artichoke, L. Millbery.	5 00
Bethel ch.	1 00
Money Creek ch.	5 00
Albert Lea, 1st, Mrs. M. L.	
Carr	40 00

WISCONSIN, \$23.27.

Weyanwega ch.	2 50
New Lisbon ch.	5 00
" S. S.	1 50
Bangor ch.	6 52
Darien ch.	2 75
Radne, Danish Sewing Circle	
for Rev. C. Nelson, Africa.	5 00

MISSOURI, \$30.

Kansas City Y. P. S. tow. sup.	
nat. pr.	30 00

KANSAS, \$72.60.

McPherson, Mrs. Ida Ander-	
son, for mission work in	
Spain	1 00
Canton ch.	3 20
Atchison ch.	17 00
" S. S.	5 00
Hiawatha, Joseph Craig and	
son.	6 00
Big Creek ch.	2 00
Concordia ch.	15 00
Bear Creek ch.	5 90
Kansas City Y. P. S. tow. sup.	
nat. pr.	12 50
Burden, Eva Smith	5 00

NEBRASKA, \$205.73.

Lincoln 1st ch.	90 00
Ponca ch.	7 00
Fremont ch.	30 17
" Augusta Parsons	1 00
Tekamah ch.	21 55
Omaha, South ch.	36 16
" 1st ch.	12 65
Silver Creek ch.	2 50
Omaha, South ch.	3 70
Oakland, C. Smith.	1 00

COLORADO, \$31.69.

Boulder Y. P. S. C. E.	3 75
South Denver, Bethel B. Y.	
P. U.	6 59
Grand Junction ch.	20 10
Denver, 1st ch.	1 25

CALIFORNIA, \$133.16.

Corning, W. L. C.	1 00
Oakland, 1st Y. P. S. C. E.	5 00
" 10th-ave. ch.	15 00
San Francisco, Celeste Me-	
morial Birthday Box	5 90
Oakland, Sw. Y. P. S. sup. nat.	
pr., Shway Ze. Paw, care	
Tr. Bunker, Tongoo.	25 00
Oakland, Sw. ch., Rev. A. W.	
Hacklund and W. Werner,	
sup. nat. pr. care Rev. C. L.	
Havenport, Sandoway	12 50
Pasadena ch., J. H. Merriam,	
Esq.	10 00
Sacramento, 1st ch. Y. P. S.	
tow. sup. Rev. W. Wynd	9 10
Orland ch.	1 75
Armona S. S.	3 20
Bakersfield ch.	10 00
Dinuba ch.	2 50
Fresno, Miss S. E. Stein.	2 00
Hanford ch.	3 44
Lemoore S. S.	1 77

Floreston, Miss Lillian Mer-	
rill and Mrs. J. W. Smith	
tow. sup. woman teacher,	
Ma Pa, care Rev. B. A.	
Baldwin	\$5 00
B.B. Jacques and wife tow. sup.	
nat. pr. Ko Khaing, care	
Rev. J. E. Cummings	10 00
California College Y. M. C. A.	
tow. sup. nat. pr., care Rev.	
W. M. Upcraft.	5 00
San Francisco, Rev. I. J.	
Mean	5 00

OREGON, \$29.25.

Portland 1st ch.	5 43
" Y. P. S.	4 12
" Calvary ch.	9 70
" Sw. Y. P. S. tow. sup.	
nat. pr., Saw Kaw Ker, care	
Dr. Bunker.	10 00

SOUTH DAKOTA, \$31.50.

Vermillion Jr.	5 50
Warner ch.	1 00
Orleans ch.	25 00

WASHINGTON, \$19.52.

No. Yakima ch.	2 75
Dayton, Central ch.	16 77

MONTANA, \$12.50.

Great Falls Sw. ch. for A.	
Konegapoga, care Rev. W.	
R. Manley	12 50

ARIZONA, \$5.00.

Phoenix Y. P. S.	5 00
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SOUTH CAROLINA, \$4.00.

Columbia, students of Benedict	
College, Sunday morning	
Bible class, for work on the	
Congo	4 00

TENNESSEE, \$5.00.

Bristol B. Y. P. U. A., for	
sup. Dr. Harper	5 00

ALABAMA, \$18.00.

Rosedale, Max J. Schimmel,	18 00
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INDIAN TERRITORY, \$4.00.

Muscogee ch.	50
" colored ch.	2 50
" Mrs. Carey	1 00

OKLAHOMA, \$13.10.

Norman, Miss Corn's S. S.	
class	1 00
Harmony ch.	12 10

NOVA SCOTIA, \$10.00.

Middleton, Mrs. Charlotte A.	
Burditt	10 00

INDIA, \$31.27.

Kavali, Mrs. J. R. Bullard,	31 27
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JAPAN, \$1,000.

Nemuro, Mrs. H. E. Carpen-	
ter tow. salary or home ex-	
penses of Rev. W. B. Parsh-	
ley (of which \$200 is to con-	
stitute Mr. and Mrs. Parsh-	
ley H. L. members)	1,000 00

Total.....\$8,382 56

LEGACIES.

Southbridge, Mass., John Edwards, ... \$27 00	
Edmeston, N. Y., Henry C. Williams, 20 00	
Bridgeton, N. J., es- tate J. H. Flanagan, 1,298 64	
Urbana, Ohio, estate Mrs. L. C. Downer, 522 50	
Cherryvale, Kans., Amanda D. Rea... 199 00	
	\$2,067 14
	\$10,449 70
Donations and legacies from April 1, 1898, to May 1, 1898.....	\$8,719 26
Donations and legacies from April 1, 1898, to June 1, 1898.....	\$19,168 96

Donations received to June 1, 1898:

Maine	\$175 20
New Hampshire	69 54
Vermont	126 50
Massachusetts	1,187 23
Rhode Island	261 20
Connecticut	324 41
New York	3,113 49
New Jersey	1,860 21
Pennsylvania	1,115 66
Delaware	9 00
District of Columbia	37 06
Maryland	1 50
Virginia	5 00
West Virginia	94 06
Ohio	2,250 09
Indiana	205 61
Illinois	804 09
Iowa	748 75
Michigan	851 63
Minnesota	378 18
Wisconsin	79 27
Missouri	347 26

Kansas	\$193 96
Nebraska	220 31
Colorado	34 64
California	440 10
Oregon	78 76
North Dakota	20 65
South Dakota	95 95
Washington	310 51
Montana	82 10
Arizona	5 00
South Carolina	4 00
Tennessee	5 00
Louisiana	50 00
Georgia	5 00
Alabama	18 00
Indian Territory	11 00
Oklahoma	14 10
Nova Scotia	10 00
Assam	50 00
India	31 27
Japan	1,000 00
Miscellaneous	1 00
	\$16,735 38

RECEIVED IN JUNE, 1898.

MAINE, \$33.54

Lebanon and North Berwick chs. concert collections.....	\$2 00
New Sweden Mission Circle.....	5 00
St. George, First Y. P. S. C. E.....	2 00
Saco, Main-st ch.....	3 15
Nobleboro 1st ch, Bible class for Pa Hah, nat. pr.....	6 00
So. Jefferson Y. P. S. C. E.....	1 06
Bowdoinham Asso. per Judson B. Bryant: Jay ch., \$5.73; West Gardner ch., \$2.34; Fayette ch., \$1.26; E. Dix- field ch., 75c; Wayne ch., \$4.25.....	14 33

NEW HAMPSHIRE, \$19.40

Lisbon, Mrs. A. Betsey Taft,	5 00
Plaistow ch.....	3 00
Hampton Falls ch.....	11 40

VERMONT, \$35.56

Burlington, 1st S. S. tow. sup. Rev. Pothepogu Henry, care Rev. W. R. Manley....	6 56
East Johnson, Mrs. Flora B. Hooper tow. the salary of nat. pr. care Rev. G. A. Huntley, M.D.....	10 00
Paseumpic Jr. B. Y. P. U.....	2 00
West Rupert ch.....	15 00
Barre, 1st ch.....	2 00

MASSACHUSETTS, \$790.62.

South Quincy, Christina Carl- son for mission work, care Rev. O. L. Swanson.....	10 00
Fitchburg 1st ch. for mission work of J. S. Grant, M.D....	6 30
Cambridge, Broadway ch.....	15 00
Somerville, Winter Hill Y. P. S. C. E.....	5 00
Somerville, 1st Y. P. S.....	1 00
Boston, Tremont Temple ch., Fred E. Burnham	1 00
Boston, Miss Jessie Boggs tow. rebuilding Secunderabad ch.,	2 00
Boston, Clarendon-st ch.....	152 63
" Jamaica Plain S. S. for sup. student in Theo. Sem., care Miss H. M. With- erbee, Yokohama	15 00
Boston, Bunker Hill S. S.	25

Fall River, Y. P. S. C. E. tow. sup. of student at Inseln, Hurma	\$13 00
Allston, Brighton-ave Y. P. S. C. E. tow. sup. of Kuikano, with Rev. S. W. Hamblen, Japan.....	12 50
Northampton Y. P. S. tow. sup. Rev. D. M. McLean.....	25 00
Springfield, State-st. B. Y. P. U.....	30 00
Springfield, a friend for school in Tokyo.....	5 00
Newton Centre ch.....	22 87
" Theo Sem., Y. M. C. A.....	15 00
Newton Centre Bible school for Rev. W. B. Parshley's mission work	28 44
Lynn, Washington-st ch. tow. school in Japan	3 60
Brookville ch.....	8 92
Weston ch.....	30 57
Leominster ch.....	40 00
W. Somerville ch.....	28 25
Brookton Sw. ch. tow. sup. of Mah Lay, care Rev. C. L. Davenport.....	12 50
Greenfield, 1st ch.....	11 66
Holyoke ad ch., Jr. Dept.....	24 55
Haverhill 1st ch.....	41 78
" Portland St., Miss Olive A. Drew, "Wheels" tow. sup. Rev. F. P. Hag- gard.....	5 00
Greenville ch.....	4 05
Reading 1st ch.....	20 97
Brookline ch.....	128 31
Dorchester Temple, Prof. and Mrs. D. O. L. Lowell tow. sup. of Rev. Jno. Curtis....	50 00
Andover ch.....	19 52
Attleboro, Raymond L. San- ford.....	95

RHODE ISLAND, \$158.55.

Providence 4th ch.....	6 83
" Broadway S. S., class 11, for Congo mission	3 60
Newport, 1st S. S.....	6 60
" 2d ch.....	5 00
" Central ch.....	55 33
Quidnessett ch., concert coll....	11 37
Pawtucket 1st ch.....	40 00
" Pleasant View ch.,	11 45
East Providence 2d ch.....	10 87

Jamestown Y. P. S. C. E. tow. sup. nat. pr. Modinath Mo- muri, care Rev. E. G. Phil- lips, Tura, Assam	\$7 50
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CONNECTICUT, \$257.68.

Jewett City ch.....	2 20
Hartford, Suffield-st. Jr. C. E. " a friend for missions in heathen countries	5 00
Packerville ch.....	16 39
Stratfield Y. P. S. C. E.....	6 00
Wallingford, 1st ch. tow. sup. of Rev. E. W. Fletcher in China	187 00
Norwich, Central B. Y. P. U.....	10 00
Groton, 1st ch.....	6 00
Plainfield Union, Mrs. N. T. Ladd.....	1 00
Bloomfield, Ed. C. Fowler....	4 00

NEW YORK, \$1,646.46.

Saratoga Springs, "H. C."....	5 00
Ludingtonville ch.....	7 50
Poughkeepsie S. S., for sup. Ko Shwu Maung Kman and Mong Chet care Rev. C. L. Davenport	100 00
Monroe Asso., per A. H. Cole, treas. Rochester Univer- sity-ave. Y. P. C. E. tow. sup. of Rev. Thos. Moody, Africa, \$5.00; do 1st ch. B. Y. P. U. for do, \$66.34; Greece S. S. for do, \$5.00; Mumford Y. P. C. E. for do, \$5.00.....	81 34
Fairport, 1st ch. B. Y. P. U. tow. Rev. T. Moody's ex- penses	35 00
Hamilton, students of Colgate University.....	58 50
Newburgh, Chinese class of People's ch. for sup. of nat. pr. Nong Zo Yong, care of Rev. J. R. Goddard, Ningpo, China.....	12 50
New York City, Calvary Y. P. 1st Y. P. tow. sup. Shway Chee care Rev. L. W. Cronkhite, Burma.....	25 00
New York City, Mt. Morris ch., " Mt. Vernon, a friend " Church of the Re- deemer.....	30 00
	16 50
	68 20

Donations

517

k City, 1st S.S. for do.	\$25 00
German Immanuel,	
Ruesaler for Rev.	
icis, Burma, and his	50 00
k City, Church of the	
ner C. E.	4 36
Bedford Heights	
Hanson-pl. ch. for	2 93
6th-ave. ch.	26 02
ion Y. P. S. C. E.	182 08
w York, Y. Ladies'	3 40
loc.	11 60
t ch.	37 39
us, Rev. A. S. Bastian	1 00
ch. at Towners.	40 00
way	26 00
ch.	2 30
S. S.	40 00
in, Mr. and Mrs.	25 00
na ch.	50 00
S. S.	10 00
ch.	80
Y. P. S. C. E.	13 68
stre ch.	2 50
Parkside ch., O. S.	7 40
or nat. pr. care Rev.	
Jwen, Bapala, India,	25 00
l and Well's Bridge	
C. E.	1 25
entre ch.	6 83
ch.	20 00
river North B. Y. P.	
Union tow. sal. Rev.	
roesbeck, Ungkung,	200 00
Central S. S. tow.	
work of Rev. I. S.	
s, Atmakur, India.	12 50
Mrs. S. A. Sumner.	25 00
S. S.	17 50
, add'l.	3 00
l.	0 00
e S. S.	1 25
le ch., add'l.	5 50
ch., extra offering.	3 25
ch.	28 16
bron ch.	13 40
lvile and Fulton ch.	8 00
s ch.	2 68
on ch.	2 00
ch.	3 33
ilo ch.	3 00

W JERSEY, \$191.87.

Miss Lilian Davis	
ation of nat. pr. care	
S. Davis.	20 00
Trinity ch.	20 75
ld ch., Ellisburg S.	
t. pr. care Rev. Isaac	
rg ch.	40 00
l. Junction.	5 00
n ch.	6 00
boy ch.	20 50
r, North ch., the	9 22
icans.	1 00
mouth ch.	15 73
1st ch. C. E.	1 00
ie Asso., collection	
Ill. missions.	13 42
C. E.	5 00
y, North ch., Rev.	15 00
ty, Summit-avenue	
g Workers" tow.	
iske Menger, care	
Richards, Africa.	12 50
land ch.	2 15
Ind. for Spain.	1 00
C. E. Union meet-	
	3 60

PENNSYLVANIA, \$493.52.

Philadelphia, Blockley Y. P.	
S. C. E. for sup. of Saw She,	
care Rev. W. F. Thomas,	
Insein.	\$12 32
Philadelphia, 1st Sw. ch. for	
Rev. Eric Lund's work.	10 00
Philadelphia, Mantua S. S. for	
nat. pr., care Rev. L. W.	
Cronkhite	40 00
Philadelphia, 11th Y. P. S. C. E.	13 50
Lower Merion ch., Mr. A. M.	25 00
Frankford ch., add'l.	1 00
Mt. Pleasant ch.	3 36
Sharon ch.	77 00
Oxford ch.	3 40
Altoona, 1st S. S.	8 64
Milesburg ch.	10 00
Gethsemane ch.	12 50
Williamsport, Erie-ave. ch.	5 58
Claysville ch.	5 00
Pittsburg, 4th-ave. ch. from	
April 10 to June 1.	162 47
Pittsburg Y. P. S. C. E. "C"	
for nat. pr., care Rev. L. W.	
Cronkhite	12 50
West Newton ch.	3 50
Monongahela, 2d ch.	1 50
Brown Township ch.	1 50
Tioga ch.	3 00
Strong Fork ch.	3 50
Wilkes Barre, 1st ch.	16 59
Students Crozer Theo. Sem.	51 34
Swedish (Cong'l) Assembly of	
Brethren for Rev. Eric	
Lund's work.	9 82

MARYLAND, \$83.37.

Frostburg, Walsh ch.	8 37
WEST VIRGINIA, \$112.90.	
Weston ch.	4 00
Mannington ch., special for	
sup. of Shway Loo, Karen	
boy, care of Rev. A. V. B.	
Crumb	12 45
Salem ch.	10 00
Huntington, 5th-ave. ch.	47 38
Two Run, B. M. League.	2 27
Union ch.	10 00
Grafton, 1st ch.	26 80

OHIO, \$414.53.

Cleveland, Superior-st. Y. P.	
S. C. E. balance due tow.	
sup. Rev. M. C. Mason,	
Tura, Assam.	20 00
Dayton, W. D. Chamberlin.	200 00
Cleveland, Olivet ch.	10 00
Royalton ch.	4 50
Jonah's Run	33 51
Granville, 1st ch.	16 69
Sunbury ch.	11 00
Sydney B. Y. P. U. for Japan	1 53
Auburn ch.	1 50
La Grange ch., bal.	50
Lena ch.	2 00
Cincinnati, Lincoln Park ch.	10 00
Wyoming S. S.	10 00
Owl Creek B. Y. P. U.	31 00
Haskins, 1st ch.	7 78
Toledo, Ashland-ave. ch.	70 05
Ark Spring ch.	5 26

INDIANA, \$50.02.

Bogg's Creek ch.	3 00
Franklin, North ch.	3 30
Indianapolis, Garden-ave. ch.	3 54
University-pl. ch.	4 61
Hope ch.	1 75
Lewis Creek ch.	3 50
Mt. Moriah ch.	1 48
Gas City ch.	11 25

Circleville (of wh. \$2.00 is tow.	
sup. San Lee).	\$6 00
Denver ch.	4 42
Madison ch.	1 00
Michigan City ch.	4 50
Muncie, Avondale Mission H.	
Y. P. U.	1 67

ILLINOIS, \$1,061.04.

Mason City, M. B. Spring	30 00
Downer's Grove	9 30
Alton, 1st ch.	46 06
Minouk ch.	14 10
Danville ch.	3 42
Walnut Grove Y. P.	5 21
Collinsville Pres. ch., Frank	
L. Marshall	283 76
Chicago, 1st ch.	10 15
" 2d ch.	49 20
" a Friend	25 80
" Hyde Park, Mrs. M.	
K. Peters	10 00
Evanston ch., bal.	21 65
Oak Park ch.	12 50
Englewood ch. S. S., for nat.	
pr., care Rev. J. S. Adams.	25 00
Englewood Y. P. for do.	15 25
Waukegan	10 06
Milledgeville ch.	2 50
Erie S. S.	1 00
Monroevue ch.	10 00
Shilo ch.	2 50
Union ch.	2 15
Carbondale, E. Peters for	
Telugu student.	6 25
Marsailles S. S., for Ongole	
student.	6 25
Cambridge ch.	10 00
Kell ch.	5 38
Roseville Y. P.	5 00
Moweaqua ch.	2 50
Marion ch.	7 90
Chicago, 1st Sw ch., \$50 for	
Telugu pr. and \$42 for Spain	92 00
Chicago, 2d Sw ch.	11 29
ad Sw. Y. P., for	
Telugu pr.	15 00
Chicago, Tabernacle Sw. ch.,	
a friend for Spain	11 00
Englewood Sw. ch. for do.	47 12
4th Sw. ch. for do.	8 00
Salem Sw. ch. for Spain	5 58
Humboldt Pk. Sw. ch. for do.	5 20
Moline ch. for do.	20 00
Joliet Sw. ch., Miss A. John-	
son for do.	10 00
Sycamore Sw. ch. for do.	87
Gen'l Sw. Conference per E.	
Rosen, Treas.	107 65
Princeton, a Sw. sister.	3 44
Chicago, 1st Bohemian	10 00
" Danish 1st, for Rev.	
C. Neilson, Africa.	25 00
IOWA, \$50.	
Toledo B. Y. P. U.	2 55
Pleasant Corners ch.	2 45
Riceville, Rev. W. A. Silke,	
for student evangelist, care	
Rev. J. L. Dearing, Japan.	35 00
Oscola, J. Matson, for nat.	
pr.	50 00

MICHIGAN, \$176.65.

Traverse City, S. H. Saylor	5 00
Detroit, Clinton-ave. B. Y. P.	
U., tow. passage expenses	
of Robert Harper M. D.	10 00
Detroit, 18th-st. ch.	18 19
Pontiac B. Y. P. U. tow. sup.	
nat. teacher Pao Yait, care	
Rev. B. A. Baldwin, Thay-	
etmyo.	17 50
Grand Rapids, Wealthy-ave.	
B. Y. P. U. tow. sup. B. W.	
in India.	3 35

Donations

Fenton ch.	\$21 39
Pewamo ch.	7 71
Petoakey ch.	10 00
Jackson, 1st ch.	17 86
East Main-st. ch.	50
South Haven, 1st ch.	20 00
Bay City, Broadway B. Y.	
P. U.	2 50
Ithaca B. Y. P. U.	4 00
Perry B. Y. P. U.	3 40
St. John's ch.	8 19
" " B. Y. P. U.	1 81
Jones ch.	1 00
Dexter ch.	15 00
Parshallville ch.	9 25

MINNESOTA, \$66.43.

Brooklyn Center, A. D. Wil-	
liens	2 00
Windom ch.	1 00
St. Paul, 1st Sw. ch.	9 65
" " 2d "	5 78
Cokato, C. J. Soderberg, for	
Finland	1 00
L. M. Stalberg.	1 00
Dalstorp, J. Swedberg for do.,	5 00
Albert Lea, Sw. ch. for a	
Khuri, Swatow, China	15 00
Wyannette, Children's Society,	5 00
Willmar ch. for V. Thomas	
and P. Rungrah, care Rev.	
W. A. Stanton, Kurnool,	
India	10 00
Artichoke, Jacob Peterson for	
Rev. C. Nelson, Africa	5 00
St. Peter, O. Newaldsen	1 00
Byron, S. A. Middleton	5 00

WISCONSIN, \$136.02.

Grantsburg, Sw. ch.	10 00
Buena Vista ch.	1 56
Collection at Centra Asso.	4 56
Dodgeville ch.	10 64
Madison ch.	77 43
East Troy, Y. P.	2 00
Whitewater ch.	5 71
Marinette Sw. Sew. Cir. for	
nat. pr., care Rev. C. F.	
Viking	25 00

MISSOURI, \$128.17.

St. Louis ch.	113 17
Kansas City Y. P. S. tow. sup.	
nat. pr.	15 00

KANSAS, \$78.75.

Fredericks ch.	6 00
Climax ch.	2 00
Howard ch.	9 00
Ottawa, Young Men of Ottawa	
University des. to Rev W	
R. Manley	17 00
Kansas City, 1st ch.	7 25
Clay Centre ch.	11 30
Clifton ch.	4 75
Cherryvale ch.	5 00
Northcott, A. C. Mather	1 00
Downs ch.	8 20
Pleasant View ch.	11 75

NEBRASKA, \$300.4.

Ash Grove S. S. and friends ..	2 54
Arnold ch.	5 00
Nebraska City ch.	28 50
Norfolk, Mr. and Mrs. Lore-	
ber	1 00
Superior ch.	2 00

COLORADO, \$248.8.

Colorado Spring, Sw. ch.	5 48
" " Sw. Y. P. S.	10 00
Delta ch.	8 10
La Junta ch.	1 50

CALIFORNIA, \$59,093.40.

Oakland, Mrs. M. M. Gray,	
deceased	\$59,056 00
San Francisco, 3d ch. Wom.	
Circle for Africa	6 00
Corina Miss. Soc.	2 90
Los Angeles, Central Wom.	
Circle tow. sup. Biblewoman	
care of Rev. J. E. Clough,	
Ongole	5 00
Corona S. S.	7 50
Riverside, 1st ch.	5 00
Reedley S. S.	2 00
Santa Barbara B. Y. P. U. sup.	
Rev. W. Wynd.	4 00
Floreston, Miss Lillian Merrill	
and Mrs. J. W. Smith, sup.	
wom. teacher care Rev. B.	
A. Baldwin, Thayetmyo	5 00

OREGON, \$46.72.

Independence ch.	1 75
Gaston ch.	25
Oakland ch.	1 00
Springfield ch.	2 50
Baker City B. Y. P. U.	5 00
Middle Association	17 86
Grass Valley ch.	6 50
Salem ch.	11 86

NORTH DAKOTA, \$5.60.

Lisbon, E. L. Cressey	3 00
Kulm S. S.	2 60

SOUTH DAKOTA, \$62.97.

Big Springs, A. Lindblom	50 00
Orleans, N. and C. Olsen	2 50
Dell Rapids, Danish Wom.	
Society	5 00
Madison B. Y. P. U.	5 47

WASHINGTON, \$19.05.

Tacoma, Emmanuel ch.	1 25
Fern Hill ch.	50
Pomeroy B. Y. P. U.	1 10
S. S.	1 20
Asoten, E. L. Routh.	10 00
La Centre, Sw. Sewing Circle,	
.....	5 00

IDAHO, \$21.40.

Boise City, 1st ch.	21 40
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ARKANSAS, \$1 00.

Excelsior, A. Byrd Payne	1 00
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ARIZONA, \$5.00.

Temple, Miss Vic F. Harmon, ..	5 00
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MISSISSIPPI, \$5.00.

Jackson College, McKinley	
Miss. Soc. for mission work	
in Africa	5 00

INDIAN TERRITORY, \$30.25.

Muscogee, colored ch.	2 00
Duncan ch.	8 30
Ryan ch.	1 50
Marlow ch.	7 00
Loco ch.	80
Coal Creek ch.	50
Lone Grove ch.	15
Fox, H. H. Cordell	10 00

OKLAHOMA, \$4.00.

Anadarko, Rainy Mt. school,	
Mary McLean	2 50
Shawnee ch.	1 00
Sheridan ch.	50

CANADA, \$5.00.

Berlin, Ont., Alvin Zuelsdorf, ..	5 00
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UTAH, \$6.00.

Salt Lake, Mina B. Morford	
to apply on salary of Coh	
Da-loh, care Rev. J. R. God-	
dard	\$6 00
Total	\$5,532 33

LEGACIES.

Boston, Mass., es-	
tate Eustace C.	
Fitz.	5,000 00
Whitman, Mass.,	
Lucinda A. Ful-	
lerton	900 00
Providence, R. I.,	
income Henry	
Jackson bequest, ..	23 44
Montclair, N. J.,	
Sarah J. Cham-	
berlin	100 00
Brighton, Ill., Mary	
Diamond	64 00
	6,067 44
	\$7,140 73

Donations and legacies
from April 1, 1898, to
June 1, 1898

19,168 96

Donations and legacies
from April 1, 1898, to
July 1, 1898

90,576 79

Donations received to July 1, 1898:

Maine	\$204 74
New Hampshire	83 04
Vermont	162 06
Massachusetts	1,477 85
Rhode Island	414 75
Connecticut	538 04
New York	4,750 95
New Jersey	2,001 06
Pennsylvania	1,000 18
Delaware	9 00
District of Columbia	37 06
Maryland	0 87
Virginia	5 00
West Virginia	206 06
Ohio	2,064 02
Indiana	255 61
Illinois	1,265 13
Iowa	838 75
Michigan	1,028 36
Minnesota	444 61
Wisconsin	216 19
Missouri	475 43
Kansas	272 71
Nebraska	259 37
Colorado	50 77
California	59,533 59
Oregon	125 48
North Dakota	26 25
South Dakota	198 92
Washington	320 55
Idaho	21 40
Montana	82 10
Arkansas	1 00
Arizona	10 00
South Carolina	4 00
Tennessee	5 00
Louisiana	50 00
Georgia	5 00
Alabama	12 00
Mississippi	5 00
Indian Territory	41 25
Oklahoma	15 10
Utah	6 00
Canada	5 00
Nova Scotia	20 00
Assam	50 00
India	31 27
Japan	1,000 00
Miscellaneous	1 00

\$82,055 77

Delicious Drink

Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

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ON A BURMAN RIVER



RUGGLES HALL, BANGOR BAPTIST COLLEGE

The Baptist

Missionary

Vol. LXXVIII No. 9



Magazine

SEPTEMBER, 1898

MISSIONS IN OUR NEW POSSESSIONS



THE conference of missionary officials on missions in the West India and Pacific Islands opened to the gospel by the war with Spain, met July 13 at the Presbyterian House, New York. Rev. S. W. Duncan, D.D., of the Missionary Union, was made chairman, and after full discussion the various Boards represented were requested to appoint a committee of two to confer as to a division of the fields. Dr. G. H. Richardson, recently missionary in Burma, having gone to the Philippines as military surgeon, may be available at the conclusion of the war to open work there under the Missionary Union. A former colporter of the British and Foreign Bible Society at Manila is also ready to serve the Union as missionary on the Philippines. The American Board wishes to resume its work on the Caroline Islands, which has been interrupted by the Spanish occupation. The Southern Baptist Home Mission Board proposes to resume its grand work in Cuba under A. J. Diaz, and other territories will be apportioned among various societies desiring to embrace the large opportunities for advance mission work offered to the Christians of this country.

The judgment of the Conference will meet with a general response when it declares that "the political and military relations into which the United States has been so strangely forced with reference to Cuba, Porto Rico, and the Philippine and Ladrone Islands involve certain moral and religious responsibilities which are quite independent of the precise character of the political relationship which may hereafter be fixed, and that the Christian people of America should immediately and prayerfully consider the duty of entering the door which God in his providence is thus opening."

THE "POLICY OF FAITH"



SEVERAL times attention has been called in this MAGAZINE to the policy of the committee of the Church Missionary Society of England, the organization of the evangelical branch of that church, in sending out every clearly qualified missionary who applied for appointment, depending upon the Lord to furnish the means for his support. It now appears that this policy was first enunciated by the committee of the society forty-five years ago in these words :

"It is the work of Christ to call and send forth laborers. The committee still wait for the exercise of this divine prerogative. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

In the five years following, twenty university graduates offered their services for the missionary work. This was unprecedented at that time. There were occasional deficits, but they were regularly cleared off in response to the appeals of the committee. No men were kept back, and in twelve years 233 new missionaries were sent out. In 1865 the Society seemed to be in financial straits, and a hint was given that unless special contributions came in some men must be kept from the field. The money, however, came in and the men were not kept back, but in 1870 there was a deficit of £15,000, larger than ever was known before. Several men were held back and heavy retrenchments abroad were ordered. The supply of men then failed. In 1872 not one university graduate offered, and the Missionary College had only half as many students as in 1864. In twelve years only 172 new missionaries were sent out, or 61 less than the preceding twelve years, and the total number of missionaries fell from 242 to 230. In the language of Mr. Eugene Stock, the Editorial Secretary : "The inference seems plain, that so long as the policy of faith was boldly followed the Lord honored the Society, raising up the men and providing the means. But so soon as the committee were frightened by deficits and began to retrench in one way or another, the blessing was withheld, and both the men and money failed."

The revival came through united and definite prayer, not for money but for men. A day of intercession was appointed, and the next few months the Society received more offers of service than it had in as many years previously. The next year the income of the Society reached the largest amount ever known up to that time, and the succeeding years witnessed great enlargement.

Again in 1878-80 there were fresh financial troubles, and men were held back from the field, but this policy did not continue long. In 1887, without apparent knowledge of the preceding resolve of the committee of the Society, the present policy was entered upon, to send out every well-qualified and accredited missionary applicant. The number of missionaries has arisen from 230 in 1872 and 309 in 1887 to 777 at the present time.

We present this remarkable record as a series of facts worthy of the careful study of all who are interested in the fundamental principles which underlie the progress of God's kingdom.



DR. DUNCAN'S VISIT TO ASIA

FOR more than a year a visit of the Foreign Secretary to the Asiatic Missions of the American Baptist Missionary Union has been in contemplation, but various complications and the pressure of other duties have deferred the date of departure. We are now able to announce, however, that Dr. Duncan expects to sail Aug. 27. He will go first to Burma, in order to be present at the conference of the missionaries which meets at Toungoo in October, and will return across the Bay of Bengal to attend the annual conference of the missionaries to the Telugus, near the close of the year. After visiting these two important missions Dr. Duncan proposes to go to Assam, and then return to the United States by way of China and Japan, visiting the missions in those countries as he may be able, and reaching San Francisco in time for the annual meeting of the Missionary Union in May, 1899.



Let the earnest and heartfelt prayers of all follow Dr. Duncan in this long journey which he is about to take in the interest of the kingdom of our Redeemer. Let us pray that his life and health may be preserved, and that peculiar grace and wisdom from above may be given him, that he rightly discern the signs of the times in the vast and needy mission fields which he will visit, and return richly laden with precious stores of knowledge fruitful for the future advancement of the work of God.

THE BAPTIST CHURCH AT JAMESTOWN, ST. HELENA, is the only church on this famous but remote and isolated island except those of the established Church of England. It has ninety-nine members and four outstations, covering the principal points on the island with its services. Its nearest Baptist neighbors are the Baptist churches in South Africa, and it is in relations with the South African Baptist Union.

EDITORIAL NOTES

THE SOUTHERN BAPTIST FOREIGN MISSION BOARD gives the following tabulated statement of its work for the past year. The headquarters of the Board are at Richmond, Va., and Rev. R. J. Willingham, D.D., is Corresponding Secretary, with Rev. A. J. Barton as Assistant Secretary. The missions in China, Mexico and Brazil are specially prosperous.

Countries.	Date of Organization.	Missionaries.	Native Assistants.	Churches.	Baptized in 1897.	Members.
China	1845	40	43	21	208	1,499
Africa	1850	3	10	6	43	313
Italy	1870	1	25	21	55	481
Mexico	1880	13	17	32	101	1,132
Brazil	1882	13	15	21	283	1,274
Japan	1889	6	7	1	11	61
Total		76	117	102	701	4,760

THE SOUTH AFRICAN BAPTIST UNION has two Associations and includes the churches in Cape Colony, Natal, the Orange Free State and the South African Republic. The English Association reports 23 churches, 22 pastors, 1,884 members and 2,165 scholars in Sunday-schools; the German Association has 6 churches, 6 pastors, 1,111 members and 661 Sunday-school scholars, making 29 churches, 28 pastors, 2,995 church members and 2,826 attendants at Sunday-school. We are glad to note a growth in all lines of work. Cape Town has the largest English Baptist church, with 241 members, but Port Elizabeth follows close after with 228. The German churches at King Williams Town and Stutterheim have 328 and 314 members respectively. An excellent little paper, "The South African Baptist," is published monthly, which is now issued from Port Elizabeth. President Paul Kruger's troubles with the British government have not checked the onward course of the Baptist church in Pretoria, the capital of the South Africa Republic, which has grown in a year from 40 to 66 members. Kimberly and Johannesburg, known to Americans chiefly for their diamond and gold mines, have flourishing Baptist churches. South Africa is one of the most progressive and prosperous regions of the earth at the present time. Less than 3,000 Baptists contributed more than \$50,000 for the support of their churches and missions among the natives the past year.

SELF-SUPPORT NOT ENOUGH. This MAGAZINE has never ceased for the last fifteen years to urge the importance, and even necessity, of self-support by the native churches on the mission fields. We are deeply impressed that without it they can never become the vigorous, self-propagating forces they are desired to be. But it is a mistake to infer that self-support is to be advocated as a relief to the calls upon Christians in the home land. It is only that they may advance to more needy fields. As Rev. S. A. Perrine of the Assam mission puts it :

"Self-support is entirely inadequate to do what the people and perhaps many missionaries are hoping it will do. It will not lessen but rather increase the demand for money, just as the introduction of machinery increases the demand for labor. The missionaries ought to do their duty and put the churches on their mettle, not only because it is right, but because it is foolish to try to carry them; but let it be known that 'Self-support' is not a Revised Version of 'Go into all the world.' Obedience to Christ's last command is better than all the self-support in the world. And if this agitation about self-support leads, as I am afraid it is leading, the people of America to think that it will take the place of contributions and obedience to Christ and dependence on God, it will come far short of doing the good that many hope for it."

"TRIUMPH OF THE SUPERNATURAL."—The editorial under this title in this MAGAZINE for November, 1897, has attracted wide attention. It urged more reliance on the divine forces in Christianity to overcome obstacles and surmount difficulties in Christian work, and especially in foreign missions. It is not necessary to fear for the defeat of the religion of Jesus Christ by apparently insuperable foes as if it were a merely human institution. The power of the Son of God often sets to naught all human calculations and triumphs over his enemies to the amazement of his fearing friends. An admirable illustration of this has recently come to our knowledge. The missionaries in the Naga Hills, Assam, decided to cast a certain church upon its own resources and leave it to its own management. The church straightway chose a pastor who had been converted from heathenism only a few months. The natural conclusion of the missionaries was that a mistake had been committed in leaving the church to independent action, and grave results were feared. But lo! the church prospered and contributed more per member than any other church in Assam, and converts were multiplied. The divine Spirit guided in ways contrary to human reason, and wrought wonders. Our God is a great God. Let us have more confidence that he will put the finishing touches on our imperfect work.

THE BAPTIST UNION OF ITALY is made up of about twenty-five churches organized under the missions of the English Baptist Society and the Southern Baptist Board of the United States. The Union has a publication society and a journal, *Il Testimonio*. The annual meeting was held in Turin in June, and was an occasion of great interest.

LOSS OF MAILS FOR BURMA. By the sinking of the "Mecca" off the mouth of the Hugli, May 22, all the mails for Burma leaving New York and Boston between April 18 and 28, were lost. Those who mailed letters or papers to friends in Burma between those dates, and publishers of papers mailed at that time, are requested to send duplicates. We understand that the supply of this MAGAZINE for May on its way to Burma was in the ill-fated ship. We very much regret that the stock of that number is so low we cannot duplicate the Burma mailing list for that month.

THE WORK OF OUR TELUGU MISSION will be greatly facilitated by the recent completion of the railway from Nellore to Bezwada. The line passes through or near Ongole, Bapatla, Kundakur, Ramapatam, Kavali, Allur, and Nellore. Nellore has had railway connection with Madras for many years, but by a roundabout way. A direct line is soon to be constructed, and the new line will bring the most of the stations in the Telugu mission within a few hours of Madras, instead of several days' uncomfortable travel by ox-cart or canal-boat. The locomotive becomes the messenger of the Lord.



MISSIONARY TENT AND CART IN TELUGULAND

BAPTIST PROGRESS IN SWEDEN has been among the marvels of our missions, and is perhaps more marked than any other Baptist work in Europe. No complete account of this work has ever been published. We hail with great satisfaction a "History of the Swedish Baptists," in Sweden and America, by Gustavus W. Schroeder. Captain Schroeder was converted as a Swedish sailor in the Mariner's Church in New York, and was the first Baptist convert properly belonging in Sweden. He has given us a vivid, forceful and accurate account of the progress of the Baptist movement among the Swedes both in their own land and in this country, and which must be read by all interested in the subject. We presume the book can be obtained from Captain Schroeder, 393½ Fourteenth Street, Brooklyn, N. Y.

THE REBELLION IN UGANDA is over, the Soudanese troupes who rose against their English officers having been dispersed or killed. Great injury has been inflicted on the country and mission work by the war. Improvement in the condition of the Waganda and the progress of Christianity were brought to a standstill, but with the return of peace and tranquility religious labors are resumed with every prospect of continued success.

PROHIBITION IN CONGO. We are glad to notice that a new law has been promulgated in the Congo Free State by which a further restriction is put on the drink traffic. It can no longer be taken into the interior beyond the river Mpozo, which is only two or three miles from Matadi. This is a great gain to the cause of the protection of the natives from the drink evil. We trust the time may yet come when there will be total prohibition throughout the Congo Independent State, but this could only come about by an agreement joined in and adhered to by the Portuguese, as their territory is separated from the other only by an artificial boundary.

THE SWEDISH BAPTIST CHURCHES of Nebraska at their annual conference passed the following vote of confidence in the Missionary Union. We are always glad to welcome their coöperation, which it is now proposed to make more close and effective than ever:

Believing that the American Baptist Missionary Union is doing a blessed work in an excellent way, we, the Swedish Baptist churches of Nebraska, are glad to fulfill Christ's last command through the said body, with which we are and will be in hearty sympathy and practical coöperation.

The Swedish churches of Western Washington also adopted a similar resolution which we as cordially acknowledge:

That we thank God for the mission work being done by the American Baptist Missionary Union, and that we with our prayers, as well as with our means, contribute to the society's missionary work.

A MISSIONARY IN BOLIVIA.—We are happy to print this note from the Secretary of the Baptist Foreign Mission Board of Ontario, and congratulate our Baptist brethren of Ontario on the privilege of giving the pure gospel to the people of the "neglected continent." May their efforts be greatly prospered in the upbuilding of the kingdom of our Redeemer.

I am happy to be able to state that the remark that Bolivia "has no resident missionary" is no longer accurate. (See *MAGAZINE*, August, p. 484.) The Rev. A. B. Reekie of our Board located himself in Oruro in April last, and he is to be joined by Rev. Robert Routledge and wife in a few weeks. Mr. Reekie is quite encouraged with the prospects for work. Appreciating very highly the *MAGAZINE* with its marked improvements,

Yours sincerely,

A. P. MCDIARMID.

THE INTERNATIONAL MISSIONARY UNION held one of its most successful meetings at Clifton Springs, N. Y., in June of this year. The attendance was large and representative, and the subjects considered were of great interest and importance. The discussions of missionary questions and problems at these meetings by those who have a practical experience of the difficulties and trials of labor on the fields, is of special value and helpfulness.

"THE STUDENT MISSIONARY APPEAL." This volume just issued by the Student Volunteer Movement for Foreign Missions, New York, contains the addresses at the Third International Convention of the Student Volunteer Movement for Foreign Missions, held at Cleveland, Ohio, Feb. 23-27. This convention was confessedly one of the greatest missionary conventions ever gathered, and many of the addresses were of the highest character. Beginning with Rev. F. B. Meyer's inspiring address on "Preparation for Christian Service," they took up the whole range of missionary topics, including the problems of missions on the field, the qualifications of missionary candidates, the character of non-Christian religions, the financial problem of missions, together with a large number of addresses on special aspects of the work on the various mission fields. No other volume has been published which comes so near to covering the whole range of missions in every aspect as this, and we recommend it to every pastor and every student and worker for missions as a thesaurus of information on the subject.

BOOK NOTICES. Rev. A. C. Chute of Halifax has issued a paper edition of his excellent sketch of John Thomas, the forerunner of William Carey. Too little attention has been devoted to Dr. Thomas, by whose influence Dr. Carey was led to turn his missionary enterprise from the Pacific Islands to India. We recommend this sketch as covering in a compact form all the information which will be needed by most readers of missionary literature. The prices are, in cloth, twenty-five cents, and in paper, fifteen cents, to be had of the author at Halifax, N. S. "Missionary Methods for Missionary Committees," by David Park, just published by the Fleming H. Revell Company, will be found a convenient manual for chairmen and members of missionary committees in our churches. Many of the suggestions will be needless, but many, especially beginners in missionary work, will find the little volume useful. The price is only twenty-five cents. "The Heathen Lost Without the Gospel," by W. W. Gardner, D.D., published by the Baptist Book Concern, Louisville, Ky., at five cents, is a scriptural treatment of the subject which will be useful. "The Story of Christian Missions," by Robert N. Barrett, Ph.D., Waxahachie, Texas, is a handbook of missionary history for societies and bands. It may be obtained of the author for twenty-five cents.





THE THOMAS MEMORIAL, HENZADA, BURMA

FOUR ASSOCIATIONS IN BURMA

PROF. WILLIS F. THOMAS, INSEIN



HERE in mission fields an Association conveys quite another idea from that which we experienced on our late visit to America. Instead of being a place to be scrupulously led by the rank and file of the laity, the bulk of our native Christians an ciation is the one event of the year not missed on any account. Not only is time of spiritual refreshment to missionary and other workers, but other attractions are furnished by the choirs of the mission schools connected with Association, whose young people thus ate each other in the effort to entertain assembled multitudes. As we of the

seminary are not as a rule in exclusive charge of any one field, but are rather brought into intimate relation with every mission field in the country, it is frequently our privilege to attend more than one of these delightful annual meetings.

HENZADA

Of the four visited by me this year, the first was especially interesting to us, as it was that of the Henzada mission with which we were connected during our first term of service. Our visit to this mission was still more grateful as it furnished us the opportunity of revisiting my birthplace in Henzada as well as meeting again with the church of Byinya where we met for



INTERIOR OF SEMINARY CHAPEL AT INSEIN, WHERE
THE PEGU ASSOCIATION WAS HELD

the first Association after I took charge of the field seventeen years ago. Nothing could be more cheering than the evidence of steady progress made by this Association since Brother Price took charge ten years ago, not only in numbers but also in contributions, they having in the meantime put up the magnificent Thomas Memorial in memory of my father in Henzada town. A better evidence of the prosperous condition of the mission under its present able leadership could not be furnished than the splendid gathering of nearly four thousand people in Byinya, where grand opportunities were furnished for preaching not only in Karen, but in Burmese as well, a public discussion with a number of Buddhist priests, affording a rare opportunity of proclaiming the gospel to the heathen.

THARRAWADDY

Hastening home from the Henzada I was barely in season for the opening session of the Tharrawaddy, a child of the Henzada Association, and at present a ward of the seminary in the absence of a resident male missionary. This Association this year labored under the disadvantage of meeting with one of its hill churches, all huddled together in one long house, in a malarious region where the few people who come from the plains could hardly be induced to stay over night; while, therefore, we were glad of the privilege of meeting these mountain people, whose invitation coming through their heathen chief we could hardly decline, we were obliged to hurry through the business of the Association in a single day. In spite, however, of these drawbacks, more than five hundred were reported in attendance, including large numbers of heathen from the surrounding hills who thus got a glimpse of the Christianity of the plains.

PEGU

Instead of our going to the next Association it came to us on our very premises, which were borrowed for the nonce by the little Burman church in the neighborhood for the meetings of the Pegu Burman Association. With twenty-five missionaries and seven hundred Burman Christians in attendance, it was altogether one of the most unique assemblies we ever witnessed in Burma. While we have been accustomed to witness thousands of Christians gathered in our larger Karen associations and in our mass meetings of all races in connection with the Burma Baptist Convention, it was a new sight to us to see so many hundreds of Burman Christians gathered in our seminary chapel, representing twice their

number of communicants, and reporting more than a hundred baptisms from their numerous churches scattered over the whole delta of the Irrawaddy River. And yet this is only one of several Burman or non-Karen Associations in the province, which would certainly be a splendid showing for seventy-five or eighty years of missionary labor, had the work begun by Judson never extended beyond Burman-speaking races. It is to supply the crying need of pastors and preachers among these races that the Burmese Theological Seminary exists by the side of the Karen institution, for the former of which these self-supporting churches bring in their annual contributions, which for all purposes from this Association alone amount to over six rupees a member, which can hardly be surpassed even by the Karens.

RANGOON

We had time for only the brief visit of a day at our fourth and last Association, that

of the Rangoon Sgaw Karens with which the Karen Theological Seminary Church is connected, where we again found evidence that "the little one" had already "become a thousand" many times over. For although the attendance at this Association may not always be as large as at some of its sister Associations, the reason is rather in its unwieldy proportions than in its lack of numbers. For wherever its meetings may fall, a large portion of the Association is unable to attend in great numbers, owing to the immense distance to be traversed by them. This year the meeting labored under the additional disadvantage of not being so centrally located as usual, and yet the magnificent representative assembly that welcomed us bore eloquent testimony to the spiritual leadership of our beloved Brother Seagrave, who hopes soon to be reinforced by the much-looked-for grandson of the pioneer Vinton, who founded the mission so nobly many years ago.

ENGLISH BAPTIST STATISTICS

THE annual statistics of the churches comprised in the Baptist Union of Great Britain, and officially returned to the Rev. Dr. Booth, editor of the denominational "Handbook," have now been published. They give a total of 3,842 places of worship (an increase of twenty), while the church membership is given at 364,779, as compared with 360,112, a net increase of 4,667. The Sunday-schools report an increase of 1,079 teachers and 8,390 scholars, the totals being 51,800 teachers and 527,616 scholars. In addition to those engaged in professional and secretarial work, there are 2,606 ministers holding pastorates and 5,021 local preachers recognized by their county associations, while in the colonial and foreign fields 147 ordained mission-

aries are laboring under the auspices of the Baptist Missionary Society. The sum of £42,976 has this year been expended on new buildings and £56,806 in enlargements and improvements, while a further sum of £56,418 has been devoted to the liquidation of chapel debts. The Metropolitan Tabernacle is the largest church in Great Britain, with a membership of 4,487; there are no less than twenty-seven Sunday-schools connected with it, in which there are 7,478 children and 580 teachers. The statistics for the whole world give 50,978 churches, 33,236 pastors and missionaries, 4,705,953 members, and 2,251,022 scholars. Seven years ago the churches numbered 42,650, and their membership 3,780,603.



THE PORT, RANGOON, BURMA

EDUCATION IN AMERICA AND IN BURMA

PROF. J. HARVEY RANDALL, RANGOON BAPTIST COLLEGE

HAVING just finished seven years' work in America, during which time I came in daily contact with college men and educational questions, and now facing the educational question in an antipodal land, meeting college students and seeing the educational conditions, I feel that I am in a position from which I can discuss the interests in the two countries without prejudice to either.

It is a pleasure to me to read of the interest and advance in our denominational schools and colleges at home. We realize the importance of this work, and we know what it means to our denomination. We rejoice with you at home to know of the rapid and continued growth of Chicago University; of the efforts for Colby; for Denison, Newton, and so many of our denominational institutions. As a son of "Old Brown," I am especially pleased to hear

of the efforts being made to increase her endowment, and when the time comes we want to help, be it ever so little. And yet I want to speak of another Baptist institution which is in as great need of an endowment as any of our institutions in America. The Baptist College of Rangoon is making an effort to raise an endowment fund, and I want to compare its needs with the needs of home institutions.

I take it for granted that the first object in endowing our denominational schools is to increase educational and civilizing, and through them Christianizing agencies; and second, to do this through the Baptist denomination, and thus to teach the gospel of Christ as we understand it. If this be the object, and advancement of humanity the end sought, then it is one great work, regardless of the location of the colleges

ved. The question is, will a given amount of money bring greater results at this end in one place or another.

America you have, in addition to all governmental, private and other denominational colleges, a Baptist institution in every state, and in some states sev-

These schools have millions of dollars in endowments, and we are glad that more are being added. There are ties at home by which not only every student youth, but every other youth in America who desires an education, can have opportunity to obtain it.

Burma, where we have thirty-six thousand members in Baptist churches, we have no theological seminary and one college, no endowment fund whatever. In this college last year there were 472 students, the number was not larger simply because more could not be accommodated.

These young men, both Christian and non-Christian, are seeking an education, and the Baptists do not give it to them the Catholics, Buddhists, or some other body.

Burma is distinctively a Baptist field, we should not allow the fruits of the earlier work of the Judsons and others to go to the ground or be gathered by others through the lack of a few thousand dollars, so many millions are in our hands in America.

It is comparatively easy to lead a young man during the process of education to see the merits of Christianity, but there is little left after the mind has been formed and another system of belief thoroughly inculcated. Hence the vital importance of reaching him in as many as possible of these

young men and surrounding them with Christian influence.

The Baptist College of Rangoon asks for a very small sum in comparison to what is being given to other colleges, but it has no large body of wealthy alumni to call upon for help in time of need. An endowment of fifty thousand dollars would enable it to very greatly increase its work; and while millions are being given for Baptist endowments in America, who will give this twentieth part of one million to the only Baptist college in Burma? If you think you are giving all that you can to missions, do not think of this as giving to missions, for it is no more so than the endowing of any other college. It is simply giving of the wealth entrusted to us by the Master for the good of humanity and the advancement of His kingdom, and I believe this amount given here under present conditions will do more toward the end sought than an equal sum given to American colleges.

The faculty of the Baptist College is composed entirely of graduates of Baptist colleges in America, and they are doing all they can for Christian education in Burma. I believe there are some graduates of those same colleges in business in America who want to help in this work by providing the fifty thousand dollars needed for endowment; and it is to reach such that I have written this article. I send it with the prayer that it may not detract from any of the home work or any other branch of the foreign work, but that it may reach money which would not otherwise be used for the Master's service.



EVANGELIST PO TOO

REV. L. W. CRONKHITE, BASSEIN, BURMA

THERE is a common impression that the missionary looks for his reward wholly in the world to come. A mistake could hardly be greater. There are lukewarm, and even false, brethren among his adopted people, as in the home land. But there are also many who show the spirit of Christ, and some in an exceeding high degree. To know and to associate with these is ample compensation for all the trials of a missionary life.

There is a peculiar fascination for me in the life of my singular brother, Po Too, who was called higher in 1893. This man had absolutely nothing save the spirit of Christ. His face was plain and his manner naturally unprepossessing to excess. His mental equipment, either natural or acquired, was of the slenderest kind; so much so that he was regarded as removed from feeble-mindedness by but a hair's breadth, if removed at all. Of worldly goods he had none; nor had he wife, children or home. A Sgaw Karen by birth, the condition of the vast mass of Pwo heathen lay on his heart, and he spent three years in the Pwo School in Bassein in order to acquire the Pwo dialect, and especially to learn how to read the Pwo Bible and hymn-book, after which he gave the fifteen years that he had yet to live to almost or quite continuous work among the heathen Pwos.

Everything within him was consecrated to his Master. He was not simply a young man, slenderly endowed, to be sure, but hard at work, and so accomplishing results. There was a simplicity of mystery, or a mysterious simplicity, about him that witnessed of communion with another world. He was not demonstrative, no hurrah, not the faintest echo of noise, in his work. He seemed rather a devoted, and accepted, channel of

divine influence in its simpler forms, those specially adapted to the lowly class among whom he worked. He always chose raw heathen communities, and while he preached, started a little school of the rudest pattern. As soon as a few converts had been made he left the field to others, and moved on to some other village in which Christian work had not yet been carried on. His course was steadily to the "regions beyond." In this way he became widely known in various parts of our field. In addition to that influence which cannot be stated in any numerical estimate, several of our churches owe their formation chiefly to him.

We draw near reverently to the jungle hut from which he was translated. For some months consumption had been busy, and he had at last to lay by his work and go to his parents' home to die. One morning about two o'clock he called all the family, saying:

"My earthly fellowship with you is finished. Please tell teacher and mama, and all my friends in the city. The angels have come now with sweet songs to take me. I am to stay no longer; I must go."

When his father asked him if his mind was not wandering, he replied:

"No, my father, my mind is quite clear. The singing of the angels who are here to take me; can none of you hear it? I must go, and must sing in response."

He then sang in Karen one verse of a hymn, "Dawn is near and darkness flees," and went away with the angels.

A little later one who had often heard him preach in life and had hardened his heart, heard once more, in a dream, Po Too preaching and singing a hymn of entreaty, one that he had often used. That same day Shway In sought out a company of disciples, told them his dream, and was soon after numbered with them.



HOME OF A TELUGU CHRISTIAN AT SATTANAPALLI

LIFE AMONG THE TELUGUS. IV

REV. A. A. NEWHALL, NEW ORLEANS, LA .

NEAR Hanamakonda there were thirty-two socially separate groups in a village of five thousand inhabitants. No family of the thirty-two would eat with or intermarry with any other family in all the thirty-one others, nor would any individual visit socially any family outside of his own group. They must all patronize the merchants in the bazaar, but after the packages are tied up they are tossed into the hands of the purchaser or laid down for him to pick up, as is also the money which is to pay for them. Hands must not meet hands with parcels or money between them, much less come into direct contact. In the jostling crowd clothes will sometimes touch, but this is always avoided if possible, by gathering up the skirts and stepping about cautiously as if shunning fire. The accidental defilements incurred in public must all be removed on returning home by baths and purifications. In selling or distributing books I have often tried ineffectually to get a Hindu to receive one from my hand; I must lay it down for him to pick up or toss it to him, or he would not take it at all.

Once in making the acquaintance of a heathen family a little two-year-old left his father's hand and walked fearlessly up to my knees. I returned the familiarity and put my hand on his shoulder. In a few moments he went back, was caught up by the mother, hurried into the house, where his little calico shirt was whisked off and thrown aside as if it had been saturated with poison. His body no doubt had a vigorous purification, and that shirt perhaps was never worn again.

While I was at Ramapatam my Brahman moonshi fell slightly ill and asked for medicine. I brought out a powder, and together with it a glass of water to wash it down with. He took the powder but declined the water. I urged it upon him as better than any other he could get for the purpose, it being beautifully clear and cool, right from my filter, but he respectfully declined, on the ground that it and the vessels had been in charge of my low-caste servant, and taking the powder in hand went away. I watched him. I saw him go to the compound tank, filled from the drainage of oft-trampled earth, from which all castes draw

water in vessels none too clean, whose water at this time was yellow with mud, and there he took his medicine and drank without defilement.

"But do you feel quite safe living among them?" Quite so. The Telugus are naturally mild tempered, peaceably disposed and not vindictive. To be sure they have their personal enmities and quarrels, but these seldom go beyond words or a beating with the sandal, which is the greatest indignity one Hindu can offer to another. Even in the Nizam's dominions where there is quite a Mohammedan and other foreign elements, British influence is so far respected that a European is seldom insulted in any way. The only annoyances that the writer ever experienced was the loss of one or two books by theft and a nocturnal visit from a poor maniac, who after giving us all quite a fright, at length composed himself on the veranda, where we found him next morning rolled up in a loose mat.

This part of the Telugu country, however, is not as safe for natives as the other; justice has never been as promptly and carefully executed as under direct British rule, and yet during our seven years of residence there a great improvement was perceptible. Twice we saw murderers (not Telugus) led past our gate from the jail to their place of execution, a stream outside the town, where they were beheaded. The local prison was kept well supplied with inmates, who were made to work for their support at several industries within the walls, as well as upon the roads of the town.

I happened along one noon just as this gang of road convicts came in for dinner, and got a picture. The venerable bearded guards were Sikhs from North India. The criminals were of several nationalities; those wearing badges on their right arms being in for life, guilty of manslaughter. The others were mostly thieves.

THE OCCUPATIONS OF TELUGUS

What do they do for a living? The

answer to this question has been partly anticipated in the previous remarks upon caste, but more needs to be said. We have seen that the trades and occupations of the Telugus are quite like our own, though their tools and implements are fewer and less perfect, and consequently the products of their industry are ruder and less varied. Nevertheless, some of their metal and wood work, their handkerchiefs, rugs and silks are beautifully and finely wrought.

To begin with the principal occupation of the country, *farming*. This is far from being what it is in our own country. The fashion of plowing with an upright, sharp-pointed stick fastened to the end of a horizontal pole, of sowing by hand and reaping with a sickle, seem to the foreigner very awkward and laborious. Then, too, the long rains and long droughts must be taken into account, with regard both to the time of sowing and the methods of cultivating. For instance, some of the grains, like millet, oil-seed and "jónualu" (or "chólam")—a small kind of maize but growing in heads some like "cat-tails," or some like broom-corn;—if they are sown at the right time do not require much water except what they derive from the heavy dews. These are called "dry crops." Rice, on the contrary, must be grown in fields that are kept flooded until it is nearly ripe, and as the showers of heaven cannot be depended upon for any length of time, artificial irrigation is necessary, and for this India is famous.

All over the country, but especially in the Deccan, the surface rain-water is caught and stored up in artificial ponds or "tanks," as they are called, made by walling up the lower edge of some natural slope, leaving sluices and gates at convenient intervals. Some of these tanks cover only a few acres, and after two or three months run dry, leaving their beds covered with rich pasturage for cattle during the dry season. Others are as large as good-sized lakes and last throughout the year, getting low and

then filling up again, but never failing entirely. Such a tank lies between Hyderabad and Secunderabad, five miles in length and half as wide, upon which yachts and fishing-boats are frequently to be seen when it is fullest. These tanks usually lie in lines or series, from the upper water-courses to the ocean. Multitudes of them entirely absorb the drainage of these water-courses for miles; others shed their surplus into an overflow channel, and if this is not all taken up by another dependent tank it flows on gathering strength from other similar streams until it becomes a veritable river while the rain lasts, only to disappear entirely afterwards. Only rivers which are well fed by springs have a perennial flow, and these are not navigable for many miles from the ocean. The water of the tanks soaks into the soil as it is used, and very little of it finds its way into the rivers. Who can measure the oceans of water thus arrested each year on its way to the sea? Who can estimate the extent of the calamity to the country that would result from the absence of this water supply?

Such calamities do come every few years to some section or other from the failure of the storehouses of the heavens to shed their usual showers upon the earth, but never over all the country at once. Such failures often mean a famine like the drought in Madras Presidency during 1876 followed by drought and famine in 1877, reference to which is made farther on. Farming is not only the employment of the proper farming castes, "carpus," "ryots," "red-dis," but it seems to be an honorable occupation for all castes when not otherwise employed. Even Brahmans engage in it, taking up land and personally superintending and helping in the operations. Although cultivation is very extensive in India the country is not over-cultivated any more truly than it is over-populated. There is plenty of waste land yet that might be brought into the service of man, and that which is now cultivated might, with better

appliances and methods, be made more productive. As it is, rice is the staple wet crop and the small grains I have described are the staples among dry crops. Wheat has been introduced into India, and is now extensively cultivated. Cotton, too, especially since the Civil War in the United States, has been successfully cultivated and largely exported. Sugar-cane is much raised in some parts, and so are bananas (called "plantains" in India). Some of the more enterprising natives are quite successful in raising European vegetables for markets where there is a demand for them, such as cabbages, beets, squashes, tomatoes, sweet and Irish potatoes, cucumbers and pumpkins.

The processes of cultivation though rude are some of them quite interesting. Look at that rice-field near the Hanamakonda mission house, of say thirty acres. It has a gentle slope away from us. Advantage is taken of this and it is all cut up into beds of a few yards square, separated by ridges of earth a few inches high, so arranged that they are really a series of terraces with scarcely perceptible differences of level. From the roof of the house it looks now like a vast checkerboard. In a few weeks it will be changed to a sheet of green velvet. Later on the stiff, bristling spires, when caught by a passing breeze will remind you of the rippling surface of water. Still later its waving heads of grain become a billowy sea. Then after harvest the checkerboard appears again, covered with unsightly stubble.

For this crop a heavy sticky soil is needed together with a good supply of water from a neighboring tank. First the fertilizer is spread on the land, then it is flooded with all the water it can hold. When soft enough it is plowed (or more correctly, scratched with a sharp stick). Then it is flooded again, and this time plowed deeper, round and round each bed, over and over, with a string of plows, sometimes a half dozen following one after the other, a little to right

or left. Sometimes I have imagined I could see just how Elisha looked plowing (in company) with twelve yoke of oxen, when he was called and anointed. When the beds thus plowed and harrowed and trodden by men and animals become pans of mud-pudding a foot deep, the seed rice, previously sprouted in similar beds and allowed to grow thick together for a short time, is transplanted into them by coolies, mostly women and children who, using the forefinger as an awl, insert two or three sprigs at a time into the soft mud. Then the plants are left to grow. Nothing needs to be done to them now except to give them plenty of water every second day and guard them well from cattle. The former is done by using the foot for opening or closing the connections between the beds, and the latter by watchmen, for whom watch-towers, are needed to protect them from sun and rain and to give them a clear view of the field. As the grain begins to fill out, thieves also must be guarded against.

In time of harvest persons of nearly all

castes who are unemployed turn out and work in the fields. After the grain is cut, bound and partly dried, it is carried to the threshing-floor, which is simply some elevated portion of the field made smooth and hard. Upon this some of the sheaves are thrown in a circle, and then the grain is trampled out by the feet of oxen. One portion after another is thus threshed and thrown into the centre until all is finished. The winnowing is done with fans or great wooden shovels, with which they toss up the mixed grain and chaff against the wind or with wicker dustpans from which they pour it out, all in true oriental style. Then there is the master, who by day sits in venerable dignity under a little booth and takes his turn in watching or overseeing by night, to see that everything is faithfully and honestly done. He would be a Boaz if he had a beard and had not the front of his head shaven and his hair tied up in a pug behind and a religious mark on his forehead. But his surroundings are quite similar to those of three thousand years ago.

THE POPE AND SPAIN

THERE is no doubt that in the Vatican there is no little anxiety about the present war. Spain is the most thoroughly going Romish power, her armies have the Papal benediction, and it will not be helpful to the Pope to see once again that his benediction ends in defeat. Then if the outcome be freedom in the Spanish colonies, that will be a severe loss to Roman Catholicism. The developments of the war may probably open the eyes of some American Catholics to the real nature of their apostate religion. Spain is a fair sample of what Romanism can do for a country. There it has had practically undisputed sway for centuries, and the people have been remarkably submissive to the priests. Their bull fights and their brutalities, their bad government, their rapid decline in the scale of nations, brand the Spanish people as be-

longing to a low grade of civilization, and the distinctive feature of the people is their subjection to their largely endowed priesthood. Then the Pope is a very large owner of Spanish bonds. In 1859 a large amount of church property in Spain was sold off by the government, and several hundreds of millions of bonds were issued therefor to the Vatican. The establishment had absorbed through the centuries most of the property in Spain, and now there are between thirty and forty thousand priests. Compare Papal South America with Protestant North America! Compare the forces of the Protestant United States with those of Papal Spain! Compare Romanism and Protestant in whatever way you will, the difference in civilization in the best interests of men, and even in religiousness is exceedingly apparent.— *The (London) Freeman*.



PREACHING IN THE BAZAR AT VINUKONDA

FAMINE RELIEF WORK

REV. J. E. CLOUGH, D.D., ONGOLE, INDIA

WE here at Ongole have the famine pretty well under control. Today there are about two thousand people, mostly Christians, some from villages as far as thirty miles away, at work at the quarries on the Ongole hills. Almost all of these are in the charge of their pastors and assistant pastors who have come with their people and are over them as foremen, who also have the general oversight over them in all matters, spiritual as well as temporal. Our quarry is about half a mile in length and about one hundred yards in width, and it is a sight long to be remembered to have a bird's-eye view of these two thousand people at work happily and enthusiastically to earn food enough not only for themselves, but also enough to send a portion to their families every two or three days. My contract here was to furnish 450,000 cubic feet of broken stone ballast and to stack it alongside of the branch railway line. This contract will be completed now within a few days. We cannot hope for normal times until about the first of August, when we trust the southwest monsoon rains will

come and all branches of agricultural work will be commenced. This will mean to me that my efforts to furnish food for the poor people need be continued no longer.

To meet the prospective necessities of the poorer Christians and other poor people, I on the 23d inst. (Telugu New Year's day) signed another agreement, and this time to furnish 1,500,000 cubic feet of ballast near the railway station ten miles northeast of Ongole. This contract will furnish sufficient work for all who will be likely to come to us until the first of August. But it also means a good deal of responsibility, a lot of hard work, and much exposure to the sun in the fearful heat of May and June, for I shall have to go up there and live in my tent for at least three or four days out of each week. I should shrink from this did I not fully believe that this is God's ordained plan to save his people. Personally I shall make no money, but I shall hope to come out of it by the first of August no poorer than I am now, and with my health unimpaired.

I need not tell you that I shall be glad to know that many in the home-land kindly

remember in their daily prayers and ask for a blessing on the missionary at Camp Annabrole, where they may imagine him with the pastors and evangelists of the Ongole Mission with a crowd of from two to five thousand people, teaching them to dig and prepare ballast that they and their dear ones may live and neither become demoralized nor die. To this end, if it please God to use us for the salvation of thousands who may come to us, we commence this large contract, and intend to make as good a fight as in us lies. The Darsi Christians, however, are so far away that not many of them will come to Camp Annabrole.

Last Sunday at a place some twelve miles from Ongole, where I was camped, I baptized a Mala priest and thirty-eight others, mostly his relatives and friends. This priest is a man of considerable influence, and by the by, for a Hindu he has considerable wealth. He proposes to build a schoolhouse and to keep a teacher there in

his village also, all at his own expense. When he saw that I doubted about his ability to do all that he intimated he wanted to do, he took out a bag of a hundred rupees and asked me to take it and keep it as security, and if he did not build the schoolhouse not to return it to him. Of course I declined his offer, but no longer doubted him. He also proposes to travel among his former disciples and to preach Jesus to them at his own expense. When the Lord Jesus gives us a few hundred real, live Christians of this type, the problem which now worries so many good, but faint-hearted people among missionaries and in America, will have been solved. Our God can give us these any day. When the fulness of time comes they will appear, and like the priest of Razorepaud, they will volunteer to build schoolhouses, support teachers, and themselves preach the gospel of the Son of God at their own expense.

A HEATHEN OPINION OF MISSIONS

A HINDU newspaper, the *Indian Social Reformer*, has the following: "One thing which the Christian missionaries have done to us we have reason to be thankful for, and that is the social elevation of those whom it is defilement for the caste Hindus to touch. If it is possible for any religion as a religion to make the whole world kin, it seems to us that this universal kinship can be realized by Christianity." Another newspaper, the *Hindu*, candidly, but not cheerfully, accords credit to Christianity as the patronizing force among the low-caste people. It says: "Between the Hindu community proper and the pariahs there is little love. Indeed, of the lower castes of the Hindu society and of the outcast population the Christian missionary seems to be the only and the most willing and competent protector and regenerator. That this should be so reflects no credit on

Hindu society; yet it is a fact, and no reasonable Hindu can ignore the great work that these ministers of a foreign religion did in elevating a large class of people who are supposed to be attached to our social system, but whom the leading classes of our society have done their best to degrade and sink."

The *Hindu* at another time discussing the influence of the education of girls and absence of caste restrictions among a native Christian community, declares that this "will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for." This remark was provoked by the fact that it appeared, from the matriculation examinations of that year, that of nineteen female candidates who were successful seven were native Christians, and of the Hindus there were none.

MEDICAL WORK AMONG THE SHANS

A. H. HENDERSON, M.D., MONGNAI, BURMA

EVERY year reveals fresh difficulties and reminds us that we "must fight if we would win." I take them up in the order in which we have met them.

The fear of the knife. This is especially prominent in the Southern Shans, not being found so much among those bordering on China. We have had but few operations and those have done well, but it seemed to spread like wildfire that we cut people. Again and again in visiting as I have fitted my stethoscope have I heard a horrified whisper: "See, he's going to stab him." This is being overcome, but has been made the most of.

The false stories of the Shan doctors (so called). They threaten patients who are coming that we will dig their eyes out, or cut them up or do some other bloodthirsty thing. Of course the war is waging between us, and there are dozens of their crafty tongues wagging to one of mine. Their nonsense, quackery and deceit will kill thousands of victims before it ceases.

The superstition of the Shans. When a person dies in any house, offerings have to be made to keep the spirit from coming back. Of course we can follow no such custom, and when a patient dies, unless there are a good number in the hospital, the others want to leave, or imagine they are being troubled by these spirits.

Our two-story hospital. In the simplicity of my heart I imagined a two-story hospital a good thing, cheaper and more roomy for the money. I used the upper story for a class-room, with the Bible class, which included women one year. Now one of the first things you notice in looking over a Shan man's body is a number of round, hard, black spots, about one-half the size of a cent, on his arms or chest. They turn out on inquiry to be bits of silver imbedded under the skin as charms. If these are

"good" they are said to be a sure preventative of bullet wound, and I can quite believe it, on the explanation of a Shan whom I questioned about them. If you have these charms and are ever shot, they are not "good." This superstition is quite opposed to the plan of our hospital. We have learned, for every man who comes into



A SHAN GIRL

the hospital has the power of his charms destroyed, because he has gone under a floor upon which a woman has been. This has kept some from coming, but others risk their chances for the medicine, and I can hardly feel sorry for running contrary to such a custom, since we have happened so to do.

The land on which we are situated. In olden times a large number of Burmans were butchered on our present compound. Lately we inquired of one woman why she

did not come to have her arm dressed. "Ah!" she replied, "That compound is *keôm nã* (of poor quality). Last time I came the hpeas were so bad that I got fever as soon as I returned home."

And yet what are all these but the cries of a wounded enemy. Yes, wounded and retiring, for I believe it no exaggeration to say that we have stolen the hearts of many people with our medical work.

WAS IT A MIRACLE?

REV. WALTER BUSHELL, MOULMEIN, BURMA

I AM not going to say! I shall simply tell you the facts as they were related to me, and then leave you to decide for yourselves.

Turn to page 108 in the *MAGAZINE* for November, 1897, and you will read there of the building of a chapel in the village of Cron-quay.

If your readers could see it, they would laugh at such a pretentious name being given to such a building. Less than twenty feet square, composed entirely of bamboo and mat, with a roof of leaves, it would cost perhaps eight dollars all told, in addition to the labor bestowed on it. Nevertheless, it is a building put up especially for religious and educational purposes, is used for that and that only, and is quite as good as one-half the houses you meet with on a jungle tour.

It was my privilege to spend a couple of days in this village last month, and a very interesting time I had there, too. It was then I learned the facts given below.

In the article above referred to I speak of the baptism of a middle-aged man and his wife. This couple had a daughter married, living with her husband at Porhane. Word was brought to them that their daughter's little boy (a child about five years old) was very ill. She wanted her father to come over at once. He went in his canoe and found upon his arrival the child to be so sick that it could not hold its head up. They all thought it near to death. The mother of the child wished to take him over to her own

mother's house, so they all got into the boat again and came over to Cron-quay. There the grandfather said:

"Now, before we go into the house, we will take the child up into our chapel and pray."

This they did, presenting the child before the Lord, with no one present but themselves; this poor, ignorant Karen cultivator, but recently converted from heathenism, just simply made known their trouble and asked the Lord to help them. At once signs of improvement were visible, and two or three hours later the child was running around the village as well as ever.

Now this is the story I learned while I was there. I heard it not only from the lips of the parents and grandparents, but the heathen around them all told the same thing. The whole village believes today that a wonderful thing happened in their midst. A great change has come over them as a result, for whereas last year scarcely anyone attended the Sabbath service, this year more than eighty were present at our morning service, and many of them profess to be interested in the gospel message. In the afternoon the mother of the child, together with another married sister, were baptized, their husbands being present and saying they would follow later.

Now I have told you the story just as I learned it, without any explanation, without even disclosing my own belief. I close with the question with which I commenced: Was it a miracle?

A TRIP IN BULGARIA

REV. BASIL S. KEUSSEFF, LOM-POLANKA

ON the 18th of January I started for Kazanlik. I had to travel one hundred kilometers by carriage, and on the 20th at 5 P.M. arrived in Vratza-Mezdra. From there I started on the next day at 4.30 P.M. by railroad, and the same night at 8 o'clock arrived in Sofia. I purposed to proceed straight to Kazanlik, but the brethren in Sofia begged me most earnestly to stay with them over the Sunday and preach for them. So I consented, and remained there three days. It was my privilege then to preach twice on Sunday to crowded audiences. In Sofia we have a station with seven members. We have no chapel and no worker. The brethren have hired a room which would hold from thirty-five to forty persons, and are conducting their meetings themselves. It was very cheering to find that those who found the Savior during 1895, when I was a soldier there, are standing faithful for the Lord. Six persons expressed their desire to be baptized. I replied that when I returned from Kazanlik we will see about it.

Sofia is the capital of Bulgaria and the centre of the religious, political and literary life of the Bulgarians. There I think we should have some serious work done. There is already a good beginning, and I believe that some very successful work could be done. Near Sofia we have another station in a large village called Kostenetz, where we have six members. The brethren there have a chapel of their own, but have no worker. If there be settled in Sofia a minister he could very nicely work up Kostenetz as well.

On Jan. 24 I started at 12 at noon by railroad, and arrived in Philipopolis at 7 P.M. On the next day at 11 A.M. I started by carriage and arrived on the 26th in Kazanlik, at 5 P.M. The brethren were very glad to welcome me. I remained six days in Kaz-

anlik. The brethren requested me to stay longer with them, but I could not, for much work was waiting for me here in Lom-Polanka. It was my great privilege to preach twice, to address a Sunday-school of thirty-five children, to hold a communion service and to conduct a prayer-meeting in Kazanlik. Poor church! for many years they



REV. BASIL S. KEUSSEFF, BULGARIA

have had no Lord's Supper. On the 1st of February I started from Kazanlik at 10.30 by carriage for Chirpan. From there next morning at 9 A.M. I started by railroad, and at 4.30 P.M. arrived in Sofia. I had the desire to visit our brethren in Kostenetz, but as I was busy for some important church work in Lom-Polanka, I did not stop in that place. Before I left Kazanlik the brethren asked me to come and settle there and work. I

would not refuse them and so grieve them, but said to them to pray; that if the Lord wishes it to be, that he would let it be.

When I arrived in Sofia the brethren asked me to remain two weeks and preach for them. At last I could not resist their earnest appeals, and remained six days, in order that I might be there on Sunday. During this time I conducted six services, which were as well crowded as before. We had also the Lord's Supper. The brethren there thought it wise to postpone the baptism of the candidates till the spring.

On Feb. 7 I started from Sofia at 7.40 A.M. and arrived in Vratza-Mezdra at noon. The next morning I started by carriage, and on the 9th at 11 P.M. arrived in Lom-Polanka again. This last journey was very unpleasant, for the most time it was raining and snowing and the carriage was not covered.

Our church here is very poor. During the last year we have raised 1,250 francs. Out of this sum we have supported partially a colporter at the rate of fifty francs per month,—six hundred francs per annum. The rest is for the building of our future chapel. Out of this sum we have also contributed to the German Chapel Building Society, the German Tract Publication Society, the Hamburg Theological School and the Romano-Bulgarian Baptist Union.

The number of our membership here for the last year was forty-two, twelve out of these residing out of town in six different places. The average of our attendance is between thirty-five and forty. In winter season the congregation is much better than in summer. In winter in many cases our present building is not large enough to hold our listeners; it has but sixty seats. In summer the attendants are fewer, because many are out of town in their fields, working for months.

Regarding our church at Kazanlik I have learned the following: It was a Congregational Church twenty years ago. About that

time they were visited by a Russian Baptist, who informed them about the principles and practices of the Baptist Church. This led them to declare themselves as a Baptist Church, and they were baptized by Brother Kargel, who had then come from Russia and settled as a Baptist minister in Rustchuk. I was amazed how they have stood so long a time without having had any minister, and was led to praise God for his little flock in Kazanlik. They have now ten members. They are very zealous Baptists, and very strict. They have been very active in publishing Baptist literature in Bulgaria. One woman was converted. I believe that if work be begun there seriously by a devoted minister, there will be great success. My impression is also that what is necessary is a special minister; but if that is not possible, some good could be done by occasional visits. According to my mind two more preachers we need, one in Sofia and one in Kazanlik; but as this cannot be expected under the present financial state of our Missionary Union I have another plan, and that is to appoint two colporters, one for Kazanlik and one for Sofia; men who are capable of conducting meetings fairly well. Such men we have here among our members, and my business would be to visit them occasionally. This would be a cheap way, and an effectual one of working.

The outlook for the future is very good. They no longer persecute us here. Everybody is calm, and we are gaining influence. There is no danger because of the political situation of these parts of the world. Neither the Bulgarians nor the Bulgarian government are so Russophile as they are supposed to be from outside. The present political relation between Russia and Bulgaria is not natural, and cannot last long. So we are not afraid of Russian influence. As for me, I am ready to sacrifice everything for the Lord's work here. May he help me and strengthen me.

BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

A TRIUMPHANT army of conquest, led by a triumphant commander; this was Paul's conception of missions in his day. And this is just what Christian missions are today. As we consider what they involve, we catch the spirit of the great Apostle, and join in his jubilant note: "Thanks be unto God who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place."

The story of Baptist Achievements in Foreign Missions is a large and most inspiring one. To Him who has led us in triumph in Christ, in it all, let us give the honor.

This survey will not be limited to the work of the American Baptist Missionary Union, nor even to that of American Baptists.

Our study of these achievements will be along four lines:

1. *In Pioneering.*
2. *In Evangelization.*
3. *In Organization.*
4. *In Co-operation.*

1. Achievements as Pioneers

We have little conception of what it meant for Mission Boards, half the circumference of the earth from their fields of operation, with no experience, and with little knowledge of the fields, the people or the work, to begin and manage wisely so great an enterprise! or what it meant for Carey to become the pioneer missionary in Bengal, or Judson in Burma, or Day among the Telugus, or Brown and Bronson in Assam, or Richards and Clark on the Congo, or Saker in the Cameroons, or Upcraft in Western China, or for the scores of others who have gone in advance to tell the story where no other tongue had ever spoken it. What unknown hardships, difficulties and discouragements they were compelled to

endure, from inhospitable climate, the absence of comforts, the prejudices and superstitions, not to say the persecutions of the people.

THE FIRST FOREIGN MISSIONARY SOCIETY

That Baptists organized the first missionary society of modern times for the purpose of giving the gospel to the heathen, is a familiar fact. The difficulties under which they organized may not be so familiar. It cost something to be pioneers when nearly the whole church were either indifferent or hostile to the enterprise. Our great Andrew Fuller, the first Foreign Mission Secretary, whose writings and labors formed an epoch in Baptist history, turning aside into a dark alley in the city to relieve his heart burdens in a flow of tears, after a day of toil and rebuffs in soliciting aid for this grand enterprise, is a sample of what many of the fathers endured in those pioneering days.

When our Baptist fathers formed their society in England in 1793, and looked out toward the world they desired to save, they found it closed to them. Not a government, heathen or Christian, outside of England and the United States, would give their missionaries protection.

Carey would evidently have been driven home from India had he not found shelter in Serampore, a little spot owned by the King of Denmark.

But thanks be to God, He led our fathers in triumph in Christ, into this work, often over their own opposition. Only His leading can account for the change which was wrought in their attitude towards this enterprise. He gave them the faith which wrought victory, and they successfully began to sow the seed of the Kingdom in the virgin-soil of many dark lands.

Carey and Thomas were the first to go

out sent by a strictly Foreign Missionary Society. Our own Judson was the first to establish a mission under a purely heathen government. All other missions, at that time, had the protection of nominally Christian governments.

UPON THE SCRIPTURAL BASIS

Baptists were pioneers in so organizing Foreign Mission work, that it should prove permanent. Other missionaries went to India before Carey, some of them most noble and spiritual men, like Zeigenbalg, Plutschau and Schwartz. But they were not sent by churches, but by the King of Denmark, Frederick the IV. Their work was not perpetuated. They had no churches behind them. "Their enterprise was personal, not organic." It was rooted in no Christian hearts and convictions and purses at home. In the minds of the missionaries it was Christian, but in the minds of its promoters at home, it was little more than patriotic.

Carey saw that if the movement was successful, the whole church at home must feel the responsibility equally with the missionary at the front. He expressed this scriptural principle to his friend Andrew Fuller, as we have it in the oft repeated story: "There is a gold mine in India. I will go down and explore it if you will hold the ropes." He gave a picture of true gospel missions. Look at it. Here is the missionary at the front exploring these unexplored lands, and the church at home holding the ropes that let the missionary down into these rich mines of unsaved souls, both with hands clasped fast to it, he at one end, they at the other; they ready for every signal from the front, and he sending up words of cheer; he by prayer and holy living, by the preaching of the word, and by every agency of instruction and persuasion, gathering out the precious nuggets, more valuable than any found at Klondyke, souls redeemed by the blood of Christ, and saved by his grace; and the

church at home standing by him, by prayer, by love, by study and advocacy, by liberal contributions, and by supplies of laborers; these forces together forming one great united force, led in triumph by Christ for the conquest of the world. This is the gospel theory of missions, making every church, every Christian, to "go," to belong to the going force, by which the world is to be evangelized. It was given to Carey and to our Baptist fathers to discover this idea in the word of God, and to form the first missionary society of modern times upon this basis, a basis which has been the model for all societies from that time to this. We can scarcely overestimate the value of this principle. It is vital to the whole missionary movement. It has made it a great movement, stable and permanent, and ensured its perpetuity, and, with God's blessing, its triumph.

It has also been of immeasurable benefit to the churches at home in quickening their life, developing their benevolence and general activity, and opening up abundant avenues for the use of all their surplus resources and forces.

BIBLE TRANSLATION

Baptists were pioneers also in the translation and publication of the Bible in the vernaculars of the people. They believed that Pentecost furnished a model in this respect, that every one should hear the gospel in the "tongue wherein he was born." So the missionaries set themselves to learn the languages of the people, not only that they might speak to them, but that they might give them the Holy Scriptures likewise. This was emphasized from the beginning. Carey, Marshman and Ward, the "Serampore trio," put into the agreement by which their labors were governed, that "we will labor with all our might in forwarding the translation of the Sacred Scriptures into the languages of India." The Bible translated and published in forty of the languages and dialects of

during Carey's lifetime, shows how were their convictions about this mat-

Dr. Murdock says: "The impulse thus n to Bible translation clearly differen- d the movement of Carey from all pre- ag enterprises for the publication of gospel among the nations." It is but ral that those who emphasize the Bible ie sole authority in religion, should thus hasize the importance of its translation. hat was begun so well by Carey was ed on with equal zeal by those who wed after him. Dr. Judson's transla- into Burmese will always stand as a umental achievement. Dr. Mason's lation into the Sgaw Karen, Dr. Bray- into the Pwo Karen, Dr. Cushing's the Shan, Drs. Brown's and Gurney's the Assamese, Dr. Jewett's Telugu Testament, with the work of Marsh- the Goddards, the Ashmores and rs upon the Chinese, of Dr. Brown upon apanese, of Mason and Phillips upon ar, of Clark upon the Naga, and of al of our missionaries upon the lan- ges of the Congo, form achievements of magnitude.

ere remains little more to be done in present missions along this line; only e of the tribes on the Congo, in North- Burma, and in Assam being inade- ely provided with the word of God in own tongues.

OTHER FIRST THINGS

Many other first things have come from our Baptist missionaries.

The Serampore missionaries not only gave the first translation of the Bible in many languages, but also the first vernacular newspaper in the Bengali, the language of forty millions of people. Also the first large printing press, paper mill, steam engine, the first savings bank, the first account of the flora of India, and the first efforts for the education of girls and women. They were largely instrumental in the abolition of the suttee, and in the introduction into the renewed charter of the East India Com- pany, in 1813, of a clause for the protec- tion of missionaries, a protection which they have ever since enjoyed.

It is impossible to present the pioneer work of Baptists in exploration, scientific research, the reducing of languages to written form, and in the preparation of pri- mary educational works, grammars, diction- aries, etc., and in the opening up of hitherto closed sections of countries to commerce. Yet these are all matters of immense value, and all helpful to the gospel and in prepar- ing the way for that higher and more intel- ligent and happier social condition into which the gospel is surely bringing the people of heathen lands.



EVANGELISTIC WORK IN PAS DE CALAIS. II

REV. P. A. HUGON

I HAVE conversed with a great number of workmen from one end to the other of the colliery basin of the Pas de Calais, but have rarely met any one who professed any respect for the religion in which they were brought up. However, they do not generally fall into absolute unbelief; they arrange in harmony with their carnal tastes a religion of their own. They retain a vague belief in a God surrounded by mysteries and utterly careless about the events of human existence, from whom no help is to be expected, but to whom, nevertheless, we must not neglect from time to time to offer certain prayers learnt by us in our infancy. As to worship and the ceremonies of the church they entirely desert them, except, indeed, submitting to them in obedience to custom and fashion, in the important occasions of their lives. So the most desolating plague, the malady most difficult to cure, is not religious prejudices, but religious indifference, the absence of spiritual feeling which prevails.

On the other side superstition has taken deep root in these uncultivated minds, which are like a neglected garden, allowed to be overrun with weeds and noxious herbs. These poor creatures accord the most implicit confidence in the scapulars, medals, amulets and relics. If one of them be taken ill, away go the friends to a long distance to offer candles and repeat prayers to a saint held in renown. The worship of the Virgin Mary has everywhere taken the place of the worship of the true God. In the smallest village there is hardly a public square where one cannot find a little chapel erected in her honor. Many proprietors of houses have made a little niche for Mary's shrine in the houses, and even in the barns. There is not a house to be seen where the Virgin is not represented by a statuette; she is in fact the Diana of the Catholics.

Woe to the persons who should dare to touch these shrines. "Your religion is good," has been said to me many times, "but it is a sad thing you do not worship the Holy Virgin."

The worship of idols is inseparable from the worship of demons, by which I mean the belief in sorcerers, witches, and the evil eye. Romish priests, instead of combatting these superstitions, on the contrary encourage them, because by means of these things they find a source of gain. In fact when a disease is obstinate or presents any strange symptoms, Roman Catholics to obtain a cure reckon less upon the skill of the doctor than upon the efficacy of a medal blessed by the Pope, or upon the intervention and ceremonies of the priest, who multiplies or pretends to multiply masses and signs of the cross, so as to put to flight the evil spirit, and, in the meantime, pockets large fees.

When it is believed that the priest has exhausted in vain all his powers of exorcising, recourse is had to a stronger than he—to the Protestant pastor! I have had applications from many persons who said they were under the power of a sorcerer, or came to supplicate me to go and see a relative of theirs tormented by the evil eye. In vain have I tried to excuse myself, explaining that diseases come under the doctor's domains; in vain have I tried to prove that sorcerers do not exist. I found I was contending against prejudices hard as granite. After reflection I determined in such cases to seize the opportunity to visit the families who otherwise would have remained strangers to the gospel. Then I commence their education in true religion, and several have in consequence come to the service of God on Sundays.

In 1881 the work of Pas de Calais numbered four missionary stations: Bruay,

Auchel, Lens and Haifnes. There were immense difficulties to be overcome. The spirit of tolerance, which at this time was entirely absent from the colliery directors, has only made its appearance lately. Meetings in the workmen's cities were vigorously forbidden; the workman who offered his home for any evangelistic meeting was immediately and pitilessly dismissed from his employment; much less than this brought down upon the workman the displeasure of his superiors; the simple fact of having attended at a meeting, the refusal to allow their children to take their first communion, the neglect to adorn their houses in honor of a procession, the reception and lodging of a pastor, exposed the workman and his family to the utmost severity of the directors.

The priests greatly fear the consequences of our work, and are incessantly on the watch to raise up fresh obstacles for us. Preachings, visits, menaces, promises, calumnies, lies, everything possible was set to work to set employers and employed against us and our work, but God was with us. The wonderful change of character manifested in the followers of the gospel was in itself an evident proof of the untruth of the accusations made against them, so that, in spite of all, the comrades of the disciples said among themselves in an undertone: "After all, the religion of the Protestants is better than that of the Catholics."

The interments, above all, provoked to the utmost the opposition of the clergy. Often the admission to cemeteries was denied to us, and we had to invoke the aid of the law authorities. Protestants were considered by the clergy to be apostates, heretics and damned persons, and only fit for the devil and eternal fire; and every effort was made to prevent the dead Protestants from being buried in the cemetery by the side of the Catholics. The priests resorted to all kinds of violence. When they could not succeed in persuading the mayors to

refuse the authorization to Protestants to interring their dead in the cemetery, they managed to obtain from them an order that the grave should be dug in the most infamous corner, that reserved for suicides. Several times on arriving at the cemetery with the funeral cortege, we found the door locked up; thus we were obliged to make a passage by breaking down the hedge.

Now making use of the laws passed under the Republic we use all possible means, distribution of little books and tracts, sales of the holy scriptures, public lectures in ball-rooms and music-halls, open-air preaching and street preaching, when we are assured of the consent of the authorities. Many absurd prejudices against the gospel and its disciples have disappeared, giving place to confidence and sympathy. In winter, open-air-meetings being impossible, we replace them by meetings in workmen's cities, in the houses of some of our friends. Neighbors, comrades and fellow-workmen are invited, also mothers of families, who, not having to make any preparations of toilet, come, and bring their children. Thus we are able to preach salvation by grace to thousands of souls, who listen with deep attention. From time to time we have the joy of seeing souls awakened from the sleep of death, and pass "from the power of Satan to the kingdom of God," "from death unto life."

Nearly all the new converts from Catholicism have experienced severe trials throughout France; it is the principal obstacle to evangelization almost everywhere. But, glory be to God, our dear miners, owing principally to the fact, as said above, that they seldom work in the very place where they were born, and have usually near them only a part of their relations and friends, can at length, and after a time of hard struggle, hope a sure victory.

We have now two flourishing churches, including several annexes in Pas de Calais. The membership is two hundred.



A PRAYER-MEETING AT RANGOON

[The following letter from Rev. W. F. Gray, pastor of the Immanuel Baptist Church of Rangoon, Burma, gives a pleasant glimpse into the social and religious life of our missionaries. Their thoughts and communications are so much occupied with their great and engrossing work that we learn little of their personal life. Mr. Gray, as pastor of the English-speaking church, is in a sense pastor of all the missionaries in Rangoon and vicinity.—EDITOR.]

THERE is one feature of mission work in Rangoon which I do not remember to have seen mentioned in the MAGAZINE. I refer to the fortnightly prayer-meetings for missionaries only. There are always from twenty to thirty present, and very often some one in from other stations in Burma. Such meetings among Christian workers are always interesting and helpful, but these are especially so. They are entirely informal, giving full liberty to each one. They are held from house to house among the missionary families, the one in whose house it is held taking the lead.

As a sample: The last meeting, May 23, was held at the home of Mr. and Mrs. Phinney. After singing "Come thou fount of every blessing," Mr. Phinney offered a short prayer for the presence of the Holy Spirit in the meeting and that he might continue to dwell in us richly. After another hymn Mr. Phinney read Rom. viii: 26-39. He brought out prominently two thoughts: First, since we know not how to pray as we ought, the Spirit helpeth our infirmities and prays through us: and secondly, that other precious truth, that since God has so loved us as to give his Son, we may naturally expect to receive with him all things. Since, therefore, God is so pleased to give and bless, we are urged to believe him and expect all needed grace.

Father Brayton, who is nearly ninety years old, and yet rarely misses one of these meetings, spoke of the preciousness of these passages, and led us in prayer. He is so

full of youthful vigor, and so much interested in all departments of work, and above all so devoted to the work of God, that it is always an inspiration to be in his presence. After singing "More holiness give me," two or three engaged in prayer. Dr. Hicks especially prayed for the mission schools just now beginning a new year's work, for our beloved home-land in this trying time of war, asking that peace might be speedily restored, and for our Mission Board bearing the additional burden of a new debt. Miss Lawrence, who has just arrived from home, spoke of having recently been in the noon prayer-meeting at Tremont Temple, and of the great burdens our workers there have to bear, urging that they be remembered much in prayer.

The pastor of the English-speaking work spoke of some encouraging features in his work, but especially asked for prayer for two young men just arrived from Scotland. In this fearfully wicked city, where it is almost impossible to find even a respectable boarding-house, there are great temptations confronting these young men and hundreds of others like them. One of these is a Baptist, and seems to have been an active worker at home. The other came here resolved to give himself to Christ, but just the evening before had so far lost himself in drink as to draw a razor on his room-mate, and had to be bound and closely watched for some time. Miss Eastman, Miss Phinney, Professor Tilbe, Miss Craft, and Miss Chapman each spoke, asking for prayer in

directions in their work. Professor remembered these requests in prayer. Then after singing "Christian, walk fully," Professor Tilbe closed the prayer in prayer. For a half hour of social chat and then greeting all went home feeling

that it had been good to be there. I wish to add that it has been a constant source of pleasure to mingle with this company of workers for the past seven months since coming to Rangoon. There is a beautiful spirit of harmony and good-will which we trust will always continue.

W. F. GRAY.

A TRIBUTE TO MISSIONARIES

discussing the resolutions for the annexation of Hawaii, Senator Hoar of Massachusetts paid a high tribute to the England missionaries who settled in Hawaii. He said:

"President, I have regretted to hear in debate some sneers at the missionaries and the sons of missionaries who redeemed Hawaii and who are now standing her at the gates to the people of the United States. I know something of that quality. I know something of the England missionaries and of the missionaries from other parts of the world who, wherever, either in a foreign land or within our own borders on the frontier, there has been a contest for civilization and Christianity and peace, have been in the ranks. I knew the fathers of these in my youth, and I have watched their labor and career ever since.

Over the West, all over the South since the Civil War, almost before the first missionary arrived with his measuring chain or on the frontier, the Methodist or Congregationalist or the Presbyterian missionary is found in advance. The corner of the church precedes the corner of the cabin. There is not a story of heroism or true glory in human annals that can surpass the story of mission-

aries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy deterred them.

"In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba, let us not forget that the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.

"Our brethren and our children have done in the West what our fathers did in the East. Under new conditions in a later age, on the shore of a more pacific sea, in a more genial clime, they are to repeat in the near future the old and wondrous story.

"The world shall see in that far clime the streets of a wealthier New York, the homes of a more cultured Boston, the halls of a more learned Harvard, the workshops of a busier Worcester. The time has come for another step and another advance, until halfway between America and Asia, in the very center of the Pacific, the United States is to plant her flag, the emblem not of empire, not of tyranny, not of force, but of freedom, of equality, of self-government, of peace."

LETTERS

BURMA

IN THE RUBY MINES

MOGOK is 141 miles from Mandalay, and is the headquarters of the Ruby Mines district, as also headquarters of the Ruby Mines Company's plant for obtaining the precious gems found in this earth. Yesterday it was the privilege of one of your missionaries, Rev. J. E. Case, to gather into the visible church of Christ *living* stones. Saturday, by permission of the lieutenant in charge of the battalion, a company of Karen soldiers came in for Sabbath services. There were four of the number desiring baptism, and three more from the battalion here who were in the evening carefully examined and accepted. It was after midnight before the meeting closed with "Praise God from whom all blessings flow." Sunday at 11 A.M. thirty-one were present at the service held in Burmese and Karen, and at 1 P.M. we gathered around the baptismal pool, where those who have waited long for an opportunity put on Christ by baptism. At 3 o'clock twenty-four remembered the death of our living Lord, and at 7 P.M. we had a meeting in Karen, Burmese and English, forty being present, eight of whom were English-speaking people. Pray for these disciples who are so far from other Christians, that they may have the abiding presence of the Holy Spirit. They have been encouraged by the repeated visits, during the past four or five months, of Miss Lucy McGrath from Rangoon.

There is here a court-house, post-office, two hospitals — civil and military — telegraph office, club-house, and several good European houses, which, by the way, have chimneys, as they have frost here during the winter months. But there is no building for the worship of the Eternal God, while upon the hills in all directions are Buddhist pagodas and idol houses. Will the Baptists of America *assist* the few Christians here to establish the *first* place of worship, or leave the opportunity to the Romanists, who are waking up to the situation? I say *assist* because I think with a little encouragement and financial aid the Christians here will do all in their power to go forward.

MRS. HELEN W. HANCOCK.

A GREAT CONFLAGRATION

HALF the city is in ashes. Mercifully a quarter has been spared. On April 1 one native houses caught fire, and as there fairly high wind blowing at the time, in two hours the eastern part of the city, including the Sawbwa's palace and compound, was smoking ruin. Only three lives appear to have been lost, but we have had four or five hospital more or less badly burned. Many lost everything, but bear it with characteristic Eastern calmness. The present effect of the work is that it has brought us into closer contact with the Sawbwa and people, as we have out a helping hand where we could.—HENDERSON, *Mongnai* (Monè).

MOVED BY MEDICINE

I WAS resting at a small village on my way down the hills. I had never visited the chief, but had heard through my coolies that the teacher had come, so he came to me, inviting me to his village. There I found his wife ill with dysentery, and he told us how many offerings he had already made to the evil spirits, and still no relief had come. Of course we preached to him, and before long he had left five tabloids of Dover's powders for his sick wife. Four days after our arrival at this village the chief came with a happy face saying that his wife had been cured, and wished us to spend some time in his village on our return. As the rains had set in and the mountain roads were muddy and slippery, I thought it best to return to the plains as soon as possible, so that we would not spend more than a night with this chief. He promised to take me to four other villages, and to visit him, if I came next cold season.

At another village the chief presented me with a large yam and fowl as a token of friendship. In several places I was asked for teachers. The British Government is opening the Kachin country for us. This morning the English Boundary Commission from the north arrived here, having completed their work. This means a settled boundary between the Chinese province, Yunnan, and Upper Burma. Along this boundary there are hundreds of villages which we can now visit with freedom and preach the gospel of peace.

MYITKYINA.

G. J. C.

AN APPEAL

the presence of great openings for gospel work and inability to enter for lack of funds, W. A. Sharp bursts forth in this impassioned appeal: "Would to God that I might see every man on the Executive Committee, every Baptist in America, to tears for Pyn-a, today. Help her, help us now, or her may be won by another, and our crown of cing another shall wear. God bless you, bless the churches, bless us and help us to our appropriations as stewards of the most. What opportunities! And yet our dear brethren are debtors for what they already have this year's glorious achievements."

CHINA

AN IMPENDING CRISIS

MESS are portentous here, as in many other parts of China. Rice, the staff of life, has more than doubled in price, and the stock is very low. It is estimated that there is only enough rice for a month, while it is two months before the next crop is harvested. The shops will sell a very limited amount to any one purchaser. Famine is threatening. Riots have occurred in Ningbo and Wenchow, and only last week there were disturbances at our outstations of K'ong-gyiao, and in the suburbs beyond the west gate of Ningpo. Rumors of all kinds are circulating about foreigners, and it will be no exaggeration to say that the summer passes without disturbance of some kind or other. At the same time the general spirit of unrest and apprehension is driving many to seek for better things. Never before have the people generally been more attentive to preaching or shown so great a desire to know about the truth. It may be the time of blessing and of blessing to our Eastern China on is at hand.

I am well here. Two baptisms in the city last week. Am pushing along my translation work with all my might. I feel that it is important, and am anxious to get it done so that I can spend

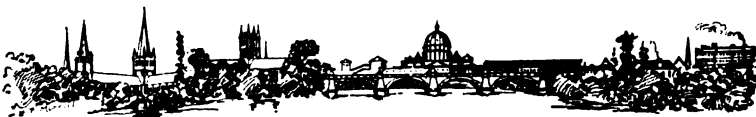
more time in evangelistic work. The doors are opening on every hand. Never have there been so many calls, or so many favorable opportunities for Christian work. Every one should press to the front now. It is a critical point in our mission history. J. R. GODDARD.

NINGPO.

SPAIN

NOT hatred but pity should be our feeling toward the Spaniards. Read this affecting statement of the sorrowful condition of the unhappy people:

"O, dear brethren, now more than ever, do you not see how much is needed the gospel of Jesus here? Will you not wake up to the fact that Romanism is but a political party, that brings ruin to material interests of all it touches, and damnation to the souls, and this in the name of religion? Here the bishops are the foremost in fomenting a spirit of war and vengeance, both by word and with contributions for war expeditions. This has been going on for three years, and it is the reactionary spirit of these and their influence over the people, that I think has compelled Sagasta to take the step that has resulted in the declaration of war. Yes, in the name of religion and from the time of the inquisition, violence has been practiced, taught and praised, and now poor Spain! How mothers cry; how children and fathers tremble; bread thirty-five per cent higher than six months ago, vegetables can hardly be bought, meat scarce, and fish going up every day. Skeletons walking about in the streets, yellow and ready to fall any moment, others lame or without arms, all these returning from the glorious field of Philippines, where the monk governs, or from Cuba, where a fatherly government takes care of the *renconcentrados*. O, this poor people are taught to bear and do these things in the name of the holy mother and of our dear Jesus. Yet there is hope. The handful of disciples are coming from darkness to light, and the Holy Spirit working and regenerating has put his own seal on them."





PERSONAL

CAPT. LUKE W. BICKEL and wife, designated to open mission work among the islands of the Japan Inland Sea, arrived at Kobe May 8.

REV. CHARLES H. HARVEY and Miss Gertrude Milne, both of the Congo mission, were recently married and will reside at Palabala. We offer our congratulations and best wishes.

REV. W. B. PARSHLEY and wife left Boston Aug. 12, returning to their field of labor at Yokohama, Japan. They planned to sail from Vancouver Aug. 22.

PRESIDENT J. HEINRICH, of the Ramapatna Theological Seminary, and family, arrived at New York from India July 20.

REV. W. R. MANLEY and family of Udayagiri, India, arrived at New York July 24.

REV. ALFRED C. FULLER of Podili, India, has arrived in America for a period of rest.

MISS CLARA A. CONVERSE returns to Yokohama with Mr. and Mrs. Parshley, to resume her care of the Mary L. Colby Mission Girls' School.

DONATIONS

RECEIVED IN JULY, 1898

MAINE, \$178 85.

Penobscot Asso., per A. G. Ray, Treas.; Lincoln Center ch., 90c.; Bangor Second S. S., \$27.14; Oldtown ch., \$9.40.....	\$37 44
Hiddeford ch.....	7 83
Cherryfield ch.....	2 34
Portland, 1st S. S.....	5 31
Skowhegan, Bethany ch.....	7 82
New Sweden ch.....	5 00
" mission circle.....	5 00
South Paris ch.....	9 17
" students of Colby University for sup. nat. pr. care Rev. J. L. Dearing.....	41 50
Rockland, 1st church.....	18 61
Limerick ch.....	4 33
Bangor, 1st ch.....	30 00
Gardiner, 1st ch.....	2 50

NEW HAMPSHIRE, \$122 00.

Antrim ch.....	20 00
North Londonderry ch.....	2 00

VERMONT, \$9 39.

Burlington, 1st S. S. Class No. 2, tow. sup. of Pothe-pogu Henry, nat. pr. care Rev. W. R. Manley.....	6 50
Burlington, 1st ch.....	2 89

MASSACHUSETTS, \$946 26.

Boston, Tremont Temple ch., C. P. Jameson's Bible class tow. salary of Robert Harper, M.D.....	5 00
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Boston, Tremont Temple ch. (of which \$25 is from Tay Edwards for famine sufferers and \$5 00 from Frank M. Kimball for do. care Mrs. W. C. Owen).....	\$30 00
Boston Tremont Temple ch.....	13 77
" First ch.....	158 00
" Clarendon-st. ch. Y. P. S. C. E. tow. salary of Rev. Thos. Hill, Africa.....	125 00
Dedham, Second Y. P. S. C. E.....	2 79
North Adams ch.....	4 00
Lawrence, 1st ch.....	32 44
Newton Centre S. S. for pupil in seminary at Insein Burma, care Rev. W. F. Thomas.....	25 44
Newton Centre, Rev. D. McLean.....	30 00
Newton Centre, Mrs. S. F. Smith \$50, and Miss Anna H. Smith \$10 for sup. student in Theo. Sem., care Rev. W. F. Thomas.....	60 00
Charlestown, 1st ch.....	42 40
Roslindale S. S. for sup. nat. pr. Tsao Kan Kin, care Rev. J. S. Adams.....	25 00
Gloucester, Chapel-st ch.....	12 10
Fitchburg, a friend of missions.....	5 00
Cambridge, 1st ch.....	70 00
" Prof. B. O. Peirce.....	50 00
Dighton B. Y. P. U.....	5 70
" 1st ch.....	5 55
" S. S.....	3 25
A friend, G. W. C.....	50 00
Chelsea, 1st S. S. for sup. Burman student.....	60 00
Brookton, Warren-ave. ch.....	6 88
West Acton ch.....	10 85

Springfield, Highland ch.....	\$20 00
" 1st ch.....	10 12
Needham Y. P. S. C. E. for nat. pr., care Rev. C. L. Davenport.....	15 00
Fellsch.....	10 00
Quincy, Sw ch. King's Daughters.....	10 00
Allston, Brighton-ave. ch.....	50 00
Fitchburg, Highland S. S.....	6 10
Pittsfield, 1st ch. Young Ladies Mission Circle for the Tokyo Kindergarten Building Fund.....	10 30
Attleboro, 1st ch.....	10 00

RHODE ISLAND, \$167 64.

Providence, Calvary ch.....	24 07
" 1st ch.....	50 00
" Cranston-st. Y. P. S. C. E. for sup. San Koo Keh, care C. H. Heptonstall.....	10 10
Providence, Central Y. P. S. C. E. for sup. nat. pr. Ningpo.....	12 50
Pawtucket, Broad-st. ch.....	9 72
Wakefield ch.....	7 95
Wickford, Mrs. Hannah O. Lewis, part of proceeds of sale of quilt.....	20 30
Newport, 1st ch.....	21 44
East Greenwich ch.....	5 50

CONNECTICUT, \$122 21.

Hartford, Asylum-ave. Y. P. S. C. E.....	41 40
Hartford Memorial ch.....	7 00
Middletown B. Y. P. U. for sup. of Rev. V. Jonah, care Rev. C. R. Marsh, Markapur, India.....	40 30

ary, 1st ch. Jr. C. E. \$5 00
k, 1st ch. 2 00
aven, Grand-ave ch. 20 31

EW YORK, \$2,257.63.

rk, Mr. Ralph L. Cut-
d quarter's salary of
G. A. Huntley, M.D.,
ife to July 12, 1898... 200 00
rk, Alexander-ave. S.
r. sup. Ko Shwe Min.
rk, Judson Mem'l Y.
C. E. 1st quarter's sub.
salary of Rev. Ernest
s and wife, Mandalay,
a..... 50 00
d, a friend, for the
ing of the gospel to
stitute..... 500 00
e, Delaware-st. Y. P.
E. tow. salary of Rev.
Cochrane..... 2 00
lam, 1st ch. for sup.
i prs..... 13 00
l..... 26 30
d of missions, of wh.
for Mrs. E. W. Clark,
used at her discretion.
; Cer. tre ch..... 5 00
lains ch., children's
illection..... 11 70
1st ch..... 1 00
t ch..... 10 00
Y. P. Miss. Soc..... 3 00
S. S..... 3 27
ille B. Y. P. U..... 2 00
P. S. C. E..... 15 00
and Greene, Rev. W.
morier, tow. sal. Rev.
Owen, Bapalia..... 5 00
leicester-st. ch..... 3 50
ch. add'l..... 10 00
..... 11 50
ch..... 9 25
alls ch. in part..... 5 00
ch..... 10 00
Y. P. S. C. E. tow. sup.
care Rev. E. G. Phil-
ura, Assam..... 10 00
ster ch..... 23 82
t Springs, 1st S. S..... 14 62
reville ch..... 4 00
a ch..... 2 50
ch..... 5 00
Y. P. S. C. E..... 3 00
alls Y. P. S. C. E. tow.
R. Sangaviah and C.
care Rev. W. A. Stan-
urnool, India..... 10 00
abernacle ch..... 50 00
rk, Mem'l ch., Mrs.
Harris..... 1,000 00
rk, Sixteenth ch..... 5 00
, Nepperhan-ave. Y.
..... 5 00
le Centre ch..... 10 13
S. S..... 1 94
an Y. P. S..... 34 41
r ch..... 77
Fall ch..... 18 22
d Fishkill ch..... 1 58
onville ch..... 1 66
c Falls ch..... 7 16
wn Sw. ch..... 2 30

EW JERSEY, \$510.73.

ity, Bergen ch., Miss
Palmer tow. sup. nat.
are of Rev. A. V. B.
..... 6 25
own, Edwin R. Smith
ip. Paul, care Rev. W.
nton..... 6 25
ille, S. D. Knapp..... 5 00
h, 1st Y. P. S. C. E..... 6 25

New Brunswick, Livingston-
ave. ch. of wh. \$25 is for Lah
Thoon, care Miss S. E. Has-
well..... \$41 82
Jersey City, Bergen Y. P. S. 13 15
Stelton, Piscataway ch..... 115 68
" Friendship S. S..... 15 17
Ridgewood, Jr. C. E. Soc..... 4 00
Bloomfield ch..... 62 00
Montclair ch..... 10 00
Pleasantville ch. add'l..... 2 00
New Brunswick, 1st ch..... 170 19
Hopewell, Calvary ch..... 7 63
Middletown ch..... 34 05
" S. S..... 5 00
Cape May C. H., B. Y. P. U.
for Kmw Ka Lay, care Rev.
C. L. Davenport..... 6 29

PENNSYLVANIA, \$2,383.21.

Philadelphia, Y. P. S. C. E.
of Blockley ch. for sup. Rev.
Saw She, care Rev. W. F.
Thomas..... 3 60
Minersville, Lewis E. Jones,
deceased..... 1,000 00
Phila. Covenant ch..... 11 87
" Bethlehem ch. for hos-
pital assistant and nat. prs.,
care Dr. M. B. Kirkpatrick..... 120 00
Fourth S. S. per J. L. Siner
for nat. prs. care Dr. M. B.
Kirkpatrick..... 120 00
Mrs. S. A. Trevor (of which
\$500 is in memoriam of Dr.
M. R. Trevor and \$600 being
for Mrs. M. B. Ingalls' salary
for 1898)..... 1,000 00
Rev. C. F. Winbiger for Ler
Plaw, care Dr. A. Bunker... 6 25
Wayne Central S. S. for
Moung Law, care Rev. L.
W. Cronkhite..... 35 00
Zoar ch..... 40 00
Parker Ford Y. P. S. C. E..... 3 50
New Bethlehem ch..... 14 55
Oakland ch..... 6 45
Johnsonburg ch..... 5 00
Tioga Assn..... 50
Edwardsdale, Welsh ch..... 8 00
Lansford, "..... 2 68
Haydettown Union Y. P. S.
C. E..... 5 81

DISTRICT COLUMBIA, \$62.28.

Washington, Grace ch..... 6 28

VIRGINIA, \$3.50.

Christiansburg, Mem'l ch..... 2 50
Big Springs ch., Elliston..... 1 00

WEST VIRGINIA, \$268.93.

Alderson, Greenbrier ch. bal. 2 60
Trace Fork ch..... 3 08
Enon ch..... 3 05
Lookout ch..... 10 82
" L. F. Cavendish
and wife..... 100 00
Charleston, Virginia-ave. ch..... 2 02
Clarksburg, 1st ch \$71.70; do
S. S., \$31.24; do Y. P. S. C.
E., \$44.42 (of which \$100 is
tow. salary of Rev. W.
Bogges, India)..... 147 36

OHIO, \$630.09.

Columbus, Mrs. Abbie Bunker
Springfield, A. Judson Tuttle
Prospect ch..... 8 50
Akron, 1st ch. tow. sup. of
Hemmai Klaipe, Toungoo... 25 00
Columbus, North B. Y. P. U.
tow. sup. Perry Abram, care
Rev. J. Newcomb..... 10 00

Cleveland, 1st ch..... \$20 00
" Superior-st. ch..... 41 16
" " Jr. B.
Y. P. U..... 5 00
Medina, 1st ch..... 9 41
Berlin ch..... 4 75
Delaware, 1st ch..... 17 70
Dayton, 1st ch..... 460 63
Avon S. S. tow. sup. Pau Gree,
Burma..... 10 00
Attica ch..... 3 15
Sandusky, 1st ch..... 1 50
Lena ch., bal..... 79
Ashland, Miss Jessie Hult..... 1 00
Martinsburg ch..... 6 00
Owl Creek ch..... 2 60
" B. Y. P. U..... 40

INDIANA, \$286.52.

Huntington, 1st B. Y. P. U... 3 00
Alexandria, Frances E. Smith,
deceased, and to constitute
Rev. D. G. Dunkin H. L.
member..... 100 00
Indianapolis, South-st. ch..... 1 00
Lebanon ch..... 29 08
Pleasant Valley ch..... 2 00
Shelburn ch..... 2 00
Sand Creek ch..... 4 00
Fort Wayne ch..... 75 00
Huntington ch..... 11 10
Oswego ch..... 4 34
Jefferson ch..... 2 00
Pleasant View ch..... 4 00
Macedonia ch..... 2 00
East Union ch..... 1 07
Centre ch..... 2 74
Mt. Zion ch..... 8 00
Auburn ch..... 2 56
Wolcottville ch..... 21 00
" S. S..... 2 50
" B. Y. P. U..... 1 15
" Jr. Union..... 1 34
Union Valley ch..... 1 19
Elkhorn ch..... 5 45

ILLINOIS, \$359.29.

Chicago, Belden-ave. ch. for
Bulgarian work..... 100 00
Chicago, Calvary C. E. Soc.
personal gift for Po Sau,
care Rev. W. K. McKibben,
Swatow..... 5 00
Alton, 1st S. S..... 10 90
" Hunterstown mission..... 4 28
" Pastor's birthday-book..... 1 68
Blue Mound ch..... 1 75
Normal ch..... 39 39
Arcola ch..... 7 00
Urbana ch..... 22 90
Girard ch..... 2 13
Pleasant Plains ch..... 4 00
Chicago, 2d ch., a friend..... 5 35
Morgan Park ch..... 10 00
Wheaton Y. P. tow. sup. of
Adanka Pariah, care Dr. J.
E. Clough, Ongole..... 12 00
Woodstock S. S. for sup. of
nat. pr., care of Rev. J. E.
Clough, D.D..... 7 95
Woodstock, Miss J. E. Son-
dericker..... 1 00
Anna V. P..... 2 65
Jonesboro, A. J. Smith..... 3 00
Lena ch..... 2 20
Olney ch..... 5 75
Sailor Springs ch..... 3 85
Amboy ch..... 14 50
Liberty ch..... 2 00
Ontario ch..... 3 45
Peoria, 1st ch..... 39 89
Alpha Y. P..... 1 00
Belvidere, Miss Grace Parker, 10 00
Salem ch..... 2 07
East Union ch..... 1 10
South Chicago, Tab. Sw. Y. P. 27 50

Donations

IOWA, \$181.15.

Mapleton, Harriet J. Perrin...	\$5 00
" Julia A. Masters,	
for girls' school in China...	5 00
East Des Moines ch.	55 40
Spirit Lake, Miss L. M. Brig-	
ham	10 00
Keokuk B. Y. P. U.	4 00
Jefferson ch.	12 27
Washington S. S. for M. Ka-	
tiah care Rev. W. H. Beeby,	
Hanamaconda	10 00
Central University, Pella....	45 00
Leon ch.	6 25
Centerville B. Y. P. for Ah-	
boda, care Rev. A. Bunker.	5 17
Centerville S. S.	2 36
West Union ch.	2 50
Linn Grove ch.	15 10
Harrisburg S. S.	3 10

MICHIGAN, \$37.75.

Bloomfield Mission Circle....	1 00
Detroit, 1st ch.	1 50
North-st. ch.	2 70
Grand Rapids, Wealthy-ave.	
B. Y. P. U. tow. sup. B. W.	
in India	3 35
Ionia ch. for quarter ending	
June 30, 1898.....	3 00
Kalamazoo, Douglas-ave. S.S.	2 30
Escanaba, Rev. J. S. Collins,	5 00
Farmington ch.	2 50
Manistique, Sw. ch.	11 40
Gulliver, Mrs. J. P. Nelson..	5 00

MINNESOTA, \$164.99.

St. Paul, 1st ch.	19 16
" " for West China,	1 21
" Miss Bunnell for do.	3 00
" a friend for do.	30 00
J. Flink	3 65
Mankato, Sw. ch. for Rev.	
C. F. Viking, China	5 00
Willmar ch. for J. Nazzag,	
Bapatla, India	24 71
Friburg ch. for J. Luxmiah	
Udayagiri, Ind.	15 00
Kenneyville ch.	1 46
Albert Lea, 1st ch.	26 55
Brownsdale ch.	10 25
Mrs. O. N. Hunt, for Korla	
Pixley, care Rev. A. C.	
Fuller, India	25 00

WISCONSIN, \$97.27.

Millard ch.	1 00
Maiden Rock ch. W. G.	1 04
Whitehall ch.	7 71
Merton ch.	4 00
North Greenfield ch.	13 50
Racine ch.	50 57
Green Bay ch.	12 24
" " S. S.	79
East Side S. S.	42
Ashland, Sw. ch.	6 00

MISSOURI, \$1.14.

St. Louis, Broadway Mission	
Children of Primary Depart-	
ment	1 14

KANSAS, \$75.71.

Girard ch.	5 75
Kansas City, Young Men's	
Class, tow. sup. nat. pr.	12 50
Blue Mound ch.	7 34
Osage ch.	13 26
Kincaid ch.	85
Mound Valley ch.	22 80
Altamont ch.	3 60
Oswego ch.	1 65
Pleasant View ch.	5 26
Weir City ch.	1 70
Lorena ch.	1 00

NEBRASKA, \$142.75.

Palmyra ch.	\$7 05
Humboldt ch.	3 70
Bancroft ch.	4 20
Farnam ch.	5 75
" S. S.	50
Harrisburg ch.	50
Dorchester ch.	12 05
Stromsberg W. C. tow. sup.	
Telugu nat. pr.	25 00
Omaha S. S.	6 50
" Y. P. S. tow. sup. nat.	
pr., Assam	12 50
Estina, Miss N. Widen	2 00
Valley W. C.	5 00
" ch. des. to nat. work,	
care Rev. W. R. Manley...	50 00
Osseo Sw. ch.	8 00

COLORADO, \$133.50.

Durango ch.	23 00
Colorado Springs Y. P. S. tow.	
sup. Bible woman	20 00
Denver, Sw. Y. P. S. tow. sup.	
nat. pr.	25 00
La Junta ch.	3 00
" Mrs. R. Phillips,	
tow. sup. nat. pr.	12 50
Rocky Ford ch.	50 00

CALIFORNIA, \$73.65.

Corona S. S. birthday box....	2 00
Los Angeles, Sw. B. Y. P. U.	
for sup. nat. pr., care Rev. O.	
L. Swanson, Assam	15 00
Oakland, Tenth-ave. ch.	10 00
Napa B. Y. P. U.	1 00
Linne, Sw. ch. for sup. nat. pr.	25 00
Corona B. Y. P. U.	3 00
" S. S.	4 00
Fallbrook ch.	3 00
" B. Y. P. U. tow. sup.	
nat. pr., care Rev. C. R.	
Marsh, Markapur	7 50
Exeter S. S.	3 15

OREGON, \$27.42.

Portland, 1st ch.	12 00
Nobles ch.	3 42
B. B. Jacques and wife, tow.	
sup. nat. pr., care Rev. J. E.	
Cummings, Hensada	10 00
Astoria, C. O. Hallberg.....	2 00

NORTH DAKOTA, \$1.40.

Jamestown ch.	1 40
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SOUTH DAKOTA, \$17.50.

Flandreau, Mrs. Dora Pettigrew	5 00
Bloomington, Aug. Anderson	10 00
Turkey Valley, for Rev. C.	
Nelson, Africa	2 50

WASHINGTON, \$16.05.

Seattle, North ch.	6 50
Tekoa ch.	50
" B. Y. P. U.	1 55
Spokane, Sw. ch., Louis Nord-	
in	4 50
Alfred Medin	3 00

IDAHO, \$2.50.

Caldwell ch.	2 50
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MONTANA, \$9.60.

Great Falls, American ch.	9 60
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GEORGIA, \$25.

Albany Y. L. M. S. for Rev.	
J. W. Carlin, Swatow,	
China	25 00

INDIAN TERRITORY, \$11.85.

Muscogee Colored ch.	\$1.85
Elk ch.	1 15
Vinita ch.	6 85

OKLAHOMA, \$2.84.

Hennessey S. S.	2 84
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GERMANY, \$19.00.

Valmarstein ch. Marks 75-01	
Lehe ch. Marks 4-20.....	1 80

Total.....\$4,191.48

LEGACIES

Wethersfield, Conn.,	
est. Merit Butler, \$80.00	
Grand Rapids, Mich.,	
bequest of Rev.	
Isaac Butterfield	1,000 00
St. Paul, Minn., Caro-	
line M. Drake	200 00
	1,200 00

Donations and legacies
from April 1, 1898, to
July 1, 1898.....\$6,575.75Donations and legacies
from April 1, 1898, to
Aug. 1, 1898.....\$101,040.75

Donations received to Aug. 1, 1898.

Maine	\$285.50
New Hampshire	110 90
Vermont	171 45
Massachusetts	2,024 21
Rhode Island	256 10
Connecticut	754 10
New York	7,017 51
New Jersey	2,571 91
Pennsylvania	3,962 31
Delaware	4 20
District of Columbia	43 34
Maryland	4 57
Virginia	5 50
West Virginia	475 80
Ohio	3,294 71
Indiana	542 15
Illinois	2,224 42
Iowa	1,705 11
Michigan	1,096 13
Minnesota	604 50
Wisconsin	313 46
Missouri	475 57
Kansas	348 42
Nebraska	438 12
Colorado	163 17
California	50,607 15
Oregon	152 90
North Dakota	27 52
South Dakota	125 42
Washington	345 51
Idaho	23 90
Montana	14 72
Arkansas	1 00
Arizona	12 00
South Carolina	4 30
Tennessee	5 00
Louisiana	50 00
Georgia	30 00
Alabama	18 00
Mississippi	5 00
Indian Territory	53 16
Oklahoma	20 40
Canada	5 30
Nova Scotia	10 00
Germany	19 25
Assam	50 00
India	31 27
Japan	1,000 00
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I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the use of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executrix] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land with the buildings thereon standing [herein describe the premises with exactness and particularity] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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REV. E. F. MERRIAM, *Editorial Secretary*,
TREMONT TEMPLE, BOSTON, MA

Occident to Orient

JOSEPH COOK

++++

OUT of heaven thy helmet take,
Banners of the sunbeams make ;
Land of rising Orient light,
Speak from Fuji's holy height ;
Thou to choose the best wert born ;
Deck thyself with dews of morn ;
Praise the Lord of sky and sea,
Thou his prophet art to be.

Now the flowers, now the snow,
Noons and midnights come and go ;
Torches lighted at the stars,
Neither time nor tempest mars.
Athlete clad in Western mail,
God has weapons that prevail ;
At his feet thy laurels cast ;
He is first, and midst, and last.

Lord of every star and sun,
Finish thou thy work begun ;
Now by war's tormenting share
Thou hast opened furrows fair ;
Send thy sunbursts to and fro,
Seed of better ages sow ;
Father, Son, and Spirit's name,
Forth through Asia's ages flame !

Overturn and overturn,
Evil growths uproot and burn ;
Born in home and not in herd,
Let the children hear thy word ;
Lift the mother with the child,
Foster manhood undefiled ;
Light and Life, as Love, draw nigh ;
Fill the whole Himalayan sky.



THE JINRIKISHA IN JAPAN

The Baptist

Vol. XVIII

No. 10



Magazine

OCTOBER, 1898

UTRUMQUE PARATUS — "READY FOR EITHER"

For February, 1898, it was stated that the seal of the American Baptist Missionary Union was emblem in the *Imago Primi Saeculi*, a volume published by the Society of Jesus of Belgium, in honor of their founding. The seal of the Union is slightly changed from the original, but carries the same motto *In Utrumque Paratus* — "Ready for Either." (See above.) For the discovery of this appropriate emblem the Union and the denomination is indebted to Rev. William R. Williams, D.D., so by culture and historical attainments, and we are peculiarly pleased to present the following translation attached to the original emblem. It is from the facile pen of his son, Mornay Williams, Esq., of New York, who adds the interesting notes which follow.]

Between the altar and the plough,
A patient victim, standest thou,
Ready with severed veins to bleed,
Or ready, at thy Master's need,
To sweat beneath the heavy yoke
And turn the furrow yet unbroke.

So ye, who glory in the fathers' blood
And in the memory of ancient good,
Go forth — Loyola's seed, a noble race —
And where the father's deeds give place,
In loving emulation strive,
That your great names with theirs may live.

Glorious it is with labor to unite
The fatal triumph of a well-fought fight,
And, dying as a gallant knight,
Achieve that noblest victory of right
'Tis theirs, by will divine, to share
Who learn great things to suffer and to dare.

The glory of a noble name
Demands of worthy bearers more than fame;
Nor is he justly hailed as honor's heir
Who shrinks his daily cross to bear,
Nor seeks by victories of his own
His father's victories to crown.

Unconquered valor shines most bright
 In the steep climb that scales the height;
 Wherefore, go forth, ye sowers of life,
 Through earth's wide plains with sorrow rife,
 And by your agony of sweat and blood
 Refresh the parched earth that yearns for good.

The outpoured blood ennobles toil,
 And the glad harvest of that soil,—
 The fallow ground of Christian hearts,—
 In loving gratitude imparts
 Than meed of laurel or of palm
 A higher boon — eternal calm.

NOTE.— The foregoing lines are rather a paraphrase than a translation, no attempt at literal having been made. Perhaps the best commentary on the spirit that breathes in them is to be found in these closing paragraphs of the lecture on "The Jesuits as a Missionary Order," by Rev. R. Williams, S.T.D., LL.D.:

"It remains for those rejoicing in the principles of the Reformation to bring the devoted intrepidity of the Jesuit to bear upon their own purer system in the missionary field. With the unchangeable word of our God for our chosen weapon, victories impossible to them may become ours; and what was but too often a forgotten motto, on the surface of Jesuitism, may become a principle at the heart of the Protestant missionary: 'All for the greater glory of God' * * * young brethren in Christ, permit a stranger to hope that, among the honors of your Alma Mater, especially of this missionary association gathered amongst her sons, it may yet be recorded that went forth men who, on the stock of a purer faith, grafted the zeal of Francis Xavier, imitating his virtues, won a success more durable, because the means they employed were natural; men who, sitting at the Master's feet, and reflecting his image and breathing his spirit, were recognized by an admiring world and an exulting church as those who had been much taught and learned of him, and who belonged on earth and would assuredly through all eternity to belong, of a truth, and in the highest sense of the words, to 'The Society of Jesus.'"

MORNAY W.

Feb. 21, 1898.

THE SPEEDY PARTITION OF CHINA has not been believed in by the *ALBION*, and we are glad to see that our views are sustained by the opinion of so high an authority as Col. Charles Denby, for thirteen years the efficient American Minister to China. Why so satisfactory a representative of the United States in the East was replaced at this time of peculiar response by an untried official is one of the mysteries of our partisan politics. Colonel Denby says: "In my opinion China will never be dismembered among the great nations, as I do not think the United States, England and Japan will permit it. Those who talk so glibly of the partition of China little realize the vastness of the immense multitude of people, the magnitude of the resources, the value of the commerce, or the real character and stability of the nation.

MINES, we regret to say, are again prevailing in Russia and China. In the former country the same districts are afflicted as three years ago, and to such extent that even the land owners are applying to the government for relief. It, then, must be the condition of the poor peasants! In China the distress in certain districts of the west is so great that the people have risen in riot. Missionaries in several cities have been sacked and the missionaries driven away, and local authorities were powerless against the mobs. Poor China! How much needs the enlightening and uplifting influences of the gospel. Let us hasten to bring the knowledge of salvation, and with the new power, new light and new glory which it brings will come relief for many of China's woes.

PLAGUE AND REBELLION are added to the afflictions of China. It is thought that in the city of Canton alone there have been two hundred deaths per day since the former. One of the most significant facts in China, however, is the formidable rebellion which has arisen in the province to the south and west of Canton. The rebels have gained several victories over the imperial troops, and are reported as advancing on Canton. This is the same region from which sprang the Taiping Rebellion. The Chinese people have little love for the present reign-Manchu dynasty, and it would not be strange if the present rebellion should show something of the strength of that famous uprising, which was suppressed by conquering a large portion of Southern China, and only by foreign aid.

THE PREVALENCE OF THE PLAGUE in India and in China, and the ineffectual efforts of British authorities in India especially, to prevent its spread, is a striking comment on the attitude of the average heathen mind toward disease. Neither in India nor in China are the people able to understand that cleanliness has anything to do with health, or that sanitary arrangements will prevent the spread and diminish the fatality of the plague. To them disease is an affliction sent by the gods, and they simply hasten to offer ineffectual sacrifices to their idols which cannot help. In India all the efforts of the British officials to stamp out the plague are restricted and rendered ineffective by the fanaticism of the people. Riots have occurred, and an extensive rebellion was even threatened. The superstition of the Chinese accepts the plague as one of the common and inevitable elements of life, and they do not seek to oppose its spread or improve the conditions of their towns and cities. "Cleanliness is next to godliness," says the scripture, and with the prevalence of the fear of God will come an improvement in the conditions of life which will go far to eradicate the plagues which so frequently plague the lands of heathenism.

THE UNITED BRETHREN MISSION of Dayton, Ohio, which is so sadly afflicted by the massacre of seven of its missionaries in Sierra Leone Province, West Africa, has recalled the remainder of its missionaries until the country is restored to order. It will apparently be some time before the British authority is effectively re-established in the interior.

THE COMPLETION OF THE CONGO RAILWAY has had an immediate effect on the conduct of our mission in the Congo Free States. Goods can now be billed through to Stanley Pool or intermediate stations on the railway, and our mission is almost wholly relieved of the expensive and arduous transfer and transport work at Matadi. As that is a mere shipping point and does not offer a good field for mission work, the property of the Union has been rented, and the nearest missionary of our Union is at Palabala, twelve miles inland, and finely located for reaching the Congo people in their homes.

WORSHIPPING THE EMPEROR OF JAPAN.—In the past history of Japan a reverence for the imperial portraits has been taught which in the minds of the common people was a part of their religious worship, being similar to the worship of ancestral tablets by the Chinese. Under the changed condition of affairs there has been a disposition among some of the more enlightened and progressive Japanese to deny that this was religious worship, but simply an expression of proper reverence for the Emperor, and Christian converts who have refused to perform the usual act of bowing before the portrait of the Emperor have been charged with disloyalty. Imperial portraits are found everywhere in government offices, schools and all public places, and it has become a serious question as to what Christians should do in regard to the usual salutation. There has been a division among Christians, some continuing to bow whenever a portrait of the Emperor is met with, and some refusing the salutation on the ground that it was an act of idolatrous worship. In several instances Christian teachers and scholars have been dismissed from government schools for refusing this act of salutation or worship. A flood of light has recently been thrown upon the nature of this ceremony by the President of the new Kyoto Imperial University, who has placed portraits of the Emperor in the school because he has "become convinced that it is necessary for the students to have some object of worship." Mr. Kinoshita, the President, was educated in Europe, and is a leader in education in Japan. His act cannot be taken as that of an ultra conservative Japanese, but it shows how impossible it is for Christians to continue these idolatrous bowings before the imperial portraits. There is evidently room for progress and enlightenment even among the advanced classes of Japan.

A SAFE INCOME FOR LIFE.—An increasing number are showing their appreciation of the advantages which come from giving at once to the Missionary Union funds intended for missions, and taking a bond of the Society agreeing to pay them an income during life. Two great ends are achieved by this plan. The donor acquires a safe and sure income as long as life lasts, without danger of loss or diminution, or trouble of reinvestment; and it is also made sure that the principal goes to the cause of missions, as the giver desires, without risk of loss by the breaking of wills or in the settlement of estates. If desired the income may be secured to any person beside the giver. For full information on this subject address Rev. E. F. Merriam, Editorial Secretary, Tremont Temple, Boston, Mass.

THE BEST OF ALL. The admiration which the late Mr. Gladstone aroused in every right-thinking mind gives weight to every utterance of his, especially of his later days, when freed from the complications of political life he viewed the current of events from the high standpoint of his eminent Christian character as well as his profound intellect. Worthy of most thoughtful consideration are the words of Mr. W. T. Stead in the *Review of Reviews*:

That which cheered Mr. Gladstone most of all the news he heard during his last trying months was the report that his granddaughter, a bright, spirituelle young maiden of twenty, had decided to dedicate herself to the work of a Christian missionary to the heathen who sat in darkness. The dying statesman thrilled with joy at the thought that his granddaughter had chosen the better part. To his illumined eye nothing in this world was worth talking of or living for save the great commission to preach Christ and him crucified as the living witness of the love of God for man. There is nothing better than that, nothing indeed to be compared to it. Again and again would he revert to it, but always with complacent, triumphant joy.

OUR BAPTIST BRETHREN IN GERMANY are removing their Publication House from Hamburg to Cassel. It was established in Hamburg by the celebrated J. G. Oncken, the founder of German Baptist Missions, and under his management grew to a successful and profitable business. His successor was Dr. Philipp Bickel, formerly of Cleveland, Ohio, who has continued in charge to the present time. Under Dr. Bickel the work has been so extended that larger quarters were needed, and instead of rebuilding in Hamburg the Baptist Union of Germany determined to remove the business to Cassel, as being more central to the field and empire. It is interesting to note that a full license for printing and publishing, under the rules of the German Baptist Union, has been granted by the German government. This was denied to Oncken, and has only been possible since 1871. Dr. Bickel has for many years been the agent for Germany of the National Bible Society of Scotland, and this noble organization will continue him as their representative to Germany in his removal to Cassel.

THE CHINA INLAND MISSION last year received £45,213 9s 6d, an increase of £2,209 0s 3d, and a larger amount than was ever received by the mission in one year, except during the famine relief year in 1889. There are 702 missionaries, 605 native helpers, 7,147 communicants, of whom 1,325 were baptized in 1897; 224 churches, 1,726 pupils in school, 21 medical dispensaries, 7 hospitals and 48 opium refuges. A special evangelistic forward movement is planned in the province of Kiangsi for this coming year.

A BAPTIST with experience as a Bible colporter in Manila, with a knowledge of the language, country and people, has offered himself to the Missionary Union for service in the Philippines. Is this an indication of the will of God?

"WE must not violate the law of love in the acquisition of property; we must exemplify that law in the distribution of property."—Rev. A. E. WAFFLE, D.D.

MEANING AND METHODS OF EVANGELIZATION



THE evangelization of the world is a subject which has been much considered, but is by no means so simple a problem as some have thought. In the first place, it is necessary to consider what is meant by evangelization, what is to be done in order that the whole world may be evangelized. From the writings which have been put forth on this subject we judge that there are three classes of people who have different understandings of what is meant by evangelization. The first class seem to believe that the meaning of the word is fulfilled when the gospel shall be preached in every part of the earth to all people, so that every one can hear the truth, even if only once. The second class hold that evangelization implies the preaching of the gospel, so that every person on the face of the earth shall have an opportunity to hear the truth sufficiently to receive an intelligent knowledge of the gospel, or enough to enable them to form an intelligent decision either for or against the Lord Jesus Christ. The third class hold that the evangelization of the world means a persistent, continued and persuasive preaching of the gospel until a large part of the human race is brought to faith in Christ, and the world shall become Christian, in the same sense, at least, in which the leading nations of the world are now called Christian nations. This latter view implies the triumph of the Redeemer's kingdom during the present dispensation in the sense in which it is set forth in the Scriptures, when "Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." It would seem that every true Christian must at least desire that the world shall be evangelized in this latter sense. How can any one who loves the Lord Jesus be satisfied with anything less than the conversion of the great majority of mankind to the Savior, and their salvation in the life which now is and that which is to come?

To achieve the evangelization of the world three methods also have been proposed. The first proceeds on the assumption that the true method of evangelization is to raise vast sums of money among the churches of Christian lands and to send forth large numbers of preachers of the gospel, who shall go into all parts of the world carrying the word of eternal life. The number of ministers in Christian lands in proportion to the population is presented, and it is shown how many of these might be spared for the work of preaching the gospel among the heathen. The wealth of Christians is set forth to show how much might be given for sending forth preachers of the truth, so that all nations and all peoples, even to the uttermost ends of the earth, should hear the gospel of Christ, even in this generation, or, as was set forth a few years ago, before the close of this century.

The thoughtful student of missions finds a difficulty in the way of this project, which perhaps does not occur to those who most enthusiastically advocate it. About three years are required before a foreigner can acquire any of the languages of heathen lands. Moreover, there are but few Americans or Europeans, and these of exceptional linguistic gifts, who are ever able to acquire the languages of

any of the heathen lands so as to preach with facility, persuasiveness and power. Every missionary sent forth can in time become able to tell the gospel story in a simple way, so that those who hear him shall become intelligently acquainted with the truth, but the instances are rare where foreign missionaries have ever acquired such facility as to move and sway audiences in the same way in which preachers in this country must in order to win the attention of the people in considerable numbers to the gospel. Children of foreign missionaries, born in the country, who get some knowledge of the languages in their childhood, easily become the most effective preachers among the missionaries; but it is a fact worthy of note that all the great successes of Christian missions have come about chiefly through the preaching of natives who have been brought to the knowledge of the truth individually by the efforts of missionaries, taught, trained and inspired by the devotion of their foreign teachers, and have gone forth, and in the language and idioms of the people have preached the gospel so that multitudes have believed. This was the case in all the great miracles of missions, the Karens, the Telugus, in Madagascar and the Islands of the Sea.

As this is undoubtedly the case, the thought might occur, why not raise vast sums of money in Christian lands for the education and support of native preachers, that they may go forth in flocks among their people, carrying the truth, and so within a comparatively short time all nations and peoples hear the word, and multitudes be brought to believe on the Lord Jesus Christ? This seems, at first sight, to be a very reasonable proposition; but in experience it is found that anything but a very moderate and judicious use of foreign money in maintaining native workers is corrupting to the workers themselves, even though they may be really Christians, making them independent of their people, arrogant, and too often indifferent, and worst of all, as their countrymen to see how easily a good support is obtained from foreign funds, multitudes profess conversion and seek employment in mission work when experimentally they are ignorant of the truths of the gospel. The evils resulting from a too liberal use of foreign funds in the support of natives is so great that many of the best and most successful missionaries in the world have insisted that no foreign money ought to be employed in the support of native laborers. This is the difficulty which the second proposition encounters, and which must be carefully considered before any such solution of the problem of evangelization is entered upon.

As the result of long experience, the current of present thought in missionary circles, is strongly turned towards self-support and self-propagation of native Christian churches and laborers. The present movement is towards expending as little foreign money as possible for the support of native preachers, and that with the utmost care. Missionaries are urged by all their Boards, as well as by their own feelings, to use the strongest efforts to make the churches under their care independent, self-supporting, self-directing and self-propagating. Certainly there is much in this to commend itself to every wise Christian and director of missionary operations. The ideal object of Christian missions is to establish indigenous and self-supporting churches in every nation and among every people on

earth. As far as we can learn from scriptural precedents, the gospel was preached in different lands by the apostle Paul and others, and the churches were left largely to their own development, with occasional visits from the apostles for advice and counsel. There was much of error evidently in the early Christian churches, but they were left to struggle through error to the truth. The inherent power of the gospel to purge itself from error was trusted, and has through the ages succeeded, and is at the present time succeeding in Christian lands more rapidly than ever before.

This would seem to present a solution of the problem of the evangelization of the world; but the difficulty with this method is that it is slow. Eighteen centuries were required for the church of Christ to cleanse itself in large measure from error and to enter actively upon its great mission, the evangelization of the world. It is difficult for one ardently devoted to the cause of Christ to curb impatience under the thought that the countries now in heathenism must pass through the same slow process to even a nominal Christianity. If, however, the upbuilding of Christianity on an independent basis in every nation is the scriptural ideal, no other can furnish a satisfactory aim and object for missionary labor. If this is true, the real missionary problem lies in this: How can this movement of the establishment of self-supporting Christian churches in every land be assisted by Christian people in the most effective way? What amounts of Christian money can be judiciously expended in maintaining missions in heathen countries? What ought to be the proportion of foreign missionaries to the native workers? What use can be made of foreign funds for the development of self-reliance and self-support on the part of the native Christians? What agencies and influences of every sort can the Christian churches of Christian lands bring to bear upon heathen peoples and nations, to bring them into the kingdom of our Lord?

To attempt to answer these questions in detail would be beyond our present purpose. The problem is presented, and it will be seen, as we have remarked, that the evangelization of the world is by no means so simple a question as many are accustomed to think. Complex interests and influences are involved, a solution of which will tax the wisest minds of the Christian church in these and in future years. We will only call attention to one thing. While the great successes of Christian missions have been by the preaching of natives in their own vernaculars, the inspiring and sending forth of these natives have been the work of a comparatively few men in the history of missions. Abbott of Bassein, and his associates in the early history of missions in Burma, furnishes an illustration which might be duplicated in other cases, of what one man of burning zeal, intellectual power and great spiritual force can effect, not so much by his own direct labors in preaching the gospel, as by his sending forth those who shall multiply his words and his power a hundred fold. One missionary like this, operating in this way, can effect a work which will be far beyond the labors of a multitude of foreign missionaries, each preaching the gospel in his own imperfect way. We would suggest whether the history of missions, and in fact, the whole history of the Christian church does not teach that the progress of the kingdom of Christ

as been and will be best promoted by a few men of power, filled with the Holy Ghost, raising up and sending forth a multitude of preachers of the truth who shall speak to their own people in their own tongues, in their own natural and effective way. Is it not true that this was the method of Christ with his twelve apostles? Did not Paul "ordain elders" in every new-formed church? Has not this been the method of every largely successful missionary from Abbott to Clough? "History is philosophy teaching by examples." Let the history of missions teach the true methods of missions.

More missionaries are needed, but more urgent yet is the demand for more missionaries of burning zeal, of mighty energy and of spiritual inspiration, who shall become fountains of the word of life, sending out streams of gospel messengers to water and make fruitful the teeming multitudes in all heathen lands.



AMERICAN BAPTIST MISSION CHURCH, KOBE, JAPAN



CHRISTIANS IN THE JAPANESE PARLIAMENT

BY PRINCIPAL ERNEST W. CLEMENT, M.A.



WITHOUT any statistics with reference to the number of Christians in the Imperial Diet, I cannot give exact figures, but I want to write just a few words about some of the Christian members of the recently elected House of Representatives.

Mr. Ebara, who represents one of the districts of Shizuoka Prefecture, and has served in the Diet from the very first, is a prominent member of the Canadian Methodist Church. Mr. Shimada, who from the first session of the Diet has represented one of the Kanagawa Prefecture districts, is an earnest believer of a "Liberal" type. Mr. Tamura, who has for a few times represented one of the districts of Tochigi Prefecture, is a member of the Tochigi Baptist Church, which was established by the English Baptists and afterwards transferred to the American Baptist Missionary Union,

but he is not an active member, I am to say. Mr. Sho Nemoto, who after unsuccessful attempts has at last succeeded in gaining an election in the second of Ibaraki Prefecture, just north of Tokyo, is a very active Christian of the Congregational Church. His first canvass for election to the House of Representatives was in 1890, while we were living in Mito. I remember the chief objection against him was on the score of his Christian reference to which scurrilous songs were lauded about. He has always made a perfectly honest and clear canvass, and has at last been rewarded with success. He is one of the most ardent temperance workers in the Empire and the editor-in-chief of the *Kuni no Hikari* (*Light of the Nation*), the principal temperance paper of Japan. At a recent convention in Yokohama he delivered an eloquent tribute to Miss E. Willard. He and Mr. Ebara, together with Mr. Shimada is a Progressist

belongs to a minor faction, but all progressive in principle. Last but not least is Mr. Kataoka Kenkichi, Liberal, in the office of President of the House of Representatives. He, too, has been continuously since the opening of the Diet in 1890, and in 1895 was Chairman of the Committee of the Whole. He was with the Presbyterian Church in Japan and was at once made an elder; although he was despised and persecuted by the government on this account, nothing could shake him from his firm faith.

When he was imprisoned for a political offense, but in his prison life had a good opportunity to cultivate his faith. "The blessings that were bestowed upon the Israelites in Egypt were given to him and

Soon after he was imprisoned he was allowed to have a Bible and a book, but his request was not granted.

He was much worried and disappointed, thinking that he would have to live long years (the term of his imprisonment) without the Bible. He prayed that he might get a copy of the Bible. * * * Less than a month before the Bible and other religious books were allowed to be had in the prison. As he studied the Bible the more he believed in Christ, thus obtaining the strength necessary to meet the trials and loneliness of his prison cell. It is well known for a man of rank and position to behave meekly toward haughty jailors, but Mr. Kataoka always received the humiliation and lowliness with patience and was patient."

His behavior in prison was so excellent that he early received one of the rewards given for good conduct. On Feb. 1, 1896, the date of the promulgation of the new constitution, he was set free, and returned to his home and his church, where he was heartily welcomed. "As a member of the Imperial Diet he has always stood by his principles." Moreover, only a few weeks ago he was one of the speakers

at the Sunday evening service in the Tenkiji Methodist Episcopal Church. Such earnest Christian men are greatly needed in the political life of New Japan.

The Imperial Diet has been dissolved, and thus Mr. Kataoka is no longer President of the House of Representatives. But the fact still remains that he, an earnest and sincere believer in Christianity, was elected to that important position, and that he was the third Christian to attain that eminence. The first one was Mr. Nakajima, now minister to Italy, and the second one was Mr. Hoshi, at present minister to the United States. All these facts certainly show forth a part of the triumphs of Christianity in the Empire of Japan.

I have, moreover, a few more interesting incidents of Mr. Kataoka's career. It has been stated on good authority that he opened every session of the Lower House with silent prayer, and it is reported in the press that on one occasion, at least, he called together the Christian members of the Diet and other prominent believers to a prayer-meeting in his official residence. Mr. Kataoka also spent the fifth day of July in attendance upon the Students' Young Men's Christian Association Convention at Hayama. He carried around with him his own Bible and hymn-book, sat on the floor with the rest of us during most of the service, joined in the singing and in the repetition of the Lord's Prayer, showed a sincere and humble spirit in everything, and encouraged us all by an address in which he showed that Christianity is the great need of Japan. All this, taken in connection with the fact that Count Okuma, not very long before he became Prime Minister in an address delivered in the Y. M. C. A. Hall in Tokyo, eloquently portrayed the need for higher moral standards and for true religion in this empire, serves, in spite of many discouragements, to encourage Christian workers here. Pray earnestly that before long Japan will be numbered among the Christian nations of the world.

OUR OBASAN

MISS ANNIE S. BUZZELL, SENDAI, JAPAN

LONG, long ago, in the days when Japan was shut up away from the world; when the emperor kept himself secluded in the palace away from the vulgar gaze of the public; and the Shogun ruled the nation, the empire was divided into fiefs which were governed, and in a sense owned, by feudal lords. These lords were looked upon by their subjects as their kings. Their emperor was a god, an object of worship and reverence from afar, but their Daimyo was the lord and king whom they could follow into battle, and to whom they could show personally their fidelity and allegiance.

Many are the stories told of the faithfulness of the retainers, their utter forgetfulness of self for the sake of their lord, the greatest honor they could gain for their own name, and the greatest inheritance they could have for their posterity, being the laying down of their lives for their master. But the retainer could not stand alone in self-sacrifice, nor can all the honor be given to his memory now, for many are the noble women who have borne heavy burdens and endured privations, side by side with husband or son, that they might be enabled to do their duty faithfully and well.

O Toyo Igarashi was born in 1831, during the reign of the grandfather of the present emperor. Her father and elder brother were retainers of Lord Date, of Sendai, the most powerful Daimyo of Northern Japan. Her mother died before she was old enough to remember her, and just as she was beginning to take delight in the thought that her father was a soldier and could carry two swords, he, too, was taken away from her. But she was carefully raised by her brother and his wife. She was kept secluded, for she was the daughter of a Samurai. Had she been the child of one of the merchants or mechanics,

living down in the town, she could run about the streets, and played wished, but being of such high birth living on his lordship's estate, she was within the high-board fence that surrounded their yard. She had a miniature world of her own there, a lake filled with fishes, curious shaped pine trees, cherry and camellia trees putting forth their blossoms in their season, and a mountain, with tiny stone steps leading to the shrine with which it was surrounded. Perhaps there was a mite of a hidden away somewhere, too. This is in the quaint little Japanese town of O Toyo never ventured outside the town alone, but sometimes she was called to attend by two servants, to visit the sights on fete days. At such times she was dressed in bright-colored rich heavy silk, and her hair would be adorned with many ornaments in it that it would look like a bit of a flower-garden. Her neck would be made white with powder and her lips touched with bright red.

There were no schools for girls in those days, but O Toyo was taught at home to read and write a little, and every day a private teacher would come. Then she was taught how to be polite, how to make payments, how to play the harp, and such things so she was quite busy; but she was satisfied. She had no father and no husband to wait upon, and she wanted to serve one, so her heart turned to the gentle O Hime Sama, who lived in retirement in her beautiful palace up on the hill toward the great castle of the Iga. This princess was the eldest born, so she was to the title.

O Toyo studied hard all the things that would help her find favor in the eyes of O Hime Sama, and at last, by the help of her friends, she was brought into her court.

became one of her ladies-in-waiting, serving her faithfully until her death ten years later. O Toyo was very happy here, for she loved the gentle princess, and to serve her was a joy and delight. Her salary was about thirty-five bushels of rice and one hundred *yen* a year, and every New Year's Day she received beautiful silk and crepe dresses and a fine obi. She had a servant who did everything for her, and her time was devoted to her O Hime Sama and to study, for the princess had teachers come to the house, and her ladies-in-waiting were all



O TOYO IGARASHI OF SENDAI

well educated. The O Hime Sama had sixty people in her house, and the one aim and desire of each and all was to serve her faithfully. Of these sixty, twelve were special ladies-in-waiting, their duties keeping them with her day and night. These twelve were divided into two groups, six serving one day and night and six the next. O Toyo never went out only to accompany her princess, and then always in a palan-

quin. But twice in a year she was given a holiday: three days in the spring and two days in the fall, and she would go to her own home, laden with gifts for all the family from the O Hime Sama. What wonderful stories she could tell her admiring relatives and friends, and how she would be petted and feasted during these days. Then she would go back, not to see her home for another six months. She would not return empty-handed, for she must carry "honorable return gifts" to her princess and to all the household, and her family must also send presents.

Not far away was a large temple where the O Hime Sama often went to worship, accompanied by her ladies. At the foot of the hill on which this temple stands, in the house where the priests lived, and in the large front room where, in those days, the princess was received and tea served, there is now a flourishing Sabbath-school.

O Toyo was twenty years old when she entered upon the service of the O Hime Sama, and she served ten years. Then the beloved princess, not yet forty years old, died. Her body was embalmed and kept in state for fifty days. During this time O Toyo and her companions kept lamps constantly burning around the coffin to light the departed spirit on her way to the land of shades, and offered fresh food every day to supply the nourishment the long journey demanded. On the fiftieth day the funeral services were held, and the faithful waiting maids followed the bier to the mountain, upon the top of which are the tombs of the Date family; but at the foot they stopped and, bowing upon the ground, took their last farewell, saying, "Good-by, good-by." Then, as the long line of priests filed down from the top of the mountain to meet the bier, a voice spoke to the prostrate ladies, giving them a last message from their princess, praising them for their fidelity to her, and urging them to imitate her in all things, to live pure and noble lives, to be patient and endure with forti-

tude whatever trouble might be their lot, and to give themselves to but one husband, serving him faithfully during his life and cherishing his memory after death. Then O Toyo and her friends entered their palanquins and returned to the lonely palace, where they stayed fifty days more, putting all to rights. The Daimyo divided the princess' wardrobe and furniture among the ladies-in-waiting. At the end of the fifty days they all returned to their homes. Soon after the Daimyo sent for O Toyo's brother, and spoke words of praise of his sister's fidelity, and sent her quite a sum of money for a testimonial. Thus ended one epoch of O Toyo's life, but its influence was not ended. She went home with that last message from her O Hime Sama engraved upon her heart and with the determination to obey it always.

She was now thirty years old, and her brother hastened to find a husband for her, for Japanese girls were expected to be married before they were twenty. One who remained unmarried longer than that had no hope but to become a second wife, so O Toyo's brother looked only among eligible widowers; but he found one in every way worthy of his sister, a Mr. Tamura, a man celebrated for his learning and proud of his ability to trace his descent from Tamuramaru, a very famous Shogun, who ruled most wisely in the north some eleven centuries ago. Mr. Tamura was a high Samurai, so had a beautiful home and plenty of money. O Toyo had beautiful clothes made to go to her new home. But her pretty white teeth were made jet black, and her eyebrows were shaven, she thus giving her pledge of chastity and fidelity to her husband, and her promise that she would never give herself to another. There were seven children, but many servants, so O Toyo did not need to work hard. After a while she had a little daughter of her own, O Matsu. Then the eldest son of the family married and became the head of the house, assuming the care of the younger

children, so the father, with his wife and little Matsu, moved into another home.

This was but the beginning of changes. The emperor died, and the present emperor ascended the throne, and his subjects took that opportunity to rebel against the Shogun and overthrow his power, putting the young emperor where he belonged, making him the ruler, as well as the head of his people. There was a short but bloody war, in which O Toyo's brother and many other noble patriots were killed. The war ended with the empire seemingly in chaos, but the emperor was no longer shut up in his gilded cage in Kyoto, the old capital, but was on the seat of power in Tokyo, the new capital, and a new order of things was gradually established. The Samurai could no longer carry their swords, but must be content to be private citizens of the empire, loyal subjects of the emperor, who did all in his power to make the various changes as easy for his people as possible. But he could not make it easy for the proud Samurai to understand how he could help his country by being a merchant or mechanic better than by the bravery and skill in arms in which he had always gloried, nor could he teach him how to work and how to trade; he could not even teach him how to spend his money wisely and carefully.

The Samurai had known no real want until now. Every year his rice had come regularly from his lord, with money enough for the rest of his needs, so he knew nothing of financiering. It is not surprising that so many of them soon became reduced to poverty. Our O Toyo was one of these. During the war, while her husband was fighting, she was safe in his country house, with her child. When the war closed, they entered upon their new life together. For a while all was well, for they had plenty of money, but it dwindled away. Then O Toyo tried to get along without servants, and her husband taught in school. Poor O Toyo! It was so hard to wash



ELLA O. PATRICK HOME, BAPTIST MISSION GIRLS' SCHOOL, SENDAI, JAPAN

the rice in cold water, and soil her pretty hands with the black charcoal; and then, when the rice was washed and the fire built, she did not know how to cook the dinner. She had been raised a lady. No one ever dreamed that she would need to work in the kitchen, so of course she had not been taught such things. It was hard for her, but she remembered always her O Hime Sama's last message, and would not give up, but tried her best. O Matsu had gone to be the daughter-in-law in another home now, and poor O Toyo and her husband were lonely. The sons that should have helped them would not do so, and they toiled on alone. But the old man's strength failed, and O Toyo's burden grew heavier. O Matsu worried about her old parents, and wanted to help them. Her mother-in-law never liked her, anyway, and when she saw how anxious she was about her own parents, she became very angry and turned her out of the house, sending her and her three children back home, and immediately taking another wife for her son. He loved Matsu and did not want to turn her away, but his wishes were nothing as compared with his mother's. Her will was law.

It was a great comfort to the old people to have O Matsu with them, but there were three more little mouths to fill now, besides the weak old man to care for, and so the two women must work very hard. Try as

they would they could not supply all the need. O Toyo found it very hard during those days to be patient and not murmur. She was willing to starve herself, but to see her husband suffer and to hear the little ones cry for food was hard to bear. She was faithful in her worship of the gods, but they could not help her now. But our Lord was watching and waiting, and would soon reveal himself to her, even by means of what seemed her greatest trial. She was compelled at last to begin to sell her household furniture and clothes. She took some things to the nearest dealer in old goods, who happened to be an earnest Christian man, always on the watch for an opportunity to teach about the true God. He felt sorry for the poor old lady who was thus compelled to part with her treasures, and one day, after she had been there two or three times, he told her how sorry he was for her trouble, adding that, if she knew God, it would not be so hard for her. She immediately assured him that she tried to be very faithful in her worship of the gods. "But," said he, "I mean the one true God."

"Who is he?"

"He is the one who made all the world, and who made you. He loves us all and wants to help us, but we commit sin and so have trouble."

The dear old lady was quick to assure him that she had never committed sin, that

she had always been honest and tried to do every duty faithfully.

"But," said the deacon, "there are other sins besides killing people and stealing."

"What are the other sins?"

"If you hate anyone, or tell lies, or borrow things and not return them, it is sin."

"But I never hated any one; I do not tell lies, and I never borrowed anything without returning it. Surely I have not sinned."

"But Obāsan, the greatest sin of all is not to know and love the one true God."

"If that is so," said she, "I have sinned. But how may I know him, that I may love him?"

The deacon promised to come to her home and teach her. He and the Bible woman, whom he asked to help him, did their duty faithfully, and the helpless old paralytic, the sweet, open-hearted grandmother, the cast-off wife and the little children all heard the old, old story, and all believed it and learned to love the blessed Savior. The old man died, trusting in Christ, but his wife and daughter could not give him Christian burial, for his sons (one of them a Buddhist priest), who had failed in their duty to him while living,

came and carried away his dead body, burying it with heathen rites. Obāsan and O Matsu were baptized, and are faithful, happy Christians. They have known hunger and cold since they found the Savior, but they have not minded it so much. Obāsan's days of want are over now, however, for there are those who love her and will take care that her last days are peaceful and happy. She is such a happy old Christian. Her one never-failing theme of conversation is the wonderful blessings of the Lord to her. She loves to talk of the past, and tell of the days when she lived with the O Hime Sama, but she always ends with, "But I know the Lord now, and that is worth more than anything I ever had."

Dear old Obāsan! As we look at her sweet, thin face and see her eyes sparkle as we talk to her of her loved Lord, or, as we watch her frail little body slowly wending its way to church, walking the long mile there and back every Sunday, we cannot but know that it will not be long before she will see the King in his beauty; not many days ere she will enter the royal palace, to go no more out forever.

THE JAPANESE WIFE

THE difference between the women of the lower and those of the higher classes, in the matter of equality with their husbands, is quite noticeable. The wife of the peasant or merchant is much nearer to her husband's level than is the wife of the emperor. Apparently, each step in the social scale is a little higher for the man than it is for the woman, and lifts him a little farther above his wife. The peasant and his wife work side by side in the field, eat together in the same room, at the same time, and whichever of them happens to be the stronger in character governs the house. There is no great gulf fixed between them,

and there is frequently a consideration for the wife shown by husbands of the lower class, that is not unlike what we see in our own country. A jinrikisha man employed by a friend of mine in Tokyo was much laughed at by his friends because he used to draw water from a well some distance away, and carry the heavy buckets to the house, in order to save the strength of his little, delicate wife. That cases of such devotion are rare is no doubt true, but that they occur shows that there is here and there a recognition of the claims that feminine weakness has upon masculine strength.—ALICE MABEL BACON.



A JAPANESE FAMILY

A CRISIS IN JAPAN

BY REV. N. MAYNARD, KOKURA

THE things that are written about Japan's progress, together with the fact that she has been admitted into the family of the most civilized nations with full treaty powers, may doubtless lead many to suppose that she is a really civilized nation, but such is not the case in the sense that an American thinks of civilization. Japan is distinctly and essentially heathen from the throne to the lowest order of the coolie. One's moral sensibilities could scarcely receive a greater shock than would be experienced in a walk for the first time through the chief thoroughfares of any of the leading cities of Japan. During the warm seasons there are everywhere to be seen nearly or quite nude women and children of the middle and lower classes,

and coolies attest the fact that exposure of person is not regarded by the Japanese, and, but for the restraint that the law puts upon them because of the intercourse with foreigners, it does not require any stretch of the imagination to believe that the nation, or those who for convenience or from choice desired to abandon dress at all, would do so with impunity. And amongst the very best of them there are scores of unmentionable things as common as anything in human experience, any one of which would brand an American as not only ill-bred, but immoral.

In politics, commerce and education, wonderful and rapid progress has been made, so much so that her material prosperity is established, unless she defeats her own ends

by commercial immorality, which in fact seems to menace her even now. As a military and naval power, also, she can no longer be ignored, but a glance beneath the surface is sufficient to convince one that the masses have not appreciated those things, nor have they yet been materially affected by the new order of things. In the main, the improved civilization of today is as incongruous and as ill-fitting as a suit of clothes borrowed at haphazard. The masses of the people as related to civilization are just in the same position that the American Indians are with respect to their names.

I saw a man a short while ago dressed in as good a suit of cloth as would be usually worn by city pastors, and made in the same style; his hat also was a new Derby and he carried a silk umbrella, but, as it was raining, he had his pants rolled up to his knees, and he carried his shoes and socks in his arm to keep them from getting soiled. One very frequently sees such a one with his pants stuffed into the tops of his socks, or without either shoes or socks, but wearing a pair of the ordinary wooden clogs on his bare feet. In the cars, in the stores, in the homes, on the streets, anywhere, everywhere, women smoking, mothers nursing their babies, and those also of the higher classes, are common sights. These are only minor things, but they are only a sample of a thousand things which show that the people have not attained to any real conception of the meaning of civilization, and well-bred persons here, from our point of view, are as scarce as scientists amongst the laboring classes of America. But this is not evidence that all of the Japanese are in the same unenlightened condition, however one may think of their moral depravity, for the deliverances from time to time, of those who are in the places of power in government circles prove the contrary conclusively. But there is no doubt that those are hiding their light under a bushel, as far as the people are concerned.

The attitude of Japan with reference to religion today is back to the old institutions. Already the government has undertaken the repairing and the preservation of its temples, and at the next Diet it is proposed to introduce legislative measures looking to the adoption of the present system in such a form as practically to make it the state religion. That act will be misleading to her own people, as the leading minds constantly assert that they are dead systems and must ultimately succumb to Christianity, but so determined are they to intensify the nationalistic life among the rising generation, that they are willing to sacrifice both morality and spirituality to unity along the old lines. It is easy to speculate about the motives by which they are actuated; but one hesitates to assume that one's conclusions are the correct ones.

One thing is easy to see, and that is that Japan is bending all of her energies to become the dominant power in the Pacific Ocean and to build up her commerce. Ambition for wealth and for power is making conquest of all of her leading minds, and it is but natural that they should do all in their power to hold the people to those lines that will best subserve their ends. But, while we do not congratulate ourselves that the task will be an easy one, nor that it will be speedily accomplished, yet there are not a few signs that the truth is already beginning to conquer, and the outlook is hopeful, notwithstanding the conflict may challenge every resource at the command of the forces that are making for righteousness. By so much the more will the power of the gospel be manifest when it is accomplished, and the glory of God will be enhanced thereby.

The past few years have been years of great spiritual dearth and of backsliding in Japan, but there seem to be gleams of light breaking forth now, as though the morning of a revival were dawning. Such seems to be the impression amongst all denominations at work here. Out of the ranks of

the non-Christian multitudes also, with all of their moral and spiritual apostasy, a wail is going up for reform. And many are predicting the utter destruction of the nation unless there is a change for the better. In this crisis many are asking the question, "What religion and what system of morality will meet the demands of the occasion?" Some have unhesitatingly suggested Christianity, while others, some of them the leading writers and statesmen, have admitted that it is equal to any and inferior to no other religion known to mankind. The so-called higher critic is here, and is devoting

his talents to the Bible, to religion, to standards of morality, and to things excellent and desirable generally. The iconoclast, the reformer also, as well as the beast, are here, and Satan is using them all, but, notwithstanding, they are keeping the things of Christ before the public, and the very elements of their strength may after all be the things that will accomplish their own downfall and gain the day for truth. It is certain that all Christians here are feeling that we are on the eve of brighter times. May God speed the day.—*The Seminary Magazine*.



JAPANESE GARDEN HOUSE

BECAUSE a missionary is defined as "one sent," it is said that some people think their contribution to his support should be one cent.

PROTESTANT missions in Japan report 652 missionaries, 146 stations, 739 outstations, 384 churches, 40,578 members, 302 Japanese ministers, 580 unordained helpers and \$81,551.72 contributions last year.



THE LAUNDRY IN A JAPANESE HOME

THE SERVANT GIRL IN JAPAN

WHEN a servant wishes to leave a family, she rarely goes to her mistress and states that she is dissatisfied with her position, and that some better chance has been offered her. Such a natural excuse never occurs to the Japanese servant, unless he be a jinrikisha man or bettō, who may not know how to do better, for it is a very rude way of leaving service. The high-minded maid will proceed very differently. A few days' leave of absence to visit home will be asked and usually granted, for Japanese servants never have any settled time to take a holiday. At the end of the given time the mistress will begin to wonder what has become of the girl who has failed to return, and the lady will make up her mind she will not let her go again so readily. Just when she has a sharp reproof ready, a messenger or letter will arrive with some good excuse, couched in most polite and humble terms. Sometimes it will be that she has found herself too weak for service, or that work at home, or the illness of some member of the family

detains her, so that she is not able to come back at present. The excuse is usually accepted as final, and another is sought for and obtained. After some weeks have passed, very likely after visiting a new place, the old servant will some day, express her thanks for the kindnesses and regrets at not returning at the time, will take her pay and her bundle and disappear forever.

Even when servants come on trial for a few days, they often go away nominally to fetch their belongings, or make arrangements to return, but the lady of the house does not know whether the woman is satisfied or not. If she is not, her refusal is always brought by a third person. The mistress, on her side, does not wish to offend the girl, she will not tell her so to her face, but will send word at this time to prepare for her coming. Such is the etiquette in matters of mistress and maid.—From *Japanese Girls and Women*, by ALICE M. BACON.

OCCEIDENT AND ORIENT

THE spirit of conservatism, says the *Fiji Shimpō*, has raised its head once more and spread its influence among all classes. To preserve what is Japanese is the cry, but what there is really worthy of preservation one cannot easily perceive. So far as the externals of civilization are concerned, the advantage is all on the side of the West. Any comparison is like comparing a tallow candle and an electric light; an ox-cart and a railway carriage. Nor is the case different when we consider the immaterial side. From the Occident we have to learn government, law, science, and the art of education. There is an unfortunate ambiguity about the intrinsic merits of religions, systems of fine arts, morals and customs. The bases of their superiority or inferiority perplex learned men, though they offer no difficulty to socialists. It is in those fields that the conservative carries on his campaign. He relies on the vague and intangible nature of the subjects of discussion. It is not to be denied, of course, that in lands so far removed from each other as Japan and Europe, inhabited, too, by totally different races, the results of progress must show corresponding differences. That everything Japanese is not bad, nor everything European good, may be frankly admitted. But that among things Japanese there is anything of sufficient special and distinct merit to warrant its preservation, that is the proposition that we find difficulty in admitting. In the matter of religion, Buddhism is not without merits of its own. But Christianity has undergone centuries of refinement under the influences of philosophy and science, until it now stands on an incomparably higher plane than Buddhism. If the two have to be compared, Buddhism takes the place of an untended flower blossoming in a moor, where it has remained unchanged since the time of its planting, whereas Christianity is a mighty tree that has been cultivated and nurtured

till it spreads its great limbs abroad. Then, again, it is claimed that in the matter of self-sacrificing loyalty the Japanese is superior to the European; nor can we dispute the fact that a Japanese is more ready than an Occidental to lay down his life for the sake of his sovereign. But in the West the national flag takes the place of the monarch. The flag is everything to the European. For it he will lay down his life as readily as any Japanese will for ruler or lord. There is no difference in results whether a man worship the visible image or the principle. Turning to the much-vaunted filial piety of the East, we are compelled to admit that the celebrated "twenty-four examples" do not deserve the praise bestowed on them. They indicate a total absence of reasoning discrimination. The parent recognizes one fact only: that the child belongs to it; the child takes no account of the propriety or impropriety of the parent's doings. Morality is sacrificed to sentiment. One field in which the conservatives deem themselves specially strong is that of art. They claim undoubted superiority for Japanese art. The claim is inadmissible. Japanese art having progressed along lines more or less different from those followed by Europeans, has developed some specialties, but when we come to examine the practical side of art, its industrial applications, its motives and its nomenclature, we are bound to admit the superiority of the West. Even without making any close scrutiny, it is easy to appreciate the error of supposing that nations which have so far surpassed Japan in all the other branches of civilization, can be inferior to her in the one department of art. National customs in matters of dress, etiquette, conventionalities of society, and so forth, do not offer themselves so readily for discussion. They are in some respects matters of taste, and must remain so. The conclusion is that men who advocate con-

servatism on account of some one or two fancied excellencies at a time when the nation is deriving all the elements of its moral and material progress from the Occident, and when even costume and customs are becoming assimilated to those of the West, such men totally misinterpret the spirit of

the time. They would keep Japan like a dwarfed shrub planted in a pot for the delectation of a few virtuosi, while the big tree of Western civilization is spreading its roots and branches everywhere. Smash the pot, transplant the shrub into the open field, and make a tree of it!

BROTHERLY LOVE ON MISSION FIELDS

CRITICISM of foreign missions is often made in regard to the divisions which exist among missionaries of different denominations and the evil effect which a divided Christianity may have upon the heathen. The heathen, of course, look at Christianity as one religion, and expect uniformity, where from our point of view we expect only unity. We have always believed that this danger is very much exaggerated, and that, as a matter of fact, the denominational divisions have very little evil effect upon the heathen among whom missions are maintained. We are glad to present so capable a testimony in support of our views as that afforded by Mrs. Isabella Bird Bishop in an address before the Cambridge Conference of the Evangelical Alliance. In her address before this conference of all denominations she said: "Now, if you will allow me, in the two minutes which I think remain, I shall be happy to say what I have seen of the alliance spirit among missionaries in various parts of the world. I have traveled for seven and a half years in Asia, and have visited in that time, I think, about one hundred and seventy mission stations between the eastern shores of Japan and the Sandwich Islands, and those willow-shaded streams by which the Jewish exiles wept over memories of Zion; from the snows of Siberia to the fierce glow of the equator in the Malay Archipelago. In Central Asia, China, Persia, Asia Minor, Arabia — wherever I have met with missionaries in all these

lands, I have met with the alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been holding 'one Lord, one faith, one baptism, one hope of their calling,' and one hope of eternal life. I have found them meeting together for prayer and scripture reading in all the mission stations, loving each other as brethren; holding their own denominational views, many of them very strongly, but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It was instructive to see this bond of brotherhood so marked that one never knew to what church or society these devoted men and women belonged. All met together in love and harmony, seeking the same aims and loving the same Lord. This alliance spirit, this blessed observance of the unity of the Spirit in the bond of peace, was communicated by these workers to their converts. One of the brightest features among the Christian converts, and perhaps especially in China, was this spirit of unity. There was no saying, 'I am of Paul,' and 'I am of Apollos'; all said, 'I am of Christ,' and they helped each other. I think I may well say that the missionary bond and the missionary brotherhood are two of the brightest examples of keeping that unity of the spirit in the bond of peace which the alliance for these fifty years has been striving to promote."



APOLOGETIC VALUE OF FOREIGN MISSIONS

REV. WOODMAN BRADBURY, WORCESTER, MASS.

THE period of foreign missions is slightly more than a century, and the field, roughly speaking, is Asia, Africa and the Pacific Islands. The question I wish to raise is: What apologetic value do the results of foreign missions for the last hundred years in these lands have? Have they any weight with a student of Christian evidences? In this "age of doubt" can the divine origin and character of Christianity be reasonably attested by the results in these lands?

It must be admitted that of the proofs for the divine origin of our faith, which completely satisfied men of different ages, some do not wholly convince the sincere seeker of today. The arguments from prophecy and from miracles are no longer conclusive. The predictive element in Old Testament prophecy, except in a vague form, and its fulfilment in the New, save by a general correspondence, have been much narrowed. Miracles, which once were the support of Christianity, are now supported by it, and we believe in the miracles because we believe in Christ, not in Christ because we dare not dispute the miracles. On the other hand, the external argument for the divine origin of Christianity, drawn from the character of its founder, the excellence of its doctrines, the superiority of its ethics, and the dynamic of its social practice, is stronger today than ever before. The more deeply the historian imbues himself with the spirit that pervaded the whole world in the days of the Roman Emperors, the more remarkable will the triumph of the new religion appear, the more clearly will

its divine origin be attested to him by its supernatural results. So, too, spite of many lapses and abuses in the other fifteen hundred years of its course, our religion has, on the whole, vindicated its divinity by its supreme achievements. The "Gesta Christi" of C. L. Brace, the "historic results" enumerated by Dr. Storrs, and the manifest reformations of character and transformations of society, a knowledge of which is the common possession of all thinking men, constitute a formidable proof. In a similar line is our argument tonight. The results of this religion in the lands mentioned are worthy of the honorable place by the side of its results in the first three centuries of our era. Indeed, if a discriminating and unbiased person from the neighboring planet of Mars could learn with accuracy what a certain religious force accomplished in the Roman Empire from 30 to 330 A.D., and could then ascertain with equal accuracy what a certain religious force wrought in heathen lands from 1797 to 1897, he would be forced, by the similarity of aims and methods and of results, both direct and indirect, to conclude that the two religious forces were one and the same. Their identity could not be doubted.

This line of reasoning, cogent as it is for the Christian believer, has the additional advantage of being convincing to the acute and subtle mind of the Oriental. For we must never forget that if *claim* is all that is needed to substantiate a religion, Christianity may as well give up without more ado. The sacred books of the East record revelations, miracles and attestations without number.

The appeal to *authority* is no stronger. The "thus saith Jehovah" of the Israelite prophet is more than overbalanced by the firmer, more vigorous assertions made by Mahomet, Buddha and Zoroaster. Nor can the argument be from the number of followers, for the adherents of the great ethnic religions outnumber those of Christianity. The only argument that will carry weight at once is the plain fact that Christianity has made men religious, virtuous, cleanly and happy, and has given mankind a strong hope of a blissful and sinless immortality. The regeneration of men, the casting out of social demons, the cleansing of moral lepers, the unstopping of ears deaf to argument and persuasion, the opening of eyes to behold the beauty of holiness, the raising of those that are dead to a new spiritual life, the preaching of the "good news" to the poor, the lowly and such as have no hope—these are the present credentials of Christianity. It is to such works that the Master would point, to silence the doubts of any questioner. They authenticate Christianity as nothing else can. What is more, they appeal to the Oriental.

What, then, has Christianity accomplished in foreign fields in the last hundred years that has apologetic value?

1. First stands the large number of converts to Christianity, won by the untiring labors of missionaries. These are hundreds of thousands, if not millions. Their conversion has been no mechanical process, such as that by which Japan was "Christianized" in the sixteenth century by Xavier, or the Clovis and the Franks were "converted" by Remigius at the close of the fifth, without understanding some of the fundamental qualifications of a Christian life; a mere exchange of old idols for new ones, a rechristening of ancient shrines to other names, a substitution of fresh memories for former; but they have given credible signs of having been born from above, have been rigidly examined for church membership, and would be worthy members of the

church anywhere. Not a few of them have become ministers, colporters and native workers. Nearly all are distinguished by Christian zeal in bringing their friends to the gospel, and stand firm against all the pressure of a fierce and obstinate persecution. They know what it is to give up parents, brothers, friends and property for the gospel's sake. Some, indeed, have willingly gone to death rather than recant, and have suffered the pangs of martyrdom because "the love of Christ" has constrained them.

The quality of the converts can be still further seen from the fact that at least two have written hymns of Christian experience, which have stood the tests of translation and time, and have been blessed to the welfare of the Christians at home. Krishnu Pal, baptized just about a century ago, one of the first fruits of Carey's work at Serampore, became "a steady, zealous, well-informed, eloquent minister of the gospel." He averaged twelve or fourteen sermons a week, was privileged to baptize hundreds of converts, and bore witness that the service of Christ was "the work of love," and that in it he got "nothing but joy and comfort." His hymn begins:

O, thou, my soul, forget no more, the Friend
who all thy sorrows bore;
Let every idol be forgot, but, O my soul, forget
Him not!

The beautiful hymn, "In the Secret of His Presence," expressing so much of the richest experience of the true Christian, is also the work of a convert from heathenism.

2. Then, in the second place, the reflex action of the foreign mission enterprise on the churches, is to be placed to its credit. It would be possible to compute, from the year-books of the various denominations, how much money was raised last year for this work; and to add the totals of each year to obtain the grand total during the period of modern missions. How enormous would be the result! Missionaries as well as money have been raised.

Nearly all of the men who have gone out have been diligent and devoted, while the memorial of many of them is such heroic achievement as overbalances the success of generals and admirals, and even that of statesmen and inventors. Some of them have sealed their work with their life-blood. They are the modern martyrs of our religion, the new Stephens who prove the divine power of the Christ-love today, and whose blood shall be the seed of the future church where they have labored. The true glory of these illustrious disciples of Christ will appear greater as the decades roll by, and they will be seen to be the worthy followers, in the succession of martyrs, of Patrick, Columba, Boniface, Lulli, of Ignatius, Polycarp and Paul. Surely the religion that can raise such men and equip them with enthusiasm for humanity, so fervid and pure, is itself divine.

3. The translation of the Bible into scores of languages and dialects, that the common people may have the written word in the vernacular, has been an important work of missions. It is very arduous, both from its amount and its nicety. The Bible is a library rather than a book. We stay-at-homes find it difficult to read it through, even cursorily, in a year. Then think of setting up the type, reading the proof, correcting errors, re-reading the proof, and finally printing and binding the whole. What if this were to be done in a strange tongue? And what if the language contain no words to express the new ideas of the Christian religion, so that either new words must be coined or old words must be stretched to cover wider meanings. You see the immense difficulties of the task. If the Septuagint Greek, capable of expressing the lofty ideas of the Old Testament, had to be expanded to receive the contents of the New Testament message, think of the difficulty of translating the sublime parts of the Bible into the degraded vehicle ordinarily used for the commonplace and vulgar.

It is a noble work. The printing-press

is the strong ally of the missionary. You cannot stand in the Galilee chapel of Durham Cathedral and read the inscription, "Sacra Venerabilis Bedæossa," without a thrill of awe that you are where the sacred ashes of that learned scholar whose last labor of love was to translate the Gospel of John into the language of the common people, now repose. What Bede and Wicliff did for England, what Ulphilas did for the Goths of the fourth century and Luther for the masses of Germany, that the missionaries of the cross are doing for all human races and all future time. In this arduous work are they sustained by a humanitarian impulse? Or are such labors the proofs of a more than human love?

4. Again, in a silent, unrecognized way, Christianity has undermined the social wrongs of heathendom. The work of the missionaries has not only thrown light upon the terrible condition of non-Christian peoples, but it has done not a little to right existing evils, such as intemperance in opium and liquor, gambling, impurity, suicide, child marriage, infanticide, suttee, slavery, cannibalism, human sacrifices, brutality in war and ordeal, witchcraft, neglect of the poor and sick, unsanitary conditions, poverty, loathsome food, abominable dances and rites, the scandalous lives of religious leaders, etc. It is in such a moral bog as this that the root of the true religion has entered and borne the pure, white, fragrant lily of a regenerate life. These evils were unrecognized as such until the advent of Christianity. Even yet they are not so repulsive to them as to us. But the leaven of the gospel has begun to work, and will work, please God, until the whole is leavened. Meanwhile the mission workers have rendered valuable contributions to civilization by pointing out the existence of such things. The immeasurable contrast marks the superiority of Christianity. Has heathenism ever produced a Frances Willard?

5. Foreign missions have shown the genetic connection between religion and

learning. Schools and colleges have sprung up side by side with the churches and mission stations. The work of teaching has gone hand in hand with that of evangelizing. Sometimes it is a preparative to conversion and then a stimulus to highest service. The Madras Christian College, with 817 students; the historic Robert College, Constantinople, 210 students; the Syrian Protestant College, Beirut, 300 students; the Duff College and High School, Calcutta, 986 students; the ideal missionary school, "Lovedale Institution," of South Africa, not to mention scores of smaller institutions, are doing a grand basal work, worthy of all praise.

6. The foreign missionary has not neglected the humanitarian and philanthropic side of his divine calling. Medical missionaries have united healing with preaching as did their Lord. Hospitals and asylums have been erected, and the dawn of a kindlier day breaks on the eastern world. The self-sacrificing labors of missionaries in time of pestilence, famine and war have been the means of the most fruitful ingatherings of the church.

7. All told, the foundations of a Christian civilization have been laid. The caste system has been rendered vulnerable. Wicked customs, gray with age, are honeycombed. Schools have been established by native governments, and the students are profoundly affected by Christianity. There are thousands such, secretly cherishing the tenets of our faith, yet lacking boldness as yet to come out as Christians. Native reforms and ameliorations have begun. Even the ancient religions are being rehabilitated, and a neo-Buddhism, a neo-Hinduism, a neo-Zoroastrianism have arisen. The Swami Vivekenanda thinks he has purified his Vedantism so as to make it acceptable with Americans, and boasts of the number of his trans-Atlantic converts. The very movement known as the Brahmo-Somaj is the result of Christianity. It is evident that such reform movements would

never have been started had it not been for the preaching of the gospel. These intrenchments oppose a more formidable front to Christianity than indifference, yet they will be utterly impotent to arrest the victorious march. The kingdoms of this world have been deeded to Jesus Christ, and he will claim his own. The beginning of the end has come. The true vastness of these results grows upon us when we realize the difficulties which stood in the way. What were they?

1. Unbelief at home. In the church itself, whose victorious banners are being borne through bloody battles to lasting triumph, a spirit of indifference, not to say hostility, has often prevailed. Support, moral and financial, has often been irregular and meager. Today the gifts of Christians the United States over are not what they would be if the importance and glory of the work were understood. But the greatest unbelief has been in the ranks of the non-church members. The frequency with which our magazines raise the question, "Are missions a failure?" indicate the existence of an unfortunately large number of people who would fain so persuade themselves.

2. Another obstacle to success has lain in the human mistakes of the missionaries and the Boards. Sectarian strife over translations is not edifying, and the unnecessary duplication of missionary machinery in the same field by different denominations creates the impression of rivalry which is certainly inimical to the spread of the gospel. The heathen know too well what jealousy and sectarian ambition are. Interdenominational comity, not to say a sincere love of Christ, should prevent the repetition of errors which have worked so disastrously in our own West. The territory and the work of each branch of the church universal ought to be respected by all the others. Then, too, is there a valid reason why the individual Christian in America should not acquaint himself with the work

of *all* denominations in the foreign service, that he may know something of the grand totals, may not mistake the temporary repulse of one regiment for an irreparable defeat of the whole army, and may observe with joy and gratitude the advancing tide that answers his daily prayer, "Thy kingdom come?"

3. Exceeding opprobrium has come upon the very name "Christian" in some parts of the field by reason of the awful vices fostered by some of the Christian nations. The heart-rending slave traffic has been carried on by some; America has poured rum into Africa, though it meant the undoing of manhood, the wrecking of humanity, and England has nurtured the opium trade for the sake of thrice-filthy lucre, debauching a whole nation. The heathen Chinese cannot see why the official allowance of such monstrosities does not constitute good mission ground at home. And, in truth, it is difficult to explain.

4. Nor has close acquaintance with certain types of individual representatives of Christian lands wholly inclined the native to our faith. A drunken man, son of a London minister, boisterously protested against the vote of thanks which the well-bred Hindus were about to extend to Dr. Barrows. Certain people who would have gone to church on a certain Sunday morning were prevented by an invitation from the wife of the English officer to her house to play whist, an invitation which they could not refuse, coming from that source. Ah! Christianity has not had smooth sailing in those eastern seas.

5. Another great obstacle has been the constant misrepresentations of the real work of missions given out by corrupt officials, whose evil lives have been rebuked and whose business frauds on the natives have been frustrated by the missionaries. Undoubtedly many such men would like to see the whole enterprise in the bottom of the ocean, and to this end they cease not to pour forth their bitter and baseless accusa-

tions. However, as their source is better understood, they lose their power of harm, and as the snowstorm in March deceives no one into believing that winter is coming back again, so no reverse, false or true, can make well-informed Christians doubt the steadily-advancing summer throughout the world.

Here, then, is such a strong array of obstacles as would swamp a merely human enterprise, and here in spite of them, is the magnificent showing of foreign missions in the past century. Is not the evidence for the divine source of the power which has wrought all this wholly irrefragable? If any other power could accomplish it, name it. Evolution? Some upward tendency inherent in the nature of man and in the constitution of society? Then why the stagnation of these oldest civilizations? Why the putrefaction of these first-born children of earth? And why the strange coincidence of a social transformation at the very point in the centuries when the simple gospel of Jesus Christ was first lived and preached among them? These questions are unanswerable, save from the Christian standpoint. That it was not the opening of the nations to western civilization is demonstrated by the fact that civilization is responsible for the opium and liquor trade. No, it is nothing else than "the power of God unto salvation" that has done this marvel. Our hypothetical friend from Mars would be willing to concede it. No other Christian evidence would be needed to prove to him the divine source of Christianity. Sweeping his eyes over the whole horizon of the century's achievement, he could say with Browning, in Paracelsus:

From the grand result
A supplementary reflux of light
Illustrates all the inferior grades,
Each back step in the circle.

And that light is of such pure dazzling whiteness as comes only from the throne of God.

Dr. Barrows, just returned from his study

of mission fields, on the Hascall foundation, says: "A single glance at the faces of a Christian congregation in India is the best argument for Christianity." His words corroborate my thesis tonight with the weight that of right attaches to the utterances of a keenly observant, well-balanced witness. Christianity might almost be willing to stake its claims as a divine religion on the results in the foreign fields. The best argument for the Bible is the fruit of the Bible in hearts where neither heredity nor environment predispose in its favor. The best proof of the historicity of the Acts of the Apostles is not in Horæ Paulinæ but in

the new acts of God's modern apostles. Thessalonica is duplicated in Honolulu, Corinth in Calcutta, Berea in Beirut. Heber is a new David, Thoburn a new Timothy, Brainerd a Barnabas, Judson a James, Paton a Peter and Pattison a Paul. Inspiration is a present fact, Pentecost a repeated blessing, heroism unto death a phenomenon of today. These are the proofs of our religion. This is the apologetic which foreign missions offer. Here is the blessed fulfillment of our Master's word: "Greater works than these shall ye do because I go to my Father."

CHANGES IN KOREA

IN her interesting book "Korea and Her Neighbors," Mrs. Isabella Bird Bishop says that the more important of the changes during the last three years which are beneficial to Korea may be summarized thus: "The connection with China is at an end, and with the victories of Japan the Korean belief in the unconquerable military power of the Middle Kingdom has been exploded, and the alliance between two political systems essentially corrupt has been severed. The distinction between patrician and plebeian has been abolished, on paper at least, along with domestic slavery, and the disabilities which rendered the sons of concubines ineligible for high office. Brutal punishments and torture are done away with, a convenient coinage has replaced *cash*, an improved educational system has

been launched, disciplined army and police force has been created, the Chinese literary examinations are no longer the test of fitness for official employment, a small measure of judicial reform has been granted, a railroad from Chemulpo to the capital is being rapidly pushed to completion, the pressure of the trades guilds is relaxed, a postal system efficiently worked and commanding confidence has been introduced into all the provinces, the finances of the country are being placed on a sound basis, the change from a land-tax paid in kind to one which is an assessment in money on the value of the land greatly diminishes the opportunities for official 'squeezing,' and large and judicious retrenchments have been carried out in most of the metropolitan and provincial departments."



BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

2. *Achievements in Evangelization*

THE IMMENSITY OF THE WORK

The primary work of missions is evangelization. Men are lost. A Savior is provided. The proclamation of the gospel of salvation world-wide, is the glad privilege and purpose of missions. God has led Baptists in triumph in Christ, to the achievement of marvelous results in the winning of men. The Psalmist uses the figure of "handful of corn in the earth on the top of the mountains," the most unpromising place for a harvest,—an insignificant amount of seed,—but "the fruit thereof shall shake like Lebanon." It shall be so abundant and thrifty that it shall appear like the great waving forests of Lebanon. Surely this is already being fulfilled.

FRUITAGE

The seed has been sown in Burma, and thirty-six thousand souls are enrolled upon the records of our churches,—saved by grace.

The seed was carried to the tribes of Assam, and four thousand answered to their names as believers in the Lord Jesus Christ.

The outcasts among the Telugus have heard the word, and though long withstanding it, they came at length, ten thousand in a year, and sixty thousand gladly own Jesus, Lord and Savior.

The seed has found responsive soil in China, and Japan, and Africa, and other countries, and many thousands believe and rejoice in a Savior's love.

Within the year 1896 Baptist missionaries baptized 16,549 converts. This is about the average for several years past. Of the additions by baptism to all evangelical foreign missions in 1896, about twenty-seven per cent were to Baptist missions.

The immensity of this work we find it hard to grasp. Baptist missionaries and their helpers preach the gospel every Lord's day at 2,400 stations and outstations in heathen lands, and at probably twice as many places occasionally. It is safe to say that half a million hear the gospel from their lips every week. Besides the 942 missionaries, 4,061 native helpers add to the evangelizing force.

See how wide-spread is the work and how immense the populations being touched by us. Our missionaries are laboring among the 8,500,000 people of Burma, the 5,000,000 of Assam, the 290,000,000 of India, the 350,000,000 of China, the 40,000,000 of Japan. Here is an aggregate of 700,000,000, nearly one-half of the population of the globe.

In the valley of the Congo there are estimated to be 39,000,000.

These fields are occupied by Baptists of the North. Our Southern brethren are preaching the same precious gospel in China, Japan, Africa, Italy, Mexico, Brazil and Cuba; our Canadian brethren among the Telugus, and our English brethren in India, China, Palestine, the West Indies and Africa.

Baptist missions in Europe have grown to immense magnitude. We have great evangelizing forces in Germany, Sweden, Norway, Denmark, Finland, France, Italy and Russia, and smaller forces in Spain, Switzerland, Hungary and other countries, raised up in those countries primarily, and fostered by our missionary agencies. Baptist missions are facing three-fourths of the heathen and non-Christian peoples of the world. Alas, that we are yet only touching the edges of these great populations.

The missionaries of the Missionary Union have baptized more than 290,000 converts since Judson baptized his first convert in 1819.

There are now in churches raised up by Baptist Missions 263,000 members. The total gathered by them since Carey baptized his first convert Jan. 1, 1800, cannot be less than 385,000. This is 40,000 more than were baptized in all our churches in the United States during the past two years. It is as many as were baptized by Baptists in all the rest of the world, leaving out our own country, in the last ten years.

When we consider what the conversion of a soul means, in the overcoming of ignorance, prejudice and the enmity of the carnal mind; what it means of effort, and of long-continued prayer, and above all, of the convicting and renewing work of the Holy Spirit; what it means to the soul and to the kingdom of God, we are overwhelmed with gratitude, as we review the magnitude of what has been accomplished.

LIFTING UP THE PEOPLE

And aside from the greater question of salvation, it is no mean thing to be benefactors of great races, and to help to lift them up to a higher plane of intelligence, and of moral and social order.

Christian missions have reached first and chiefly the lower orders of the people. Most of those who have heard are "the common

people," as in Christ's time. The result has been a remarkable quickening of intelligence, and of thrift among them. It is no small humiliation for the proud Brahman to see the young man of the outcast class outstrip him in knowledge and mental acumen, and so taking places of which hitherto he has had an unchallenged monopoly. The arrogant Burmese Buddhist gnashes his teeth in rage at the modest Christian Karen boy, who has outstripped him in intelligence and trustworthiness, and so taken the lucrative position that he only has been accustomed to hold.

The abject slavery of women in heathen lands is well understood. It is an achievement worthy of us that we have been permitted to liberate at least one hundred thousand of these oppressed women, and to make them free in Christ Jesus, and to establish as many Christian homes, where love reigns, and the wife is the companion of her husband, and progress has begun toward social equality. Besides this, our missionary women have carried behind the bolts and bars of hundreds of zenanas and harems, something of the light and comfort which these secluded ones crave, and which only Christ can give. This is the beginning of a work which must go on, until the women in those lands are as free as our own.

Already more than one hundred thousand children, surrounded by heathenism, are being trained in Baptist homes.



AMERICAN BAPTIST MISSION, NALGONDA, INDIA

LETTERS

JAPAN IN NORTHERN JAPAN

I HAD long been wishing to take a trip to Eastern Iwate province, the scene of the tidal wave of two years ago. Mr. Onomura and I left the railroad on May 30, and covered about 150 miles in jinrikisha, afoot and on pack horse, before we came back to it again on June 11. We held meetings in eight towns, stopping in some but one night and in others several. We tapped a population of about 50,000, where no Protestant work of any kind is done, and still did not visit several large towns that we hope to visit some time. This is the section for which I have long wanted a resident evangelist, and now that I have been able to visit part of it, it appeals to me more than ever as an opening that should be entered.

At Tono we found Ozaki, a student in the Theological Seminary, whom I secured for the summer, and with him we had a good series of meetings. One of our Kyndōsha ("seekers") an old man near to his second childhood, was overpowered and misled by the Greek Church evangelist to receive baptism and join the Greek Church. The evangelist wrote to Onomura San that he had baptized three of our Kyndōsha, and thanked him for the help he had been to them in leading them to accept Christianity! But we found afterwards that he had baptized but the one. Why he lied as he did we cannot understand, unless he thought we would give up work in Tono if we saw that we had lost our Kyndōsha. Since leaving Tono we have heard from Ozaka San that the work is deepening in the hearts of these men, and that others are listening earnestly to God's word.

At Otsuchi is the home of a young man who recently joined the Morioka Church. We found him gathering a group of young men about him and influencing them for Christianity as far as in him lay. Sunday was spent there, and a rainy day it proved. In the afternoon he brought six young men to our room and we had a sitting together for some two or three hours. One of the young men was in infancy baptized into the Greek Church, and now he is not fully settled as



A JAPANESE IDOL

to the existence of God. Surely infant baptism is most reasonable and efficacious!

A Needy Field.—It was here at Otsuchi that we first came to the sea. We followed it for the next six days, almost wholly afoot, for the roads here were mere bridle paths over steep mountains. Once in a while we would ride with our baggage on the pack saddle, but not for long. In one town we found a young telegraph operator who, in Morioka, had been deeply impressed with the truths of Christianity, but who has not had strength to withstand the influences against them where he now is. I trust our visit encouraged him to still keep on in his search for the truth. In all of the towns where we stopped and held meetings we had good, quiet audiences and attentive listeners, but we were not cheered by the coming of many to seek further what our message might mean. This whole section is mutely calling for help, for salvation from sin. It needs a missionary; one of strong physique and earnest zeal, to tramp over these mountains with the word of life for the villages nestled by the seashore at their feet. It needs native evangelists, too, to carry to them the message God has given to men. It is hard of access now, but there is a prospect of railroads soon, and if we can get a foothold before the railroads come in we will have a great advantage.

An Ordination.—The sixteenth of June was a happy day with us here in Sendai. For on that day Nakajima San was ordained and as-

sumed the full pastoral office. He is a most open-hearted, lovable young man, and one of much spiritual power, and the church is to be heartily congratulated on this new step in advance. It is now fully independent, fully equipped, to do the duties falling on a church of Christ, and with the assumption of these responsibilities cannot fail of renewing its strength. The new epoch in its life is opening most auspiciously, for yesterday the young pastor had the privilege of baptizing six candidates and welcoming them into the church, and then we all sat down about the Lord's table, while Pastor Nakajima officiated for the first time. We are looking forward to a long season of blessing-crowned work for Nakajima San and his wife, who by the way is the first graduate of our Sendai Girls' School, and a most estimable and winsome little woman. Nakajima San has been the "stated supply" of the church for a year now, and it is feeling more and more the earnest work he is putting upon it. It is working most cordially together with him, and he is gaining an influence with its members. May God bless pastor and people.

S. W. HAMBLIN, *Sendai*.

INDIA

THE FAMINE RELIEVED

I AM glad to report that some rain has at last fallen, and farmers have been busy for several weeks sowing their crops. Of course the hardship will not be over until some of these crops are harvested, about four months hence. The number of beggars has not yet decreased. Many come daily asking for work. For several months cholera has been very bad in many villages. On account of this our quarterly meeting on June 25 will not be held. The Lord has graciously kept the cholera out of Vinukonda town itself. I think nearly forty of our Christians have died from cholera this hot season.

F. KURTZ.

VINUKONDA.

BURMA

FOLLOWERS OF MOHAMMED

WE found some interest among the Burmese in Mergui town, but were very agreeably surprised at the interest manifested by some Mohammedans. One man, a teacher or Sheik among them, came to our quarters almost daily, desiring to know about Jesus Christ. He said he found no peace

of soul in Mohammedanism. He "was a sinner; he wanted peace." He can read Burmese and Arabic, so is able to compare the Bible that we left him with the Koran. I have no doubt that he will do so, but whether he will be able to break away from his Mohammedan friends and relatives remains to be seen.

TAVOY.

HENRY W. HALE.

A GREAT FIRE

WE had a most destructive fire here last week. More than eight hundred houses were burned down, and had it crossed one of the streets in the town would likely have reached our compound. We all feel very thankful to God for our singular deliverance. Dr. Henderson was absent, and is still absent in the jungle, and I did what I could to get the people to tear down some of the houses so that we might limit the area of the fire. At first the people did not heed me, but after some time I got nine or ten to work and cut off the fire in its mad race.

Most of the people lost all they had and are now in a helpless condition. Some of them were badly burned. We have three at present in the hospital, two of them doing well, and the third, an old woman, not doing so well. Another patient died the day following the fire. We found her in an almost unconscious condition, and she remained so until she died, never once rallying. Others have also died, but I don't know how many. At present the hospital is crowded.

We are doing what we can for the sufferers. I do hope that this disaster will prove a helpful lesson to them. One thing is certain: the people have more confidence in us. They believe us to be their friends and know that we are willing to do what we can for them. I do hope they may pay better attention to the gospel, and that this calamity may bring them to the Lord Jesus.

MONE.

ROBERT HARPER, M.D.



BAPTISM IN SHANLAND

I WITNESSED the first native baptism last Sunday morning, and shall not soon forget the scene. It took place on the opposite side of the city from our compound, and many of the people followed us as we went there. Bla Blow, the pastor of the church, announced a hymn, and after singing, read and spoke to the people who crowded along the bank. He then went down into the water and was followed by the first candidate, a well-educated young man who is employed by the civil surgeon as a vaccinator, and came up from Mockmai to be examined. Dr. Henderson and I heard his experience, and I must say he was very clear, indeed. The next to follow was a woman who has been in the hospital for some time, and the third and last was one of our little orphans, a girl of about fourteen years of age. She applied for baptism some time ago, but it was thought best that she wait a while longer. After the ceremony was over all joined in singing "I'm not ashamed to own my Lord, or to confess his name." How I wish I could see many such days, but the prospects are bright and the Lord is as good as his promise. In the evening three natives called on Dr. Henderson, inquiring the way of salvation, and one of the priests wants to leave the monastery, and asked permission from the Sawbwa to do so.

MONE.

ROBERT HARPER, M.D.

FINLAND

TOBY, PETALAX, June 27, 1898.

To the Executive Committee of the American Baptist Missionary Union, Boston, Mass.

OUR BELOVED BRETHREN IN THE LORD AND SAVIOR JESUS CHRIST.—THE Baptists of Finland assembled to their Fifteenth Conference June 24 to 26, at Wasa, send herewith brotherly greetings, and wish to express their hearty love and gratitude to you, our beloved brethren in America, for the aid rendered us, and through which eight of our brethren are enabled to give all their time for the mission work. As a community we are gratefully indebted to you, as well as to our Heavenly Father, the giver of all good things. Please herewith accept our intimate love and gratitude.

At the same time we feel a deep impression on our hearts as we time and again receive your kind gifts, knowing the truth: "It is more blessed to give than to receive." We are, how-

ever, conscious of things which entitle and cheer us in receiving them. A real need, a conscientious available use of the means, and a blessed result, gives us courage to pray God to supply your hands with requisite means and to uphold you in the good work here. At the conference it was found, as well through delegates as by the letters, that our churches have been greatly blessed during the winter. They have had more conversions and more baptisms than for several foregoing years.

Knowing the circumstances under which your good land and nation stand at present, we do pray that our Lord Jesus Christ may soon make an end to all "battle of warrior with confused noise and garments rolled in blood," at the same time we do hope and trust that the power of the Roman Catholic nation, Spain, with its popery, may be checked, and the power of the gospel of Christ mightily felt in all nations.

In behalf of the conference, I am, for Christ and for Finland,

Very truly yours,

E. JANSSON.

FRANCE

THE annual meetings of the Baptist churches of Southern France held at Nice were good, the new hall (because we have last October exchanged our little hall for another about three times larger, holding from 100 to 120 people) was full. In the month of March the celebrated anarchist, Sebastien Faure, is come again at Nice. By his bills publicly, without my notice, he has printed my name, defying me and the authorities and the Catholic priesthood. I have been again the only one who has answered and been applauded by the hearers. I hope to be more powerful in the Spirit another time. The Catholic press has spoken badly of me, calling me an anarchist because I am a Baptist, a free-thinker, a socialist belonging to the horrible sect of Luther, and so on.

It is useless to say that we are one in heart with America. As I am writing I hope that in a few days the Spanish fleet will rejoin Armada of sad memory, and that war will be over. May America be in the hands of God, the means to bring the gospel to Philipppines, Porto Rico, Cuba, Spain herself. It is my hope that by this war the stronghold of Romanism will be destroyed.

A. LONG, *Nice*.

BAPTIST GROWTH IN FRANCE.

We are still receiving applications from valuable workers who, for principle's sake, wish to join us from other denominations. An evangelist of the Reformed Church, whom I baptized lately, is much distressed, his baptism putting him in an awkward position. He would be a good acquisition to us. One of the numerous priests who has lately joined the Protestant ranks is much exercised on the question of baptism; but having no help to give him, we are obliged to leave him out. He is a successful preacher. Several young men, and even young women, of my church have signified their readiness to go to the mission field, and one of them, Mr. Boudot, after two years' training at Harley House, London (Dr. Grattan Guinness) has just gone out under the Congo Balolo Mission, to do pioneer work on the Juapa river, Congo Free State.

Our provincial stations are making progress, with one or two exceptions. Here and there we have small Baptist communities who are to all intents and purposes self-supporting churches, for we do not support any worker among them, and they carry on worship the best they can, with a visit once a month from one of our agents.

PARIS.

R. SAILLENS.

PERSONAL

REV. E. TRIBOLET and wife reached their home and field of work in Bassein, Burma, July 1.

REV. C. B. ANTISDEL and wife sailed from Boston Sept. 7, returning to Mukimvika Station in the Congo Free State.

REV. W. I. PRICE and wife of Henzada, Burma, have returned to America for the restoration of Mrs. Price's health, coming by way of the Pacific.

MISS CARRIE E. PUTNAM is back at her former station Maubin, Burma. As Mr. and Mrs. Fletcher have left, the whole work falls upon her.

THE party of missionaries sailing from Boston Sept. 14 consisted of Rev. J. A. Curtis for Kanigiri, India; Miss Sarah R. Slater returning to Moulmein, Burma; Miss Violetta R. Peterson for Henzada, Burma; Mrs. Jennie C. Morgan for Toungoo, Burma; Miss Stella T. Ragon for Moulmein, Burma; Miss Frances M. Tencate for Nellore, India; Miss Lillian V. Wagner for Nellore, India; Miss Anna M. Linker for Kanigiri, India.

DONATIONS

RECEIVED IN AUGUST, 1898

MAINE, \$78.34.					
West Rockport ch.	\$2 63	Sanbornton, 1st ch.	\$1 20	West Haven ch. tow. sal. of	
Lee ch.	2 00	" North ch.	2 37	Miss C. A. Converse	\$9 75
Aroostook Asso., Hodgdon ch.		Portsmouth, Lemuel McIntire	10 00	Pittsford S. S. for Boys' School	
\$1.08; Houlton ch., \$6.00;		Warner, Rev. E. L. Gates for		Building at Tokyo, Japan ..	1 00
Cary ch., 30c.	7 38	purchase of books for semi-		Pittsford ch.	1 20
Eastport, Washington-st. ch.	8 44	nary at Yokohama, care Rev.		MASSACHUSETTS, \$644.88.	
St. George, 2d ch.	1 93	J. L. Dearing.	10 00	Hyde Park, Rev. C. C. Tilley.	10 00
West Sumner ch.	2 50	Salisbury S. S. Asso.	7 00	Malden, a friend.	40 00
Paris, 1st ch.	8 00	North Londonderry, Rev.		Haverhill, 1st ch. Mrs. Mary	
Dexter ch.	6 70	Arthur Locke	1 00	H. Currier to constitute self	
Dover and Foxcroft ch.	4 20	Hopkinton, 1st ch.	4 50	an H. L. M.	100 00
Hartland ch.	2 37	From a company of wor-		Weymouth, 1st S. S.	4 00
Monson ch.	4 87	shippers at Webster Lake ..	26 67	Boston, Tremont Temple S. S.	
South Dover ch.	87	VERMONT, \$39.05.		C. P. Jameson's Bible Class	
Brunswick, W. W. Nearing,		Burlington, 1st S. S. Class		by F. F. McLeod.	2 40
for sup. nat. evangelist, Saw		No. 2, for sup of Rev. Pothe-		Boston, a friend.	5 00
Way Kor	20 00	pogu Henry, care Rev. W.		" Dea. C. A. Koundy	
West Rockport ch.	2 45	R. Manley	8 10	for mission work in Spain ..	1 00
Warren ch.	4 00	Montgomery Center ch.	4 00	Boston, 1st ch.	100 00
NEW HAMPSHIRE, \$73.44		Poultney ch., tow. sal. of Miss		" C. H. for mission work	
Keene, 1st ch.	10 70	C. A. Converse for 1898.	15 00	in India.	25 00
				Holden, Miss M. O. Brooks ..	1 00

Fall River, Temple Y. P. S.	
C. E. for sup. Goss at In-	
sein, Burma	\$5 00
Readville, a friend of missions,	
Brewster ch.	3 00
Fiakdale ch.	10 00
Winchester, 1st ch.	10 00
Petersham ch.	6 00
Sharon, Miss. Com. of the	
Y. P. S. C. E.	7 00
Salem, Calvary ch.	65
Tyringham Y. P. S. C. E.	1 00
North Attleboro Y. P. S. C. E.	
for sup. of Mounq Ouet and	
Ma Cha, care Rev. C. L.	
Davenport	12 50
West Somerville B. Y. P. U.	
for the Forward Movement,	
Newton Center, A. W. Benton,	
Wakefield ch.	50 00
Dedham, 2d Y. P. S. C. E.	83 00
Fitchburg, Highland Y. P. S.	
C. E.	1 25
Southbridge, Central S. S. for	
sup. of nat. pr. care Rev.	
C. L. Davenport	5 00
Readville, Blue Hill Evangelical	
Society	9 24
Ashfield	4 00
Springfield, State-st. ch.	57 39
Dorchester, Temple Y. P. S.	
C. E. tow. sup. J. S. Grant,	
M.D.	15 75

RHODE ISLAND, \$15.

Westerly 1st ch.	15 00
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CONNECTICUT, \$98.67.

Hartford, South ch.	30 00
" a friend	20 00
" Olivet ch.	3 63
Torrington, Calvary ch.	8 00
Haddam ch.	3 00
Norwich, 1st ch.	7 00
Eastford ch.	9 00
Montville, Union ch.	7 27
Stamford ch.	10 77

NEW YORK, \$594.80.

Troy, Fifth-ave. ch.	80 69
Rochester, Lake-ave. ch.	
" Farther Lights" Society	50 00
Yonkers, Warburton-ave. S. S.	15 67
" children of River-	
dale-ave. Branch S. S.	2 37
Adams Center Y. P. S. C. E.	5 00
Hoosick Falls, 1st ch.	14 82
Brooklyn, Emmanuel ch.	
Boys' Mission Band, tow.	
sup. of one teacher at Lu-	
kunga, care Rev. A. Sims,	
M.D.	15 00
Parishville ch.	2 65
Johnstown, 1st S. S. tow. sup.	
of work, care Miss Z. A.	
Bunn	5 00
Fairport, 1st B. Y. P. U. tow.	
expenses of Mr. Moody	10 00
Cherry Creek, Mrs. S. B. Rob-	
ertson, Tr.	14 00
Bolton ch. Rev. J. M. Blanch-	
ard	1 00
Hemlock Lake S. S. tow. sup.	
Bago, nat. pr. care Rev. E.	
G. Phillips, Tura, Assam	14 00
Springfield ch.	6 00
" S. S.	1 50
" Y. P. S. C. E.	5 00
Monroe Asso., per A. H. Cole,	
Treas. : Greece ch. a friend,	
\$50; Rochester, Lake-ave.	
ch., \$215; do. Meigs-st. Y.	
P. S. C. E. \$5.00	270 00
White Plains, Miss Annie	
Hindley	10 00

Wellsburg, 1st ch.	\$10 00
Albany, Tabernacle ch.	23 40
Wellsville ch.	7 00
Parkside ch.	18 00
Masonville ch.	8 00
Warsaw Y. P. S. C. E. tow.	
sup. M. Samson	2 70
Adirondack ch.	3 00

NEW JERSEY, \$134.30.

New Brunswick, a friend for	
Biblework in Burma	5 00
Orange, North Orange B. Y.	
P. U. tow. sup. of Kuro-	
sana, care Prof. E. W. Cle-	
ment	15 00
Haddonfield, J. D. Lynde,	
for Baptist College, Ran-	
goon, care Rev. J. N. Cush-	
ing	50 00
Asbury Park, 1st ch.	5 00
Florence ch. add'l	2 55
Pemberton ch.	19 25
Atlantic Highlands, 1st Y. P.	
S. C. E. for San Hai Dei,	
care Rev. C. H. Hepton-	
stall	15 00
Trenton, Central Y. P. S. C.	
E., for nat. pr. care Rev.	
W. A. Stanton	12 50
Cape May City Y. P. Socie-	
ties for Cah Min, care Rev.	
L. W. Cronkhite	10 00

PENNSYLVANIA, \$353.66.

Pleasant Grove ch.	3 07
Philadelphia, Gethsemane	
King's Daughters for sup.	
nat. pr., care Rev. L. W.	
Cronkhite	11 00
Philadelphia, Gethsemane ch.	
add'l	10 00
Philadelphia, Manatawna ch.	10 00
" New Tabernacle	
ch. add'l	32 16
Philadelphia, New Tabernacle	
S. S. Class No. 6, for nat.	
pr., care Rev. L. W. Cronk-	
hite	12 50
Philadelphia, Wissahickon B.	
Y. P. U. and S. S. for nat.	
pr. care Dr. W. H. Leslie	12 50
Philadelphia, Lower Dublin	
ch. add'l	26 00
W. M. Scott	10 00
Wayne, Central ch.	30 00
Blakely ch.	20 45
Carbondale, Berean ch.	28 40
Altoona, 1st ch.	65 05
" Memorial ch.	17 90
Great Bethel Y. P. S. C. E.	1 36
Bradford, 1st ch.	22 00
Wilkesburg ch. quarterly col.	29 32
Brookfield ch.	50
Prospect Hill ch.	11 45

WEST VIRGINIA, \$115.05.

Morgantown, J. N. B. Wood-	
son	1 00
Palatine ch.	2 50
Various churches in Goshen	
Asso.	9 60
Mud River ch.	6 58
Central Big Creek ch.	40
Two Run, B. M. League	75
Sistersville ch.	14 28
Williamstown Jr. B. Y. P. U.	12 50
Briscoe Run ch.	1 00
South Parkersburg ch.	2 00
Kanawha ch.	1 50
Willow Dale ch.	1 85
Big Tygart's Creek ch.	1 22
Pleasant Valley ch.	5 00
Mt. Zion ch.	5 00
Elizabeth ch.	1 95

Sarepta ch.	\$2 57
Ebenezer ch.	75
Bethel ch.	3 65
Murphytown ch.	50
Union Valley ch.	2 65
Middle Ridge ch.	2 10
Boothsville ch.	11 55
" S. S.	1 85
Coon's Run ch.	1 20
Simpson's Creek ch.	21 10

OHIO, \$254.53.

Fredericktown ch.	8 92
" B. Y. P. U.	4 36
Cleveland, 1st Sw. ch. King's	
Army for nat. pr. care Rev.	
O. Hanson	17 00
Columbus, North B. Y. P. U.	
for China	67
Columbus, do. for Europe	38
" do. for Japan	62
" North Jr. B. Y. P.	
U. for China	50
Columbus, do. for Europe	30
" do. for Japan	70
Dayton, 1st B. Y. P. U.	60 00
White Eyes Plains ch.	3 50
Blue Ash, Mary Alger, Treas.	6 70
Sheffield ch.	5 00
Perry ch.	24 00
" Y. P. S. C. E.	3 13
Haviland ch.	2 00
Old Cambridge ch.	6 25
Cambridge ch.	3 78
Will's Creek ch.	1 86
Bird's Run ch.	5 00
Roxabell ch.	5 00
Sandusky ch. special	1 33
Tippecanoe City S. S.	1 85
Loudonville ch.	5 60
" S. S.	4 40
G. Bascom	5 00
Cincinnati, Ninth-st. ch.	17 90
Middletown ch.	10 00
Mt. Vernon ch.	21 46
Owl Creek B. Y. P. U.	39
Leatherwood ch.	52
Ohio ch.	3 25
Ice Creek S. S.	65
Wheelersburg ch.	1 00
Ironton S. S.	7 00
Moscow ch.	1 10
Zanesville, Fair Oaks ch.	14 41

INDIANA, \$198.16.

New Albany, Tabernacle S. S.	
and C. E.	10 00
Indianapolis, College-ave. ch.	50 92
Mt. Zion ch.	3 76
Greensburg ch.	20 00
Smithland ch.	3 35
Oswego ch.	70
Acton ch.	7 10
Brookfield ch.	2 00
Lawrence ch.	1 00
New Bethel ch.	6 75
Madison, Rev. J. O. Bur-	
roughs, tow. sup. "A He,"	
care Rev. J. W. Carlin,	
China	12 50
Mt. Pleasant, 1st ch.	7 00
Bluffton ch.	31 10
Liberty Center ch.	3 00
Bear Creek ch.	1 35
Liberty ch.	6 10
Richmond ch.	10 00
Alexandria ch.	18 34
Orestes ch.	3 39

ILLINOIS, \$259.67.

Aurora, 1st B. Y. P. U.	5 00
Alhambra ch.	25
East St. Louis ch.	10 80
" A. C. Darrow	2 00
Edwardsville ch.	75

O'Fallon, G. W. Darrow	\$1 00
Smoke Hill ch.	8 15
Downer's Grove ch.	22 00
Normal ch.	11 00
Arthur ch.	3 00
Atwood ch.	2 00
Danville ch.	2 50
Indianola ch.	2 36
Mahomet ch.	18 10
Urbana B. Y. P. U.	1 00
Bois d'Arc ch.	5 00
Jerseyville S. S.	5 44
Manchester ch.	2 40
Chicago, La Salle-ave. ch.	65 85
Makanda ch.	4 25
Damascus ch.	4 65
Galena ch.	2 75
Tampico ch.	3 00
Moline, 1st ch.	26 75
" S. S.	1 79
" Mr. and Mrs. Ira Martin	5 00
Rockford, State-st. ch.	15 50
Roseville S. S. for sup. Utloori Ramiah, care Dr. Clough, Ongole	12 50
Sycamore, Sw. Chas. Sparre.	5 00
Sw. Gen. Conf. for Spain	8 78
Athensville ch.	1 10

IOWA, \$622.38.

Emerson ch.	1 25
" S. S.	2 50
Afton, Emmanuel ch., Star S. S.	1 22
Osage, Rev. E. L. Benedict, deceased	500 00
Shenandoah ch.	24 60
Sioux City, 1st ch.	12 50
Sibley ch.	12 00
" S. S.	3 00
Ayrshire ch.	10 00
Sac City ch.	17 00
Logan ch.	17 81
Decorah S. S.	8 00
K. City Band.	12 50

MICHIGAN, \$52.78.

Oakland ch.	7 00
Birch Run ch.	1 00
Oxford ch.	10 00
Belding ch.	4 00
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. B. W. In India	3 35
Port Austin ch.	5 00
Watertown ch.	1 50
Napoleon ch.	1 30
Marquette ch.	10 82
Bear Lake ch.	5 14
Ewart ch.	50
Niles ch.	3 17

MINNESOTA, \$95.13.

Clinton Falls ch.	7 13
Waterville ch.	2 50
Lakeland ch.	25 00
Oscar, M. Heyseth	10 00
St. Paul, P. A. Johnson.	25 00
" V. P. Soc. for Sa-Ka-Kah, care Dr. Bunker.	20 00
Lake Benton, Dan. ch. for Rev. C. Nelson, Africa	5 50

WISCONSIN, \$40.12.

Lancaster ch.	8 25
Bay View ch.	10 00
New Cassell ch.	9 42
Burlington, Anna E. Noble.	1 00
Union Grove, Dan. ch. for Nelson Fund.	11 45

MISSOURI, \$36.

Verona, Isaac B. Young.	36 00
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KANSAS, \$163.71.

Hillaboro, J. F. Harms.	\$50 00
Strong City ch.	15 70
McPherson S. S.	3 87
Peabody S. S.	3 80
Cato ch.	2 60
Garlington, C. Tefft	15 00
Moran ch.	1 48
Highland ch.	3 00
Sedan ch.	3 25
Cedarvale ch.	5 40
Philadelphia ch.	5 50
Otto ch.	50
Caney ch.	1 00
Cana Falls ch.	8 13
Pooler Creek ch.	1 00
Kansas City Y. P. S. tow. sup. nat. pr.	12 50
Burden ch.	20 33
Little Walnut ch.	6 65

NEBRASKA, \$93.21.

Chadron, Mrs. E. A. Weir for the Forward Movement	5 00
Wymore ch.	7 00
Hebron ch.	3 15
Tobias ch.	6 60
Western ch.	7 05
Good Hope ch.	50
Diller ch.	1 00
Broken Bow ch.	4 88
" S. S.	1 25
" Mrs. Haddon.	2 00
Gandy ch.	7 95
Chapman ch.	8 61
" S. S.	2 00
Tate ch.	7 10
Burchard ch.	2 00
Mt. Zion, L. Fisher.	50
South Omaha ch.	3 00
Fairfield ch.	2 00
Juniata ch.	1 41
Moorefield, Rev. E. T. Stennette	1 00
Somerset ch.	1 00
York ch.	9 20
Octavia ch.	2 70
Shelby, B. F. Brown	2 00
Bellwood ch.	4 06
Stromsberg, Mrs. Carlson.	25

COLORADO, \$31.68.

Montrose ch.	4 40
Boulder ch.	27 28

SOUTH DAKOTA, \$5.00.

Sioux Falls, Sw. ch.	5 00
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WYOMING, \$36.

Cheyenne, O. Templeton	36 00
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TENNESSEE, \$25.

Nashville, Joannah P. Moore, tow. sup. of Rev. Jno. Firth, Assam.	25 00
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NORWAY, \$74.73.

From Baptist friends, \$40; \$34 73	74 73
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MISCELLANEOUS, \$329.20.

General Missionary Society of German Baptist churches of North America, per J. A. Schulte, Treas.	329 20
Total.	\$4,464 49

CORRECTION.—\$611.37 published in the June Magazine as coming from the Denmark Baptist churches

and children, Sweden, should have been reported under Denmark.

LEGACIES.

Fairfax, Vt., David Rowley.	\$565 00
East Longmeadow, Mass., Ellen M. Burt.	314 35
Wethersfield, Conn., Merit Butler.	777 01
Brooklyn, N. Y., Joseph Wild.	225 00
Groton, N. Y., estate Helen D. Peck.	500 00
Manlius, N. Y., estate of Horatio Chapman.	5 00
Brighton, Ill., Mary Dimond.	58 54
	<hr/> \$2,444 30

Donations and legacies from April 1, 1898, to Aug. 1, 1898. \$101,044 79

Donations and Legacies from April 1, 1898, to Sept. 1, 1898. \$107,959 18

Donations received to Sept. 1, 1898:

Maine.	\$465 03
New Hampshire.	154 38
Vermont.	210 50
Massachusetts.	3,558 00
Rhode Island.	601 79
Connecticut.	302 77
New York.	7,612 15
New Jersey.	2,706 11
Pennsylvania.	4,345 05
Delaware.	9 00
District of Columbia.	43 34
Maryland.	9 27
Virginia.	8 50
West Virginia.	590 94
Ohio.	3,549 24
Indiana.	740 31
Illinois.	2,484 00
Iowa.	1,642 24
Michigan.	1,118 81
Minnesota.	704 73
Wisconsin.	353 53
Missouri.	512 57
Kansas.	512 13
Nebraska.	495 33
Colorado.	224 55
California.	50,607 15
Oregon.	152 00
North Dakota.	27 65
South Dakota.	181 42
Washington.	345 63
Idaho.	23 00
Wyoming.	36 00
Utah.	6 00
Montana.	91 70
Arkansas.	1 00
Arizona.	10 00
South Carolina.	4 00
Tennessee.	30 00
Louisiana.	50 00
Georgia.	30 00
Alabama.	18 00
Mississippi.	5 00
Indian Territory.	53 10
Oklahoma.	20 94
Canada.	5 00
Nova Scotia.	10 00
Norway.	74 73
Germany.	19 00
Assam.	50 00
India.	31 27
Japan.	1,000 00
Miscellaneous.	330 20
	<hr/> \$95,713 26

DYSPEPSIA

Horsford's Acid Phosphate

reaches various forms of **Dyspepsia** that no other medicine seems to touch. It assists the weakened stomach, and makes the process of digestion natural and easy.

Pleasant to take.

For sale by all Druggists

"What is the price of Dobbins' Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box. I can't afford to buy any other soap after this."

WHEN writing to our advertising patrons please say that you saw their advertisement in the

BAPTIST MISSIONARY MAGAZINE



A Beautiful Church

WE have often wondered what element of religion made it necessary for churches to be as dark and gloomy as they usually are, and whether there would be anything wicked or irreligious in a bright, beautiful, cheery and cozy church. The Warren-avenue Church of Boston evidently thinks there is not, for their new audience room is as cheerful and comfortable as if it were a mere place of worldly amusement. It marks a new departure in church interiors, and is a complete revolution from the conventional style of church architecture. The prevailing colors are white, green and gold, and to sit for an hour or two in the lovely room will be helpful to a happy frame of mind. The change was suggested by the pastor, Rev. J. K. Dixon, D.D., and the supervision of the entire work of renovation was given to Mr. J. C. Baird, of Redding, Baird & Co., 83 Franklin street, Boston. The result shows the wisdom of placing the work of renovating a church building unreservedly in the hands of a competent artist, and giving him a free hand in all the details.

The work shows sincerity and thoughtfulness and fine artistic ability, and is in every point executed for the worship and glory of God. It is a strong example of what can be accomplished by a conscientious artist and where confidence is bestowed by the people.

It is hard to individualize any portion of the work. Naturally one's gaze is riveted upon the great front window. To attempt to describe it were useless. The head of Christ in the top of the window is after Hoffman, and to a layman it seems incredible that such a result can be reached in glass. Dr. Dixon and his associates on the Building Committee did a wise and thoughtful act when they placed this entire matter in Mr. Baird's hands, placing in him their entire trust and confidence, and it certainly should be a lesson to other building committees to be frank in the matter, giving a conscientious man a liberal allowance and allowing him to work out the best that can be done for the outlay. Success is bound to be assured where the firm selected is a conscientious and honest one, as illustrated in the new and charming rooms of the renovated Warren-avenue Church.



ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*herein describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary.*
TREMONT TEMPLE, BOSTON, MASS.

PASTORS AND PARENTS, ATTENTION!

At this season of the year many young men and women leave the country for New York City for a course of study or to begin their business or professional careers.

THE YOUNG MEN'S BIBLE CLASS,
THE YOUNG LADIES' CLASS FOR BIBLE STUDY,
THE YOUNG LADIES' BIBLE CLASS,
CLASS IN THE GREEK NEW TESTAMENT
THE YOUNG PEOPLE'S SOCIETY,

of the FIFTH AVENUE BAPTIST CHURCH, 4 to 8 West 46th Street (Rev. Wm. H. P. Faunce, D.D., Pastor), desires to reach these young people, and, therefore, asks your aid. If you will send the name and address of any young man or woman you know to be in the city to The Young Men's Class Secretary, Robert A. Shaw, 4 West 46th Street, one of the members of these classes will be very glad to call and invite them to visit the class and church. The classes meet on Sunday mornings, at 9.45, under the leadership, respectively, of Mr. Charles E. Hughes, Mrs. Chas. W. Sanders, Miss Jessie Frances Smith and Professor S. C. Johnston.

THE circulation of Picture Lessons and Bible Lesson Pictures has so increased as to enable the American Baptist Publication Society to reduce the price of these two periodicals. On and after Jan. 1, 1899, Picture Lessons 2½ cents per set, per quarter; Bible Lesson Pictures, 75 cents per quarter.

If you are not already using the periodicals of the American Baptist Publication Society in your Sunday-school, lose no time in sending for them. They are the recognized periodicals of the Baptist denomination. They are comprehensive in scope, of high literary merit, and, considering size and quality, cheaper than can be found elsewhere. For prices see advertisement in another number of this MAGAZINE.

Why Not
Get
The Best

If you are looking for a first-class Baptist Newspaper, whose contributions are unsurpassed, with departments for all members of the family, with many illustrations, with news from the entire Baptist world, with a department with comments on its own prayer-meeting topics, try THE STANDARD, of Chicago. Two dollars per year. Sample copies free. Address:

Goodman & Dickerson Co., 69 Dearborn St., Chicago.

The
Standard
Chicago

ANOTHER GREAT ADVANCE

**SINCE ENLARGEMENT IN SIZE AND
REDUCTION IN PRICE**

The Baptist Missionary Magazine has largely increased in circulation.

ANOTHER CAMPAIGN IS CALLED FOR

**RENEW YOUR CLUBS!
ENLARGE YOUR CLUBS!
FORM NEW CLUBS!**

**PASTORS, CALL ATTENTION TO
THE MAGAZINE FROM THE PULPIT**

**See the low prices for this Handsome Illustrated
Magazine**

ONLY FIFTY CENTS in clubs of **THIRTY** or more.

ONLY FIFTY CENTS each for **TEN PER CENT** of the mem-
bers of your church, if there are less than three hundred.

SIXTY-FIVE CENTS a year in clubs of **TEN** or in clubs
equal to **FIVE PER CENT** of the church members.

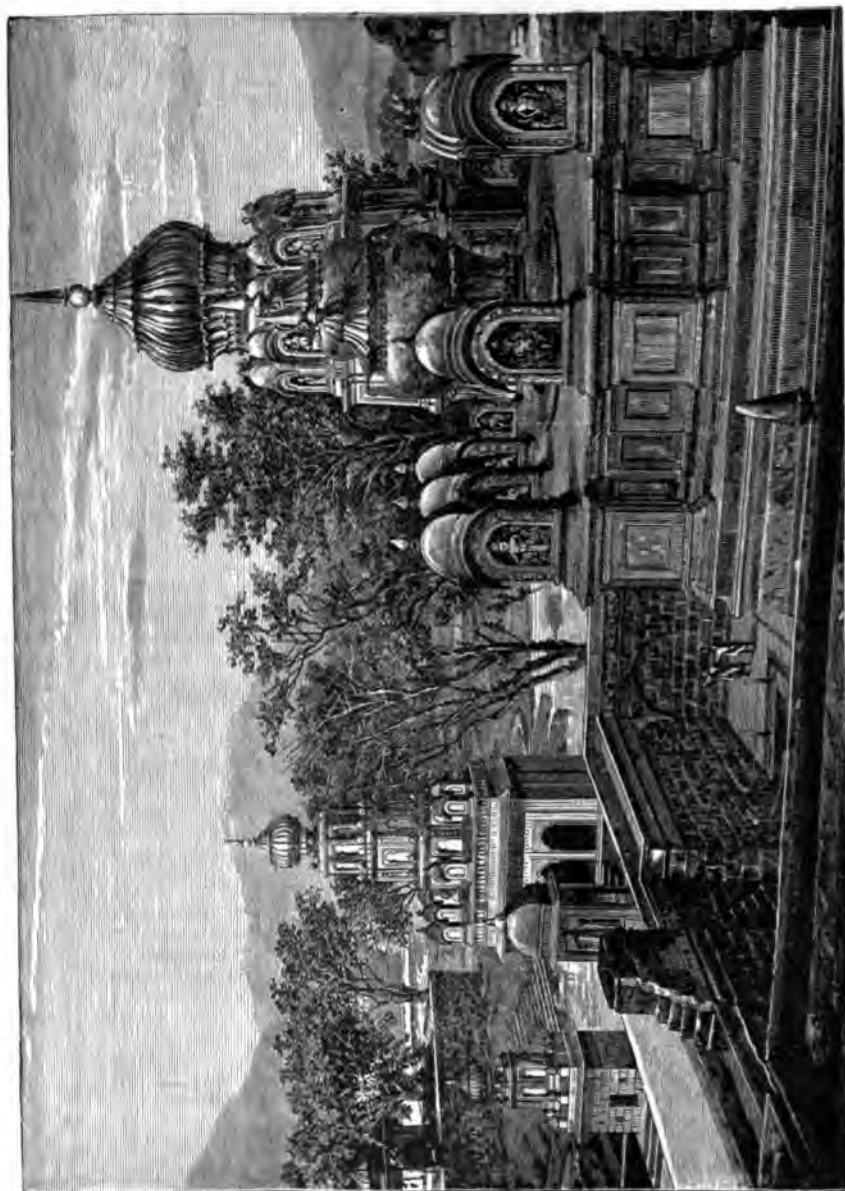
ONE DOLLAR A YEAR to single subscribers.
In all cases the **MAGAZINE** is sent to the address of
each subscriber.
Sample copies sent free on application.



PREMIUMS In grateful recognition of the services of those who
form clubs, we will give **An Elegant Illustrated
Bagster Bible** to each one sending in a club of thirty or more at fifty
cents each, with the money. **A Bagster Bible with Sunday-school
Helps** to each one sending in a club of ten or more at sixty-five cents
each, with the money.

ADDRESS ALL COMMUNICATIONS

**BAPTIST MISSIONARY MAGAZINE,
TREMONT TEMPLE, BOSTON, MASS.**



HOSHI TEMPLE, CANMORE, INDIA

The Baptist

Missionary



Magazine

Vol. LXXVIII No. 11

NOVEMBER, 1898

INTERRUPTION TO DR. DUNCAN'S JOURNEY.—We are sorry to say that a cable has been received from Port Said saying that Dr. Duncan has been obliged to leave the steamer at the entrance to the Suez Canal. When in London he was not strong, and was obliged to be very careful, but continued his journey. It is feared that the hot weather of the Mediterranean has further reduced his strength and compelled him to change his plans. Full advices by mail will be received in about two weeks, or soon after this MAGAZINE comes to the hands of its readers.

ANOTHER LOSS OF MAILS.—We are just learning that many of the missionaries in Burma and Assam did not receive the July number of this MAGAZINE. All were properly mailed, and we are at a loss to know what has become of them unless they went down on the "La Burgogne" off the Nova Scotia coast, as the May MAGAZINES were lost on the "Mecca" off the mouth of the Hugli. It is probable that only part, if any, of the mail for India was in the lost ship, so no attempt to duplicate the whole mailing list will be made, but any missionaries not receiving the July number who desire copies for completing their files will be supplied as far as the remaining stock will allow.

BIBLE DAY occurs this year on Sunday, Nov. 13. The Publication Society furnishes the usual material for suitable exercises *free* to all churches and Sunday-schools which will take a collection for Baptist Bible work and send it to the Society. For programs and literature apply to Rev. Robert G. Seymour, D.D., Bible Secretary, 1420 Chestnut Street, Philadelphia, Pa.

"TAKE hold with God in his steady work of uplifting the world."—EDWARD EVERETT HALE.



GOVERNMENT FAMINE RELIEF WORKS, INDIA. GRADING THE MADRAS-BEZWADA RAILWAY

THE FAMINE ON THE TELUGU FIELD



REPORTS from our Telugu Mission field in regard to the drought and scarcity of food are less full and satisfactory than we could wish. From all that has been received we gather that while there has not been great suffering on the Nellore field, all the Telugu country to the north as far as our mission stations extend suffered more or less during the winter and spring from the failure of the autumn rains. The rains which should have come in the month of June were eagerly expected, and relief was anticipated. If these rains were abundant and general it would enable the suffering people to plant their grains, and by the time this *MAGAZINE* comes to the hands of our readers, or soon after, relief would begin to be received. In fact abundant rains at that time would lower the price of grains so that the suffering would be to a large extent relieved, as the avaricious dealers in grains who had been waiting for high prices, would be obliged to release their stock, which would be distributed among the people.

As far as we can gather from the scanty reports received, this relief has been experienced on a part of the field, and those portions of the Telugu country cannot now said to be suffering from famine. In other portions the rains were exceedingly scanty and not sufficient to enable the people to plant their grains.



GOVERNMENT FAMINE RELIEF WORKS, INDIA. KANIGIRI CHRISTIANS CARRYING
BROKEN STONE FOR THE RAILWAY

Consequently the famine there continues with increasing severity, and relief is urgently needed, as will be seen from the following extract from a letter from Rev. George H. Brock of Kanigiri, dated Aug. 23, 1898 :

No rains. Seed-time past. Wells dry, or drying. Tanks dry. Fields barren. Cattle perishing, and people also. The government so far refuses to acknowledge that famine exists. I don't know what you can do. I have not courage to request help, but the Christians are dying, schools are wrecked, teachers are in dire distress. A preacher's wife weeping at my door for her hungry children, is not a cheering sight. It is less cheering to turn her away without help. I mourn for our young churches. Self-support? Where is it?

This pathetic letter from Mr. Brock shows a state of suffering which calls urgently for the assistance of Christians in America. The fact that the government does not recognize the famine is probably due to its limited extent. Famines in India are so common that the government does not feel called upon to institute relief works except in case of famine extending over a considerable district. The fact that in a few portions of the Telugu country starvation is actually upon the people, would hardly move the government to set in motion the extended

machinery necessary for famine relief. Consequently this field and others to which we refer, need special assistance. The Executive Committee of the Missionary Union has made an appropriation of five hundred rupees and sent information to Mr. Brock by cable, to relieve the exigency. We are sure that his appeal will move the hearts of many to come to the assistance of the suffering Christians in the Telugu land. Mr. Brock's statement is reinforced by the following from Rev. W. S. Davis of Allur, dated Aug. 16:

We have had no rain for planting yet, and everything is all burned up by the heat. Never since I have been in the country have the rains held off so, and never before have things looked so parched and dried at this time of year as now. The large tank upon which we rely for our supply of water, and which at this time of year should be almost full, is empty. This morning I rode across on my bicycle to visit a village on the other side. There has been no water in it for months, and we don't know when there will be. This morning the people to whom we preached said: "How can we receive these words when we have nothing to eat? Sirs, we have no food."

The Nursaravapetta field, in charge of Rev. William Powell, is also suffering in the same manner, and the effect of withholding relief from these suffering Christians is well set forth in the following extracts from his letter dated Aug. 24:

I wish that much more money had been sent for the relief of our starving brethren here. They believed that the Baptists of America would certainly assist them in this famine, and they now feel quite disappointed and discouraged because they have been left to suffer so intensely for want of food. Some of them say that they have no use for the Christian religion in the future. It remains to be seen what they will do: stand firm or return to heathenism. The friends of our society could certainly have done more to help our poor brethren here, and a grand opportunity to show Christian charity in a time of want has been lost.

It is heartrending to see the emaciated condition of the bodies of many of our members and their children, and now that cholera has visited us many have died from it who would be alive today if they had had sufficient food to eat during the last six months and more.

We presume that other portions of the Telugu field are in the same condition as these stations. Any funds received for the relief of the sufferers from famine will be forwarded to Dr. Downie, the Treasurer of the mission, at Nellore, to be distributed by him to the missionaries in charge of the fields where there is the greatest need.

RECOGNITION OF CHRISTIANITY IN JAPAN.—Mr. Ozaki, the Japanese Minister of Education, has announced himself as in favor of a governmental recognition of missionary schools as far as their secular work is concerned, leaving them free to conduct their religious features in their own way. Of the twenty members of the High Educational Council recently appointed, three are Christians. Two Christians are also on the Managing Committee of the constitutional party of Japan, which shows that a profession of Christianity does not disqualify from political preferment.

FAREWELL TO DR. CORLIES

BBRITTON CORLIES, M.D., who started from Philadelphia Sept. 30, for Suichaufu, China, has an unusually interesting history. He was baptized into the fellowship of the Tabernacle Baptist Church, Philadelphia, when he was fifteen years old. His mother, a daughter of Rev. Josiah Goddard, was born in Siam, but was also baptized into the fellowship of the same church when she was but nine years old. Rev. W. H. R. Corlies, his father, now the pastor of the Chester Avenue Baptist Church, Philadelphia, was also received by Dr. George E. Rees into the Tabernacle Church. Thus there was an eminent appropriateness in holding the Farewell Service for Dr. Corlies in the New Tabernacle Church. At this service, on Sunday evening, Sept. 25, Rev. Frank S. Dobbins, Dr. Corlies and Dr. George E. Rees made brief addresses, and Rev. W. H. R. Corlies commended his son to the keeping of the Heavenly Father in the prayer of setting apart. The meeting-house was filled with those who listened with deepest attention. The service was a very spiritual one. Suichaufu, being precisely on the other side of the globe from Philadelphia, is certainly "the uttermost part of the earth." Dr. Corlies, after taking the full course in Mr. Moody's Training School in Chicago, spent four years in one of the great medical colleges of Philadelphia. After that he had a year of hospital practice; thus he is thoroughly prepared for his work. His uncle, Rev. J. R. Goddard, is our missionary at Ningpo, China. So another is added to the grand roll of the descendants of our early Baptist missionaries actively engaged in the work their ancestors nobly helped to found. Dr. Corlies and Miss Hanna, granddaughter of Dr. Judson, who sailed for Burma a few weeks ago, are the first in the third generation to be regularly appointed as missionaries.

AN EXALTED CHRISTIAN CHARACTER is revealed in many of the letters which come to the Missionary Union with donations to the work of sending the gospel into all the earth. These epistles cheer and encourage the hearts of the officers at the mission rooms, but from the nature of the case it is not proper to present them to the public. They were not written for publication, but were the warm and earnest expressions of devoted followers of Christ, showing their interest in the world-wide extension of his kingdom. For the inspiration of others, however, we desire to mention one incident of this character. Names we are not permitted to give. A pious and useful pastor of a Baptist Church was recently called to his heavenly reward. He was in the prime of life and the height of successful ministerial labor. His wife sent five hundred dollars to the Missionary Union from the funds received from insurance on his life, because she felt that would be according to his wish. Yet more recently a beloved son in the bloom of his youth has been taken, and the bereaved mother sends to the Union two hundred dollars as a thanksgiving offering that her son was a Christian and she is permitted to believe that he is now with his Savior. How touching and beautiful is the Christian hope and love, which sees in all things good to them that love God, and in the deepest trial finds the brightness of God's mercy!

THE FORMAL OPENING OF THE CONGO, RAILWAY was a very elaborate affair. It occurred July 2-8, and is estimated to have cost \$100,000. Several visitors from Europe specially representing the King of Belgium and the Belgian Commercial Exchanges, with many journalists, were present. The round trip from Brussels to Leopoldville and return occupied forty-eight days. The road is described as a most daring piece of engineering, and has been very costly. What a change it works in the entire situation in the Congo State is easily seen from the fact that the journey from Matadi to Leopoldville, which formerly required fifteen days, is now made in less than two. The enormous expense in building the road is an investment of commerce with a view to future gains. Shall the people of God be less ready to make investments in hope of bringing eternal salvation to the Congo people?

THE VICTORY OF THE BRITISH AT OMDURMAN has opened the whole Upper Nile Valley and Eastern Soudan to the advance of civilization and Christian missions. It can hardly be expected that the Mohammedans will make another serious stand against the further advance of the British army, and communication with Uganda by way of the Nile will undoubtedly soon be established. The French occupation of Fashoda on the Nile will be difficult to maintain so far from the base of supplies on the west coast, and it is reported that Major Marchand has been ordered to evacuate in favor of the British. The opening of the vast territory of the Eastern Soudan means much to the commerce of the world, and is a new call upon the Church of Christ for an occupation by the heralds of the gospel adequate to the magnificent opportunities given by the Head of the Church.

THE SOLID WALL OF MOHAMMEDANISM presents a tremendous obstacle to the progress of Christianity. Where it holds sway in the state as well as in religion little impression has been made by the efforts of Christian missionaries. In India and other lands where Mohammedans are numerous, but which are under Christian rulers, there is much to encourage. The Dutch missions in Malaysia report more than twelve thousand converts from Islam, and in India they are numbered by hundreds if not by thousands. An unusually large proportion of the converts become effective preachers for Christ. Another encouraging feature is the growing disintegration apparent in Mohammedanism itself. Independent leaders are multiplying, and every one weakens the strength of the forces of Islam. The most advanced and the most interesting of these schisms is the sect of the followers of Beha in Persia. The Behais have in fact broken entirely away from Mohammedanism, and are one of the most effective forces for its downfall. They reject the Koran and accept every word of the Christian scriptures; and while they know but little of it, are open to arguments based upon the Bible. They cordially welcome Christian missionaries to their homes, gladly listen to their teachings, and the hundreds of thousands of this sect form one of the most interesting and hopeful fields open to the ambassadors of Christ.

STARTLING EVENTS IN CHINA

A WONDROUS thing in China was the new series of edicts sent forth by the emperor. The edicts were ordered posted in all parts of the empire, and announced that the old conservatism of the Chinese government was to be laid aside and a new policy adopted. It was declared that in many respects Western civilization is superior to the existing order of things in the empire, and that it was proposed to adopt the good features and avoid the bad; the aid of the people was invoked in establishing a new postal system throughout the empire, with the assurance that it would materially strengthen the resources of the country; monthly accounts were demanded of all government officials, which were to be published for public inspection; and liberty was granted to practically all the people to memorialize the throne—a privilege which has been previously restricted to certain favored classes. A new day seemed to be dawning for China.

But apparently these ideas were too revolutionary in character for the conservative Chinese, at least for the circles immediately around the throne. Almost immediately on the news of the edicts came the startling intelligence that the emperor had been set aside and his aunt, the empress dowager, had resumed the power she so long exercised as regent. This was followed by a report that the emperor had committed suicide or been murdered. By the latest reports it would seem that he is yet alive, but has been effectually displaced from power, and a new emperor set up who will be merely a puppet in the hands of the empress dowager. This remarkable woman—one of the ablest woman rulers the world has ever seen—is not wholly opposed to Western ideas, but will proceed with reforms in a more cautious manner than was proposed by her nephew, the deposed emperor. At all events it is certain that China can never resume its ancient conservatism. Since the war with Japan foreigners have acquired a right of residence in every part of the empire, which can never be taken away; and foreign ideas have gained a currency and power before which antiquated Chinese notions must surely, if slowly, retire.

FOUR LARGE MISSIONS IN BURMA are now in charge of ladies. This is not because the ladies desire the great responsibilities. They are all calling for relief from the too heavy burdens. But the Missionary Union has not the funds to send the men needed. These important fields are Maubin, now under the sole care of Miss Carrie E. Putnam; Tharrawaddy in charge of Miss Sarah J. Higby, while Miss Zillah A. Bunn has the double responsibilities of the Zigon and Prome Burman work, aided only by Mrs. C. H. R. Elwell, who is a Pwo Karen missionary. Such a state of affairs has never occurred before in the history of the Missionary Union, and it calls for the most heart-searching self-examination on the part of the pastors and members of our churches. Is it right to throw such burdens and responsibilities upon these devoted women?

WHY NOT DO THE SAME ?

SINCE the enlargement and improvement of the BAPTIST MISSIONARY MAGAZINE several thousand have been added to the circle of its readers. During the spring the receipt of new clubs was constant and encouraging. We desire to inaugurate a new fall campaign. Will pastors arrange for some one in every church to receive subscriptions and then announce to the full congregation that the MISSIONARY MAGAZINE can be had at the very low price of FIFTY CENTS A YEAR in clubs of thirty or in clubs equal to ten per cent of the members of the church? This makes the chances for small churches as good as for large. Under this we have received two clubs of one each where churches have less than ten members, and the size of the clubs runs all the way up to more than eighty. *Will not every pastor try for a club for the MISSIONARY MAGAZINE in his church this fall?*

We are trying to make the *best missionary magazine published*, and have much encouragement to believe we are succeeding. The following letters will show what able brethren of editorial experience think of the MAGAZINE:

REV. D. L. LEONARD, D.D., associate editor of *The Missionary Review*:

I desire to congratulate you on the great beauty and excellence of your **Missionary Magazine**. About one hundred come to my table, but none that I am more glad to get.

REV. D. C. RANKIN, D.D., editor of *The Missionary*, Nashville, Tenn.:

I congratulate you on your beautiful magazine. The improvement exceeds that shown by any other magazine of the kind. It is now a thing of beauty, and deeply interesting as well.

REV. E. E. CHIVERS, D.D., editor of *The Baptist Union*, organ of the Baptist Young People's Union of America:

Though old it shows no sign of feebleness. On the contrary, there is a growing freshness and vivacity which betoken renewed vigor. There is not a dull page between the covers. The contents, interesting in themselves, are made more attractive by illustrations.

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ONLY FIFTY CENTS in clubs of THIRTY or more.

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Tremont Temple, Boston, Mass.



PRAYER-MEETING HILL, ONGOLE, INDIA

WHAT HATH GOD WROUGHT ?

THE following interesting and valuable statistical tables of the contributions of Christians in America to missions, with the results, have been carefully prepared by A. H. Nelson, Esq., of Chicago, to whom we are greatly indebted for the privilege of publishing them. He was inspired to the vast work and care required in the preparation of these tables by the repeated and accumulating debts of the foreign mission societies of this country. Himself a careful student of missionary statistics, he had been impressed for a long time with the large results of foreign missionary work in proportion to the money invested in it, and felt deeply that Christians in this country needed to be more fully informed in regard to the large spiritual returns for their investment in foreign missionary work. He has been engaged for several years in the preparation of these tables, which are made up chiefly from official returns from the various boards, and consequently reliable. He also states that the total membership of all the churches and religious societies in the United States in 1897, was 26,207,340. Deducting the reported membership in the Roman Catholic churches, 8,410,592, the Protestant churches and other religious bodies number 17,796,748. The membership for 1897 in the Protestant churches engaged in foreign mission work was 10,474,102. Of that number 9,179,315, or nine-tenths of the whole, were in the churches whose work and its results during the past eight years are reported in the tables below. Our God is marching on and giving to his Son the heathen as his inheritance and the uttermost parts of the earth for his possession.

We bespeak for these carefully prepared tables intelligent study. They will well repay a careful comparison. As far as Baptists are concerned, Mr. Nelson calls special attention to the fact that while their contributions have been less per member than that of most of the other Protestant churches, the results as reported in these tables have been larger proportionately than those reported by any other denomination.

WHAT GOD HATH WROUGHT

DURING THE PAST EIGHT YEARS THROUGH THE FOREIGN MISSION SOCIETIES OF THE BAPTIST, CONGREGATIONALIST, METHODIST
AND PRESBYTERIAN CHURCHES OF THE UNITED STATES

YEAR.	DENOMINATION—BRANCH.	COMMUNI- CANTS.	CONTRIBUTED FOR FOREIGN MISSIONS.	CONTRIB- UTED PER CAPITA.	COMMUNI- CANTS IN FOR. MISS. CHURCHES.	CONTRIBUTED BY FOREIGN MISSION CHURCHES.	CONTRIB- UTED PER CAPITA.	WORKING FORCE ON FIELD.	ADDED DURING YEAR.	COST OF FOREIGN MISSIONS.	COST PER CONVERT.
1890	BAPTIST { North.....	825,569	\$492,274	\$0.60	152,642	\$54,844	\$0.36	1,645	15,062	\$525,826	\$54.90
	South.....	1,194,520	109,174	.10	2,213	4,081	2.10	164	409	104,383	255.00
	Total.....	2,020,089	\$601,448	\$0.30	154,855	\$58,925	\$0.39	1,809	15,471	\$630,209	\$40.73
	CONGREGATIONALIST.....	546,832	\$642,781	\$1.26	36,000	\$117,494	\$3.26	2,950	4,500	\$762,946	\$170.00
	METHODIST { Episcopal.....	2,293,967	\$568,347	\$0.25	74,731	\$11,364	\$0.15	548	11,189	\$609,109	\$54.43
	E. South.....	1,254,927	251,299	.20	5,033	6,170	1.02	232	641	330,977	516.00
1891	Protestant.....	132,703	20,770	.15	210	240	1.18	21	14	18,897	134.00
	Total.....	3,671,597	\$838,416	\$0.22	79,974	\$16,774	\$0.21	799	11,844	\$938,963	\$81.00
	PRESBYTERIAN { U. S. A.....	775,903	\$794,066	\$1.00	26,704	\$41,357	\$1.65	1,302	2,753	\$907,972	\$329.00
	United.....	168,791	107,627	.64	1,207	4,317	3.57	128	360	105,293	292.00
	Cumberland.....	94,089	100,539	1.06	9,568	7,167	.75	510	2,535	100,539	39.20
	Total.....	1,201,999	\$1,022,458	\$0.85	38,072	1,420	3.02	16	54	18,311	\$35.00
GRAND TOTAL, 1890.....		7,400,517	\$3,106,108	\$0.42	308,901	\$251,154	\$0.81	7,514	37,517	\$8,484,263	\$92.87
1891	BAPTIST { North.....	853,360	\$589,772	\$0.69	163,881	\$73,097	\$0.44	1,894	18,549	\$574,333	\$50.96
	South.....	1,236,765	113,622	.09	2,377	2,157	.30	168	361	114,466	317.00
	Total.....	2,090,125	\$703,394	\$0.33	166,258	\$74,164	\$0.44	1,997	18,910	\$688,799	\$56.40
	CONGREGATIONALIST.....	525,097	\$743,104	\$1.40	38,000	\$119,530	\$3.04	3,196	3,560	\$894,048	\$232.00
	METHODIST { Episcopal.....	2,386,549	\$622,912	\$0.26	91,325	\$12,268	\$0.13	543	9,153	\$570,032	\$62.38
	E. South.....	1,254,927	294,324	.23	6,940	14,255	2.38	274	947	288,123	314.00
1891	Protestant.....	140,073	24,967	.18	217	290	1.33	28	19	23,647	1,297.00
	Total.....	3,782,048	\$942,203	\$0.25	97,522	\$26,803	\$0.27	843	10,119	\$801,821	\$87.74
	PRESBYTERIAN { U. S. A.....	806,706	\$942,890	\$1.16	28,404	\$40,423	\$1.73	1,421	2,875	\$972,617	\$348.00
	United.....	174,085	112,982	.65	2,072	9,840	1.37	160	274	11,705	408.00
	Cumberland.....	95,940	100,117	1.09	9,832	7,438	.76	568	948	103,298	108.00
	Total.....	1,232,272	\$1,144,985	\$0.93	41,030	1,812	2.80	37	63	27,448	442.00
GRAND TOTAL, 1891.....		7,028,643	\$3,572,001	\$0.47	312,810	\$278,020	\$0.81	4,222	30,730	\$8,010,124	\$108.60

1892	BAPTIST { North.....	859,812	\$674,910	\$0.78	109,729	\$244,250	\$1.44	1,929	12,804	\$803,701	\$70.20
	South.....	1,292,221	114,325	.09	2,723	3,404	1.45	172	1,537	124,792	232.00
	Total.....	2,142,033	\$789,235	\$0.36	172,552	\$248,315	\$1.45	2,101	13,383	\$1,028,493	\$76.81
	CONGREGATIONALIST.....	542,725	\$716,837	\$1.32	40,000	\$92,723	\$2.32	3,134	3,500	\$840,839	\$240.00
	METHODIST { Episcopal.....	2,442,627	\$635,800	\$0.26	90,790	\$12,171	\$0.13	543	7,049	\$621,796	\$81.28
	E. South.....	1,305,705	349,565	.26	6,709	12,198	1.89	214	729	277,510	380.00
	Protestant.....	148,001	22,720	.15	250	430	1.72	17	60	20,720	345.00
	Total.....	3,895,353	\$1,008,045	\$0.26	97,749	\$25,300	\$0.25	774	8,438	\$920,028	\$109.00
	PRESBYTERIAN { U. S. A.....	830,179	\$931,292	\$1.12	30,479	\$38,731	\$1.23	1,298	3,430	\$1,002,083	\$392.00
	United.....	182,516	127,811	.70	2,702	6,306	2.33	230	391	138,247	85.00
1893	Cumberland.....	98,377	112,816	1.14	10,465	8,029	.76	690	1,310	111,670	85.16
	Total.....	1,171,609	22,313	.13	650	2,146	3.30	29	89	27,261	306.00
	GRAND TOTAL, 1892.....	1,282,681	\$1,194,232	\$0.93	44,296	\$55,212	\$1.24	2,377	5,220	\$1,279,761	\$245.00
		7,862,772	\$3,708,380	\$0.47	354,697	\$421,650	\$1.18	8,386	30,661	\$4,069,121	\$183.00
	BAPTIST { North.....	884,402	\$485,000	\$0.54	185,228	\$76,218	\$0.46	2,058	11,450	\$694,697	\$60.67
	South.....	1,321,640	154,700	.11	2,923	5,360	1.83	177	383	126,870	331.00
	Total.....	2,205,942	\$639,700	\$0.29	188,151	\$80,578	\$0.43	2,235	11,833	\$821,567	\$70.27
	CONGREGATIONALIST.....	561,631	\$705,132	\$1.25	41,552	\$115,245	\$2.77	3,298	3,461	\$768,333	\$222.00
	METHODIST { Episcopal.....	2,524,053	\$568,864	\$0.25	119,297	\$12,486	\$0.10	627	10,690	\$664,819	\$62.10
	E. South.....	1,345,200	244,735	.18	6,811	8,896	1.15	283	1,002	273,794	273.00
1893	Protestant.....	156,602	21,886	.14	334	713	2.13	18	72	14,210	200.00
	Total.....	4,025,855	\$835,505	\$0.20	126,432	\$22,085	\$0.17	928	11,764	\$862,823	\$81.00
	PRESBYTERIAN { U. S. A.....	855,089	\$1,014,504	\$0.11	31,324	\$42,347	\$1.35	1,647	3,452	\$1,006,124	\$283.00
	United.....	188,546	143,774	.76	2,900	1,500	.52	285	660	140,501	251.00
	Cumberland.....	100,548	115,893	1.15	10,576	11,719	1.10	604	1,180	109,265	96.87
	Total.....	177,404	25,176	.14	716	1,960	2.73	44	171	23,788	138.00
	GRAND TOTAL, 1893.....	1,321,587	\$1,290,347	\$0.98	45,416	\$57,526	\$1.26	2,560	5,313	\$1,281,668	\$241.00
		8,115,015	\$3,470,684	\$0.42	401,551	\$275,434	\$0.68	9,021	32,371	\$3,824,391	\$118.00

WHAT GOD HATH WROUGHT—Continued

YEAR	DENOMINATION—BRANCH.	COMMUNI- CANTS.	CONTRIBUTED FOR FOREIGN MISSIONS.	CONTRI- BUTED PER CAPITA.	COMMUNI- CANTS IN FOR. MISS. CHURCHES.	CONTRIBUTED BY FOREIGN MISSION CHURCHES.	CONTRI- BUTED PER CAPITA.	WORKING FORCE ON FIELD.	ADDED DURING YEAR.	COST OF FOREIGN MISSIONS.	COST OF CONVERT.
1804	BAPTIST { North ..	937,404	\$631,882	\$0.69	190,998	\$17,215	\$0.32	2,081	11,791	\$664,199	\$47.85
	BAPTIST { South ..	1,363,351	110,802	.09	3,328	5,944	1.80	185	629	125,987	200.00
	Total ..	2,300,755	\$662,684	\$0.20	194,326	\$23,159	\$0.43	2,266	12,420	\$690,166	\$56.37
	CONGREGATIONALIST.....	583,539	\$679,285	\$1.50	41,187	\$89,145	\$2.16	3,441	3,055	\$733,051	\$200.00
	METHODIST { Episcopal ..	2,681,639	\$592,940	\$0.22	135,833	\$12,288	\$0.09	638	14,655	\$537,800	\$37.37
	METHODIST { E. South ..	1,400,414	240,802	.18	7,535	9,652	1.24	346	1,024	296,238	260.00
	METHODIST { Protestant ..	168,413	20,888	.12	340	640	2.00	18	72	13,889	193.00
	Total ..	4,250,466	\$854,630	\$0.20	144,008	\$22,610	\$0.15	1,092	15,751	\$817,927	\$51.82
	PRESBYTERIAN { U. S. A.	895,997	\$841,562	\$0.94	30,453	\$86,764	\$3.84	1,741	3,141	\$995,921	\$316.00
	PRESBYTERIAN { U. S.	132,332	2,663	.02	2,266	2,266	.86	276	160	133,710	835.00
1805	PRESBYTERIAN { United ..	104,068	112,315	1.08	11,055	13,167	1.10	607	1,119	99,155	83.25
	PRESBYTERIAN { Cumberland ..	184,138	25,778	.14	617	740	1.20	42	49	30,491	622.00
	Total ..	1,383,360	\$1,111,977	\$0.80	44,778	\$102,837	\$2.30	2,666	4,469	\$1,259,277	\$281.00
	GRAND TOTAL, 1804	8,518,120	\$3,308,576	\$0.38	424,299	\$297,851	\$0.70	9,375	35,695	\$3,500,421	\$98.06
	BAPTIST { North ..	956,940	\$668,659	\$0.69	195,018	\$289,532	\$1.49	2,101	11,552	\$666,825	\$52.53
	BAPTIST { South ..	1,431,041	135,434	.09	3,463	6,072	1.74	145	581	129,797	223.00
	Total ..	2,387,981	\$802,183	\$0.33	198,511	\$295,605	\$1.50	2,246	12,133	\$796,622	\$60.71
	CONGREGATIONALIST.....	602,587	\$840,804	\$1.22	41,413	\$109,603	\$2.47	3,679	3,296	\$715,231	\$219.00
	METHODIST { Episcopal ..	2,706,608	\$583,629	\$0.20	147,203	\$13,117	\$0.09	688	15,658	\$412,879	\$39.39
	METHODIST { E. South ..	1,425,141	237,357	.16	7,890	11,805	1.43	372	85	249,781	4,040.00
1806	METHODIST { Protestant ..	178,681	19,806	.11	375	298	.79	24	61	18,682	304.00
	Total ..	4,370,480	\$820,792	\$0.19	155,470	\$24,718	\$0.16	1,089	15,674	\$681,242	\$56.23
	PRESBYTERIAN { U. S. A.	922,904	\$865,709	\$0.93	32,104	\$85,828	\$2.05	1,943	3,792	\$976,102	\$282.00
	PRESBYTERIAN { U. S.	203,969	144,059	.70	3,589	2,267	1.79	287	379	127,689	337.00
	PRESBYTERIAN { United ..	107,396	119,330	1.10	10,901	12,066	1.10	612	1,283	125,722	98.14
	PRESBYTERIAN { Cumberland ..	183,393	31,143	.16	650	1,909	3.00	55	50	29,865	599.00
	Total ..	1,427,692	\$1,168,281	\$0.81	45,689	\$83,392	\$1.82	2,897	5,434	\$1,250,468	\$281.00
	GRAND TOTAL, 1805	8,788,740	\$3,722,070	\$0.42	444,063	\$613,318	\$1.16	9,011	36,507	\$8,692,543	\$98.40
	BAPTIST { North ..	956,940	\$668,659	\$0.69	195,018	\$289,532	\$1.49	2,101	11,552	\$666,825	\$52.53
	BAPTIST { South ..	1,431,041	135,434	.09	3,463	6,072	1.74	145	581	129,797	223.00

1896	BAPTIST { North..... South.....		999,107 1,468,991	\$487,201 102,066	\$0.47 .06	200,286 3,901	\$198,147 6,278	\$0.96 1.39	2,155 246	11,725 735	\$699,935 116,569	\$49.54 159.00	
	Total.....		2,468,098	\$589,267	\$9.23	204,037	\$202,425	\$0.99	2,401	12,460	\$697,524	\$95.98	
	CONGREGATIONALIST.....		615,195	\$824,872	\$1.34	43,043	\$107,009	\$2.50	3,506	3,051	\$627,969	\$209.00	
	METHODIST { Episcopal..... E. South..... Protestant.....		2,831,787 1,462,414 186,382	\$586,800 244,463 18,837	\$0.27 .17 .10	159,730 8,756 375	\$13,570 13,262 271	\$0.09 1.51 .72	701 405 24	21,359 866 53	\$560,395 236,757 13,260	\$36.23 273.08 260.00	
	Total.....		4,480,583	\$350,099	\$0.19	168,981	\$27,103	\$0.16	1,130	22,278	\$810,473	\$36.38	
	PRESBYTERIAN { U. S. A..... U. S..... United..... Cumberland.....		943,716 210,539 169,462 165,847	\$878,749 143,741 122,989 31,374	\$0.93 .68 1.12 .19	30,882 3,156 11,586 673	\$68,364 4,760 14,114 960	\$2.53 1.50 1.21 1.45	2,101 284 746 80	3,059 508 1,708 76	\$929,239 154,405 124,857 33,443	\$300.00 304.00 73.00 443.00	
	Total.....		1,429,564	\$1,177,803	\$0.89	46,297	\$108,238	\$2.36	3,161	5,399	\$1,241,944	\$230.00	
	GRAND TOTAL, 1896.....		8,993,440	\$3,422,031	\$0.38	462,238	\$445,275	\$0.96	10,198	43,181	\$3,977,910	\$69.83	
	1897	BAPTIST { North..... South.....		1,042,004 1,529,191	\$649,477 125,681	\$0.61 .06	201,897 4,760	\$87,193 6,568	\$0.43 1.36	3,945 190	13,197 761	\$557,873 102,570	\$42.27 14.61
		Total.....		2,571,196	\$975,168	\$0.38	206,527	\$93,761	\$0.45	4,135	13,898	\$660,443	\$47.52
CONGREGATIONALIST.....		625,864	\$762,585	\$1.23	44,606	\$113,089	\$2.53	3,499	3,919	\$688,414	\$176.00		
METHODIST { Episcopal..... E. South..... Protestant.....		2,853,257 1,478,481 190,640	\$677,480 354,765 20,068	\$0.20 .24 .10	169,629 8,928 376	\$14,491 17,540 300	\$0.07 1.96 .80	599 305 33	18,261 272 62	\$639,160 241,109 15,296	\$24.04 886.08 246.00		
Total.....		4,592,328	\$952,303	\$0.21	178,933	\$32,381	\$0.18	994	18,595	\$795,557	\$42.06		
PRESBYTERIAN { U. S. A..... U. S..... United..... Cumberland.....		980,911 111,694 111,681 175,642	\$908,928 146,478 120,520 38,214	\$0.94 .69 1.08 .22	30,644 3,945 12,083 697	\$62,804 3,546 17,239 1,270	\$3.08 1.27 1.43 2.09	1,892 283 812 28	3,140 533 1,641 98	\$936,061 259.00 126,267 43,681	\$397.00 259.00 76.94 445.00		
Total.....		1,459,928	\$1,114,140	\$0.80	46,292	\$114,961	\$2.45	2,980	5,402	\$1,292,840	\$392.00		
GRAND TOTAL, 1897.....		9,179,315	\$3,804,186	\$0.42	476,348	\$354,082	\$0.74	11,468	41,814	\$3,997,264	\$81.24		



THE BAPTIST THEOLOGICAL SEMINARY, RAMAPATAM

REV. JOHN MCLAURIN, D.D., OOTACAMUND, INDIA



VER twenty-six years ago in the small days of the mission the seminary was opened, and in this quarter of a century, during famine and plenty, during sunshine and storm, it has held on its way, sending out streams of consecrated intelligence into the Telugu country. One and another has led its dusky sons and daughters in their search for truth. He who opened it has long dwelt in the cloudless presence of our Lord; he who longest ruled its destinies, whose monument it is, and whose name is still cherished in many hearts, rests from his toils in the far West,

while our latest with his family are about embarking for their first furlough.

Fourteen missionaries, besides the principal and vice-principal, gathered from the extremest points of our field to participate in the exercises of the graduation of the class of 1898. Two subjects were presented on Wednesday morning. The first was, "Life of Paul and New Testament History." The class was well up in this most interesting subject, and deeply interested the visitors. Principal Heinrichs was the teacher. "Church History, A.D. 100-313," under J. Benjamin, was the second. To men who previous to their entrance into

the seminary knew absolutely nothing of any history, or even of the common knowledge of men and nations, this was a difficult subject, but it is marvellous how much they got out of it. In the afternoon Prof. W. L. Ferguson led forward his young theologians. "The Attributes of God" was their subject. To think that men and women who twenty years ago were pariahs, semi-slaves and heathens should pass a tolerable examination on such a subject is a mighty miracle! Teacher B. Yohan next led forth the class in "The Book of Ecclesiastes." Suffice it to say that the students seemed to know much more about this book than the visiting examiners. Few questions were asked.

Twenty-five years ago the writer baptized Teacher B. Yohan along with seventy-nine others, in a tank on the Ongole field. It was no small joy to see the boy of long ago now become the man, the Christian, the teacher and the leader of today.

Thursday morning began with theology again: "The Trinity." Professor Ferguson had faithfully drilled this class. The class had learned much of this sublime and mysterious subject. They had also been given awe-inspiring and love-inspiring glimpses into the nature and character of the great God whom they loved, trusted and served. "The Revelation, Contents and Exegesis" next engaged the attention of the class. This writer at least envied the confidence with which these brethren expounded bowls and beasts, signs and seals, plagues and prophecies. It is a great advantage in the battle of life firmly to believe something, even if one does not know very well why.

Teachers J. Benjamin and D. Nursiah presented the last two classes with "The Gospel of Mark; Historical Outline" and "Church History, A.D. 1073-1517" as their subjects. D. Nursiah is a new teacher, is from Nellore, and fully justifies the choice of the trustees in his election.

Friday morning there was a wedding.

Here the East and the West join hands. Here as there weddings follow fast on graduations, but Friday afternoon supplied the great event of the gatherings; then the graduates "said their pieces." The great hall of "the Cathedral of South India" was filled with a brilliantly attired audience. It was a thought-provoking, gratitude-compelling and praise-inspiring company. In front sat the large and intelligent-looking graduating class, which included *five* women. Behind them, row on row, sat the friends and visitors — men and women who in most cases were, with their parents, less than a generation ago, outcasts, semi-barbarian heathens. Their intelligent faces, their eager interest, their quiet, dignified bearing and their clean, well-clothed bodies were eloquent tributes to the power of the gospel. Facing these regenerated sons of the soil sat professors, teachers and missionaries, graded from the grandfather of gray hairs to the latest recruit. Dr. Clough was not able to be present, else we would have had the Nestor of the Telugu mission along with the latest arrival. He was at Ongole engaged in the characteristic work of saving the Telugus from famine.

Six of the graduating class represented their fellows in addresses. The following list will give an idea of the trend of thought in the class: "The Unity of the Race," "The New Birth and Life," "India in the Light of Revelations, Sixth Chapter," "The Good Results of Christianity to India," "The Kali Yuga and Christian Eschatology" and "The Need of Spirit-filled Evangelists." The first was a well-conceived and well-delivered address; the second had some good points; the third was a grateful recognition of India's debt to christendom; the last made us feel anew the importance of his subject; and if the two brethren who discoursed on eschatology failed to settle the question, it may have been owing to the prejudices of their hearers and not their own halting logic.

Certificates of graduation were given to

the large graduating class, both women and men, and then followed the farewell address of the principal. It was based on Matt. 10:16, and, like the man who uttered it, was sensible, sincere and vigorous.

Brother Heinrichs and his wife deserve well of the Baptists of the United States. "Hold such in honor." They came to our institution at a critical period in its history, and have not only lifted it up, but carried it forward to a higher plane of service.

I hope the Baptists of America will give

them no uncertain reception, and will neither relegate them to a back seat in their assemblies, nor simply exhibit them as curiosities upon their platforms, while home giants speak that which they do not know and testify of that which they have not seen. They have a message which our churches at home sadly need to hear concerning this seminary which has been a fountain of great blessing in the past, and may be a still greater blessing in the future.

EDUCATIONAL WORK AT ONGOLE

[On the occasion of the visit of Sir Arthur Havelock, Governor of Madras Presidency, to Ongole in February last, an address was presented to him by Dr. Clough, on behalf of the Baptist missionaries. The following extract, will be of interest as presenting a brief and admirable view of the educational work which our mission is conducting in that region. At the time Dr. Clough arrived in Ongole in 1866, only three per cent of the population could read, and there were probably not half a dozen women within a radius of fifty miles who knew the letters of the Telugu alphabet. Behold the transformation!]

IN the Ongole subdivision our mission maintains about four hundred primary village schools for both sexes, attended by approximately five thousand children, mostly of Christian parentage. Many of these schools, however, on account of the severe distress which sorely affects all the poorer classes in this section a few miles inland from the sea, are now not as flourishing as we could wish. In Ongole town we have a fairly well equipped second grade college with a corps of seventeen teachers and upwards of three hundred students, the principal and vice-principal of which are graduates of American colleges, and have had some years experience as teachers. We have a lower secondary school for boys, with nine teachers and over a hundred scholars; a lower secondary school for girls with eleven teachers and 280 scholars; a flourishing training-school for mistresses is maintained, also two schools for caste girls, with seven teachers and 156 scholars, and nine primary schools, taught by seventeen teachers and attended by over 250 scholars. These make in all about

eleven hundred children and young men and young women who are studying in our various schools within the bounds of the town of Ongole. It has been said, and no doubt truthfully, that the ratio of females in Ongole now who can read is larger than that of any other town in the presidency of Madras. For all the various philanthropic enterprises for the welfare of the people of this subdivision, on an average not less than 150,000 rupees come to us from America annually.

Such, in brief, is what we now have, but we hope and expect to take several steps in advance in the immediate future. Our college building is to be materially enlarged, a new training-school for mistresses is to be built soon, a tannery superintended by a thoroughly trained man from America is to be started next year, an industrial school is also to be erected next year. I may also add that we are planning to start an orphanage especially to meet the present and prospective needs of the depressed classes of our district.



HOME OF A FAMILY OF CASTE IN INDIA

PAKARIAH, OUR FIRST SUDRA CONVERT

REV. W. A. STANTON, KURNOOL, INDIA

HE was a Mangali-vardu, a barber by caste. Barbers may not be held in very high repute in America, but among the Hindus this caste is a very honorable one. Indeed any religious system like Hinduism, the purity of which depends so much upon touch, would naturally see to it that its barber was beyond reproach. Moreover, our convert was what the Hindus call a *Gnāni*, namely, a wise man. The Hindu has an inherent respect for superior wisdom and intelligence. The man among them whose counsel is always wise, and whose thought is marked by a certain practical and original sagacity, is sure to be looked up to with respect. He

is a sort of oracle among them, and to him they resort for advice and counsel on every matter that arises. Such a man was Pakariah.

One evening as we preached in the bazar he heard the word. It fell into good soil, and though hidden there for many a day, it was not lost. Like all seed-growing, his conversion was a process. He began by coming to church; this of itself was a great step. It meant scorn and sneers on the part of neighbors and fellow-caste-men. Then he began sending his boy to our school. Friends and relatives protested, but in vain. Led by the Spirit to whom he had truly opened his heart, he

ceased working on Sunday and became a regular attendant on all our services.

We built a little chapel in his village. There were none so zealous in the work of constructing it as Pakariah. As is so often the case among the Hindus, though a barber by caste, he had another occupation. He was something of a carpenter in a rough way. So with his own hands he made the doors and windows, and finest of all, a chair; for you must know that out in the villages a chair is an article of the greatest luxury, which not even the most exalted personage affords. These he gave as his contribution to the house of God. Then the walls must be clean and white. So day after day Pakariah might be seen with brush and *chunam*, whitewashing the walls of the Christians' chapel. It was a brave thing to do, and was the precursor of things to come. Neighbors and friends passed by and laughed and sneered, but he had only a pleasant word or some wise saying in reply. Things took a more serious turn. The patrons of his art began to raise objection to him, on the ground that he had contaminated his caste by mixing with the Christians. One by one they dispensed with his services, and the question of a livelihood became a very real one.

When we visited his village he was always coming to our tent to hear some new word of the kingdom, and in course of conversation we raised the question of baptism. There was just one difficulty in his mind. He was ready to follow his Lord, but how would he live? He was a poor man. He had a little land, but not enough to support his wife, children and himself. Already, by mixing with the Christians and attending our services, many had refused to give him work. If, then, he was baptized and partook of the Lord's Supper with the despised outcastes, his livelihood would be utterly gone. What could he do? I must confess, as I saw the poor man wrestling with the problem, and realized just what was involved, it was no easy matter to tell him what he must do.

He was willing to leave his village and engage in any work we might give him, but we did not like the thought of his leaving his village as soon as he became a Christian. "Lord, I will follow thee," was the eager cry of the liberated spirit. "Go home to thy friends, and tell them what great things God has done for thee," was the Master's word. Take this man from his village, and the power of his testimony would be lost. Let him come out and remain there, and what great things might not God work through him! We could only point him to the commands of Christ, the plain way marked out for the believer, and tell him to cast all his burden upon him. Until midnight we talked and prayed. We could not urge him. It was not necessary. The quivering lip and tears silently coursing down the haggard face bore silent but unmistakable testimony to the fierce struggle going on within. At last we left him with God, and he went sadly away. On the morrow we administered baptism and the Lord's Supper, but Pakariah was not among the participants. He had not yet fought it out to the end.

At our last *nelasary* he came. The tuft of hair, the sure mark of heathenism, was gone. The face was radiant with a great joy. He simply said in his quiet, impressive way, while the tears came to his eyes, "I have come to be baptized." The victory had been won. Another gem of priceless worth had been placed in the crown of the king. The uplifted Christ had drawn one more soul to himself. We baptized him that day, and thanked God for the first fruits of the Sudras. With prayer and praise we sent him back to his village. All fear had gone. If we but mentioned the subject of persecution, he seemed to almost take offence, as if we were casting discredit on God. While there was such boldness in him, why should we suggest fears and doubts?

We have just visited his village again, and this time it was not Pakariah the Man-

gali-vardu, but Pakariah the Christian, who came greeting us with joyful salaams. How happy he was! Fearing lest we should not come to his village, he came five miles to see us. Eagerly we asked whether he had met any persecutions. Not a hand had been raised against him. Not a hair of his head had been touched. Even that most sacred privilege of the Hindu—the right of drawing water from the village well—had not been denied him. Not only this: God had raised up friends for him in a most wonderful manner. One of the leading men in an adjacent village, when he heard that Pakariah had been baptized, called him to his house and gave him food and promised to continue to give him work as before. He himself has been “almost persuaded” for a long time, and he had only words of encouragement and commendation for the new convert. So wonderfully did God care for his child!

In the meantime Pakariah could do but one thing. Wherever he went he was telling of the wonderful salvation he had found. His old friends and acquaintances flocked about him in crowds to hear his message. An irresistible impulse sprang up within him to preach the word. He had no desire to spend his time in the old pursuits. To this end he must learn to read. He got hold of some books and began studying. Before he was converted he could not read a word, but borne on by this great impulse the letters and words seemed to be given him almost as the gift of tongues at Pentecost. His friends and neighbors seeing it were astonished beyond measure, and said of him as of his Master of old, “Whence has this man this wisdom, having never learned letters?” We do not know to what end this thing will grow, but we leave him joyfully in the hands of the God who has thus far so wonderfully led him out into the fullness of his light.

We praise God for our first convert from the Sudras, not because he is a caste-man, but *because it is the first break in the solid*

wall of Hinduism in these parts. It took us a long time to get over the hankering after Brahman converts, and it did seem that they must be a little better than our poor Malas and Madigas. But we have gotten over all that. Why, then, are we telling this story of Pakariah? First of all because we believe it to be a remarkable work of grace in a human soul, and we would render thanks to God for the victory. Second, by the conversion of this man from among the caste people we feel that we are no longer fighting on the outside of Hinduism, but in the citadel itself. We may gain our fifty thousand converts from the Malas and Madigas, and thank God for it, too, but we must not deceive ourselves by thinking that we have touched Hinduism itself. Said an educated Hindu to me the other day: “So long as your converts come from these outcastes, I shall not think that your religion has any claims upon me.” Hinduism lies entrenched behind its caste. Its bulk and strength lie there. We must win the caste-man, not because of any inherent superiority in him, but because there is no real victory for the gospel in India without him. Go to any Indian village and mark how it is built. You will then have a map of Christianity in India. First is the village itself, solid and compact, fit emblem of the cohesiveness of caste. Here are the houses of the Brahmans, the Comaties and the Sudras. But we have Christians in this village. Where are they? Oh, they are not here in the village among the caste people. They are out there. Do you see that little group of thatched huts a hundred yards away? That is the palem. There the Madigas and Malas live and there are our Christians. You may have a hundred converts out there, but you have not one Christian in the village. And so we thank God for Pakariah. In this village, at least, we have one man on the inside. May he not be used of God to deliver the citadel into our hands?



TELUGU CARPENTERS, INDIA

floor as smooth as glass and that will wear for years.

Of other artisan castes we may notice the potters. Here, as everywhere, they have an interesting occupation. Let us step into the yard of one in the middle of the forenoon. He has trodden out his clay and mixed it with the right proportion of sand, his wife has helped him move out into the sun the last work of yesterday, and now, with her baby swinging in a crib tied up under the veranda, she is making preparations for dinner while he goes on to new work. His wheel is like an old cart-wheel poised on a pivot a foot from the ground. The upper end of the hub is well loaded with clay. Then with a long stick the wheel is set in rapid motion, and with wetted hands the potter squeezes and moulds this revolving bunch of clay into symmetrical, if not beautiful forms. He is making today the ordinary *coondas* or *chatties* used for cooking rice and other

domestic purposes. They are cut off without a bottom. After they are hardened in the sun, but not too dry, they are beaten into shape with a wooden paddle and the bottoms entirely closed up. Cylindrical tiles are made on these wheels, and cut in halves after being burned.

The blacksmiths also are fairly skillful at their trade in everything except welding. We had a friend of this caste at Hanamconda, who used to bring his kit and little son and do small jobs at the bungalow. His kit consisted of an anvil, a pair of bellows, his tongs, a hammer and a few small tools. The rest would be extemporized upon the ground. The anvil was a fifteen or twenty pound chunk of iron with a square, slightly rounded top. His forge was made by raising a bank of earth, through which, on a level with the ground, he thrust an iron pipe. At his left hand he placed a basket of charcoal and on his right a vessel of water. Behind the forge



A BRICKYARD AT HANAMAKONDA, INDIA

sat the small boy holding in each hand a leathern bag of kidskin taken off whole and open at the neck, which was tied to the iron pipe and at the butt end where a long slit was fastened to a pair of wooden slats, provided with loops for finger and thumb. When all was ready the blower raised his hand, with open slats, then closing them, pressed out the air. The two bags thus worked alternately furnished a pretty constant stream of air.

The coppersmiths manufacture chiefly large spherical brass water-pots for carrying upon the shoulder, and small brass drinking vessels, also dining plates, lamps and idols. These latter, of moulten brass or copper, they will confess to be nothing but the work of men's hands, but somehow, when they are finished superstition takes the place of reason, and both maker and customers venerate the supposed indwelling deity.

The goldsmiths do wonders with their imperfect tools. Sitting or squatting before their low anvils day after day they pound out, stamp out with dies, draw out into wire and solder before a blowpipe, gold sovereigns and silver rupees into ornaments that possess a high degree of finish. Much

of the surplus wealth of the community thus goes into jewelry.

In connection with jewelry we should mention here the *bulgi* caste or bangle makers. The cheapest and most commonly worn bracelets are made of glass in all colors and variously flattened, krinkled, twisted or imitative of cut glass. These are the work of the *bulgis*, who also work in lacca or stick lac; but this is brittle, and the two materials are often combined by coating two glass rings with lac, so as to make a wide, flat face, into which are stuck bits of tinsel of all colors or bits of colored glass, which are arranged in patterns very attractive to the eye. A low-caste woman's ambition for personal adornment does not rise much higher than to have both arms, from elbow to wrist, nearly covered with these gaudy rings.

The weavers lead a very industrious life, and have a very domestic occupation. All their work is done at home, all the family participating in it. Even the little three-year-old finds something to do to help. The process is crude and the products coarse, but very durable, and sometimes beautified by figures interwoven or stamped upon them

in colors. Spinning is included in the business. The weaver buys his cotton from the cultivator, his women and children run it through a kind of ginning machine, made like a clothes-wringer, and then spin it upon a diminutive wheel, upon the same principle our grandmothers worked. From the full spindles the thread is passed through a weak sizing, and then wound off upon hand-reels, the whole process being not very different from that used when our ancestors made their own cloth and clothing. It is finally passed from these through a tube in the hand over the numerous pegs in a block-reel, so arranged that when taken off the great skein is as long as the required web. The next process is to stretch the web in a frame, size it and comb it out till dry, then roll it up and fit it to the loom inside the house, after which the operator takes his seat at one end upon the edge of a pit dug in the floor, in which his dangling feet have free play to shift the web by means of

cords attached to the frames above. The shuttle is thrown by hand, and the women and children keep him supplied with fresh spools as they are needed. The whole apparatus is remarkably complete, containing all the essential parts of a modern loom. Imported goods and the products of recently established cotton mills in India have greatly diminished the lucrativeness of this occupation in some localities, so that weavers are compelled to devote part of their time to other work.

Another related industry is that of rug-making. The Warungul rugs of the Decan have become famous, as have those of other places in the vicinity of Hyderabad. They are certainly very beautiful, durable, skilfully and laboriously made, and when composed of silk and wool are very expensive. I have seen such on exhibition, six or eight feet square, said to be worth between two and three hundred dollars.

A TELUGU WEDDING

REV. ALFRED C. FULLER, PODILI, INDIA

THE most elaborate Christian wedding which ever occurred at Podili, I suppose, was that of the mission gardener. He and the bride were accompanied from their home to the mission house by a procession of their friends, and a band of musicians, who were relatives.

The bride wore a bright golden-yellow cotton cloth, with red flowers printed upon it, which was wrapped about her in the usual native fashion, with graceful drapings. The groom wore a blue cotton shirt, the usual loin cloth bordered with red, and a gorgeous turban with a heavy border of woven gold thread, which was loaned him by a friend. He also wore a coral necklace, loaned by another friend.

There must have been three or four hundred people on the veranda to witness the

ceremony. Mr. Brock, Mr. Stait and I, all spoke. (The wedding was hurried up and celebrated a week earlier than the appointed time, so as to please the groom by having *three doras* to officiate). I had a bright-colored cloth on the table behind which we stood, and we distributed bright picture cards, as souvenirs, to all who came.

I had been holding back a part of the gardener's pay each month, in prospect of his marriage, and with this money he has built a mud house, like the rest in his hamlet, and is free from debt. I gave him a number of pictures from *Harper's Weekly* to put on the walls of the hut. They say they have discovered a picture of Moses among them, and this fact seems to have pleased all very much.

PASTOR SUBBIAH OF NELLORE

REV. DAVID DOWNIE, D.D., NELLORE, INDIA



REV. A. SUBBIAH OF NELLORE, INDIA

IN the early stages of the great famine of 1876-78, which carried off more than three millions of people, there came one day to the mission bungalow in Nellore a poor widow with two little boys clinging to her skirts. Her husband had just died of cholera, and she had no means of supporting herself or her children. With tears coursing down her wan cheeks she begged the missionaries to take her two boys and bring them up as their own. She still clung to her two little girls and the baby, but a month later she too died, and then the old grandmother brought the two little girls and the baby, and we gladly adopted the whole family, grandmother and all. The oldest son was already a teacher in our school.

We have never regretted our investment. It was probably the best missionary venture we ever made. Dear little "Tiny" and the baby died, but all the rest were truly converted, including the old grandmother, and the three boys are today occupying three of the most important positions in the Telugu mission. One is associated with Dr.

McLaurin in translation work. Another is the able and trusted assistant of the Mission Treasurer, and the third is the subject of this sketch.

Subbiah pursued his secular studies as far as the matriculation examination, which he failed to pass. This was a sore disappointment to him, but we now see the hand of God in it. Had he passed that examination he would probably have entered some other calling, and we have abundant evidence that God was calling him to the work of the ministry. He had already passed through the Theological Seminary, from which he graduated with great credit. For a time he served the mission as an evangelist, and with such success that we placed him in charge of Allur, then an outstation of Nellore.

In 1893 the Nellore church extended a call to Subbiah to become their pastor. He accepted the position, and has ably filled it ever since. Under his ministry the church has become wholly self-supporting. For a time the missionaries continued their monthly subscriptions to the church, but in 1897 they withdrew their contributions, devoting them to a special object, so that all the expenses of the church came from the native people.

Although Subbiah could well devote his entire time to the work in the station, his love for what is called the evangelistic work in the villages is so strong that he frequently joins the missionaries in their tours, and even without the missionaries delights in making trips into the destitute portions of the fields for days and even weeks at a time.

Pastor Subbiah is a prayerful and devoted student of God's word and an earnest and successful preacher. He has shown a good deal of tact as pastor, wisely guiding the church in times of trial and strife, when

more than usual grace, grit and gumption were needed. He has had to meet the difficulties that frequently accompany the presence of an ex-pastor in the congregation, but he has always been master of the situation.

If we had never done more in the mis-

sion field than to be the agents in God's hands of rescuing Subbiah and his family from starvation and heathenism, we should feel that our labors had been richly rewarded. Not unto us, but to God be the glory!

POVERTY IN HEATHEN LANDS

THE exceeding poverty of the masses in all oriental countries must always constitute a serious problem in connection with the subject of self-support. It is not easy for a European to form an adequate idea of the depth of the poverty which prevails in India, for example; nor, even though he may have lived for years in the country, to adjust his ideas of value to so small a scale as grows out of this pinching want. A Hindu will wrangle for hours over a sum the equivalent of which in English or American money is so trifling as not to seem to any but a Hindu worth a second thought. The explanation of the matter is that the real value of the sum involved is not to be determined from any table of foreign exchange, but by what it costs to obtain that amount of money in this country.

The smallest coin in circulation in the south of India is the *pie*, of which one hundred and ninety-two are equal to a rupee. At the present rate of exchange a *pie* is worth about the sixth part of an American cent or an English half-penny. That is to say, to meet the requirements of the people of India it needs a coin six times as small as the smallest for which there is any use in England or America. A better idea of the matter may be obtained by those who have never lived in India, from the wages paid to the coolie laborers. Anywhere in the Telugu country a man of that

class would have to work in the field all day, eating his own food if he got any, to earn as much as an American pays for a single car-fare, or a glass of soda water, or to have his boots blacked; while the American's dinner at a down town restaurant would probably cost as much as the other could earn in a fortnight.

But the climate favors the poor in India: clothing is more a matter of looks than of comfort during the greater part of the year, and the long periods of fasting, or of scanty rations, to which they are often driven, are not what they would be in a cold country. Their food has, of necessity, to be always of the coarsest and cheapest that can be had, while their clothing is often little but rags; but they are easily satisfied, and strange as it may seem to those unacquainted with the country, manage to waste, in the aggregate, a great deal of money on utterly useless expenditures. Indulgence in the cheap intoxicants of the country takes a great deal of money, and Christians who are not addicted to that vice waste a great deal on tobacco in its various forms, betel leaf, etc.

Our sympathies are drawn out toward the poor and the destitute, but a man is not too poor to give for the Lord's work who has money to spend on useless indulgences for himself.—*The Baptist Missionary Review*.

BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

3. *Achievements in Organization*

But these souls have not only been gathered out of the world, they have been gathered into churches, separated, massed, organized, and trained, that they may themselves become a great aggressive force in the kingdom of God.

REGENERATE MEMBERS

The material of which these churches are composed — only regenerate persons — looks in the direction of pure churches and aggressive influence. They have all come in as believers, submitting to the ordinance which is a profession of death to sin, and life in Jesus Christ. So far as human wisdom could determine, all have come in through a personal experience of the new life, and so together they constitute spiritual bodies.

The same guarantee of this is not always given in the baptisms reported by others. I heard Bishop Thoburn tell, some years since, about the baptism of many thousands in Northern India. I asked him personally how many of them were believers. He could not tell. He had kept no account of this. He said we baptize believers, and their children, upon the faith of one or both of their parents, and wives if they are willing and are respectable characters, upon the faith of their husbands. And we baptize persons as seekers. So that these many thousands must be largely reduced to find the number of believers. By this process you have churches with a large element of unconverted persons in them, which is in itself a source of weakness.

TRAINED FOR AGGRESSIVE WORK

In order to make our churches an aggressive force, they have been trained to *self-control*. The missionaries do not govern

them. One of the first things taught them is that they must govern themselves under Christ.

They are taught *self-support*, also, as rapidly as in their extreme poverty they can be brought to it. They must begin at once to support their own churches and schools, as far as they are able, and to do it wholly as soon as they can. It is worthy to be remembered that of the 853 churches raised up by the missionaries of the Union in heathen lands, 524 are self-supporting.

They are also taught *self-propagation*. They are raised up under the most earnest missionary activity. It would be only natural that they should catch something of the spirit of the missionaries. They see the awful needs around them, and they are pressed on by the remembrance of their own dark condition from which they have so recently escaped, and by the joy they have in their own salvation.

They are taught from the beginning that the primary responsibility for the evangelization of their people rests with them. The missionaries can only fairly begin this work. *They* must carry it to completion. And so these 263,000 are organized as a great missionary force for the evangelization of their people, and the world. The churches of Burma gave last year \$45,000 for the various lines of gospel propagation, out of a poverty, of which we can have little conception. Only two states of the Union gave as much for Baptist Foreign Missions.

Educational work has naturally and necessarily accompanied missionary effort in every land, in order that those who became Christians and their children might become intelligent, and fitted for true service.

The primary school is planted at every station. Secondary schools, colleges and theological seminaries have followed as needs and abilities have determined. About

2,200 primary and secondary schools, with 3,000 teachers, and 80,000 pupils are under the care of Baptist missions. The Missionary Union has two colleges and six theological seminaries.

RAISING UP A GREAT DENOMINATION

Baptists have then, through their missions, been raising up a great denomination in many lands, which is not only correct in doctrine, but alive to every form of Christian activity. The 1,820 churches of the Missionary Union, and the hundreds belonging to other Baptist societies, are busy centers of aggressive Christian life. They are doing evangelizing work, relief work, training work, teaching work. They have Sunday-schools, Young People's Societies, Mission schools, Bible distribution, printing work, hospital work, educational work, care for the aged, for orphans and the unfortunate. In short they have in some measure almost every form of work that we have.

IN EUROPE

When I think of Europe, into which the great Apostle Paul brought the pure gospel, of which a hundred years ago it was almost as destitute as the heathen nations themselves, having indeed the form, but denying the power, and that it has been our privilege as Baptists to have so large a hand in replanting the seed in this old historic soil, and to raise up a denomination 110,000 strong, well organized, aggressive, spiritual, well equipped with every appliance for efficiency, with an able and consecrated, if not a numerous ministry, and best of all with hearts aflame with zeal, and heads filled with knowledge, my heart is filled with gratitude. Our work in Europe, which has cost us little, and from which we have received large returns, not only there, but back in this country, in some of the best members and ministers that we have in our churches, is a magnificent achievement.

Sweden with its 561 churches, 601 preachers, and 38,321 members; Germany with its

169 churches, 249 preachers, and 34,167 members; Russia with its 126 churches, 225 preachers, and 18,764 members; and nearly all the other nations with a smaller but active force, nearly all of which have been raised up within the past twenty-five years, bring before us facts and conditions that should warm even a stony heart into gratitude.

IN ASIA

Looking at our older mission fields in Asia, Burma, the oldest, with its 640 churches, 651 native preachers, and 36,000 members, with college, theological seminary, academies, hospitals, and hundreds of primary schools, with its communities that are entirely Christian, with its printing presses, periodicals, literature, and missionary societies, possesses a force of no mean strength. It is not time to abandon this field, but there is no doubt that if left to itself, Christianity would live, and in the older fields, would prosper.

Not quite so efficient perhaps are the 130 Telugu churches, because younger, poorer, and perhaps not generally so well trained. But with their 488 native preachers, some of them educated and able men, with their theological seminary, college, academies, hospitals, publication society, and other appliances, they also form a grand force. The same may be said in less degree of our younger and smaller missions.

TOTALS

Now put these together,—the 950 missionaries of all Baptist societies, the 4,100 native preachers, the 2,500 churches, the 263,000 living members, and to raise up these within a hundred years, and most of them within twenty-five years, under the most adverse circumstances, in lands distant, among peoples prejudiced and hateful, in languages unknown, in climates unhealthful, this has been the achievement of Baptist Foreign missions. They form a force nearly twice as numerous as the Baptists of New England, and more than 90,000

larger than the Baptists west of the Mississippi River, leaving out Missouri, Arkansas and Texas.

To do this our Missionary Union has sent forward about 1,000 men and women to its Asiatic and African fields, and has expended \$14,210,484.

The total number of missionaries that all Baptist societies have sent out, cannot be less than 2,000, and their total contributions \$28,000,000. Baptist contributions for this work in 1896 were \$1,250,715. Of this \$833,835 was raised in America, and \$416,880 in Great Britain and Europe.

GROWTH OF THE MISSIONARY SPIRIT

The growth of the missionary spirit, as expressed by contributions, may be shown in two ways: First, by the amount given per member. In 1838 the average annual contribution from the constituency of the Missionary Union in the North was only seven cents per member, and the most generous state only reached twenty-five cents. In 1856 the average had reached thirty-five cents, while the best states had reached \$1.00. In 1896 the average was fifty-one cents, while the best state had reached \$1.50.

As shown by the totals, the receipts in 1814 by the Missionary Union were \$2,095.25. In 1830, \$29,204. In 1850, \$87,537. In 1839 they passed the \$100,000

mark, and only fell below that sum three times after 1857. In 1870 they passed the \$200,000 mark, and have never gone below that sum since.

In 1880 they were \$290,851. In 1890, \$440,788. In 1896, \$467,201. In the Centenary year, they reached nearly a million dollars.

WOMEN'S SOCIETIES

The organization of the Women's Foreign Mission Societies, which Dr. Murdock declared was the most important movement in this enterprise during his long connection with the work, has borne a very important relation to its growth and prosperity. They have not only raised a large amount of money, and sent hundreds of consecrated women to the mission fields, but they have become one of the chief agencies for the missionary education of our churches. We have now four of these societies in the North, and one in the South. The societies in the North raised last year about \$112,000, and from the beginning nearly \$2,000,000.

The organization of our Young People's Societies, is believed to give large promise along this line. Something has been done by them already, but their thorough instruction and enlistment in this work, is not yet effected. These are among the next steps of progress before them.



WOMEN OF BURMA



THE CROSS AND THE WORD

YOU are a man of the cross ; it will be your aim to train up the churches to the same standard and in the same spirit. They will learn that the charity of the cross is one seeking rather to enrich others than to hoard for itself. When the churches are more thoroughly pervaded by this spirit, there will be no longer a lack of funds or of laborers for our foreign missions, nor will the nations rush by myriads into hell, whilst the church is grudgingly telling out her few dollars for the work of evangelization, and calculating how much money may be saved from the expense of the world's salvation ; not economizing for the cross, so much as economizing from its demands. You will remind the churches that they were enlisted beneath the gory cross, the badge of the Master's anguish and shame, that, as far as man is concerned, they might rather give than receive ; that no vulgar pangs bought their peace, and that it was no easy task for their Lord to purchase for them their hope of heaven. If impelled and permitted yourselves to go forth to the heathen, you will look to Golgotha, and find there motives whose impulsive power is never spent, and an example whose self-sacrificing benevolence can never be rivaled.

It is one of the traditions of the age of chivalry that a Scottish king, when dying, bequeathed his heart to the most trusted and beloved of his nobles, to be carried to Palestine. Enclosing the precious deposit in a golden case, and suspending it from his neck, the knight went out with his companions. He found himself, when on his way to Syria, hard pressed in battle by the Moors of Spain. To animate himself to supernatural efforts as it were, that he might break through his thronging foes,

he snatched the charge entrusted to him from his neck, and flinging it into the midst of his enemies, exclaimed, "Forth, heart of Bruce, as thou wast wont, and Douglas will follow thee or die!" and so he perished in the endeavor to reclaim it from the trampling feet of the infidels, and force his own way out.

Even such will you feel your own position to be when encountering the hosts of heathenism. Your Master's heart has flung itself in advance of your steps. In the rushing crowds that withstand you, there is not one whom that heart has not cared for and pitied, however hostile and debased, unlovely and vile. It is your business to follow the leadings of his heart, to pluck it, as it were, from beneath the feet of those who in ignorance and enmity would tread it into the dust. From the cross, as from a lofty eminence, it has cast itself abroad among these "armies of the aliens." And not like Douglas, is it yours to follow it and *die* ; you follow it and *live*. You follow it, and *the heathen* live. And whether your post be at home or abroad, among the destitution of the West, or that of the ancient East, whenever glory, ease, or wealth may seek to lure you aside from your work, look to the cross, and remember Him who hung there in agony for your sins. Let the look which broke Peter's heart check your first infirmity of purpose, recall each wandering thought and rally anew all the powers of your fainting spirit. Be Paul's determination yours : "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—REV. WILLIAM R. WILLIAMS, D.D., conclusion of "The Conservative Principle in Our Literature."

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF JULY 11, 1898. ELEVEN MEMBERS PRESENT

THE action of the Conference of missionaries in Japan on the subject of self-support, was presented to the Executive Committee, the preamble reading :

"Whereas all organized churches or groups of believers being, according to scripture, self-governing, self-supporting and self-propagating, are not expected to look to foreign funds for support of their work in any way ;" and continuing with practical resolutions to carry out the preceding preamble. The action of the Conference was approved, with the modification that changes in the rule regarding native salaries shall be subject to the approval of the Executive Committee.

The committees nominated by the Japan Conference on Publications, Bible-woman's work, Sunday-schools, Recommendation of Candidates, Language Examinations, Hymn-book, Sunday-school Lesson Helps, Evangelistic Work, Self-support, Relations to the Home Board, School for Missionaries' Children, Mission Property, Executive Committee of the Theological Seminary, Examining Committee and Advisory Board of the Tokyo Baptist Academy, were all confirmed.

THE MEETING OF SEPT. 12, 1898. FOURTEEN MEMBERS PRESENT

A special circular regarding the work and urgent needs of the Union was adopted, to be sent to the churches on the home field.

Miss Anna M. Linker and Miss Dorcas Whitaker were designated to Vinukonda, India, and Miss Sarah B. Barrows was requested to take charge of the work in Zigon, Burma, to allow the return of Miss Zillah A. Bunn to America.

A special committee, consisting of Rev. Henry M. King, D.D., Rev. Nathan E. Wood, D.D., and Rev. Joseph F. Elder, was appointed to confer with a similar committee from the American Baptist Home Mission Society in regard to the missionary work in the new United States territories.

THE MEETING OF SEPT. 26, 1898. FOURTEEN MEMBERS PRESENT

Rev. T. G. Field, District Secretary for the Middle District, addressed the Committee on the nature of the work on the home field, and was invited to remain during the session.

The resignation of Miss Lillie M. Snowden of Shaohing, China, was accepted, in view of her intended marriage to Rev. Mr. Bousfield of Shaohing.

Mrs. H. W. Mix was requested to remain in Rangoon to assist Dr. Cushing in the preparation of Shan literature, and Miss Lizbeth Hughes of Moulmein was transferred to the Morton Lane School, in view of Miss Sheldon's return to America.

At the request of the Woman's Society of the West, Miss Bertha Etta Davis was appointed a missionary of the Union.

A letter from Rev. E. T. Welles of Banza Manteke, Congo, was presented, giving an account of the encouraging and prosperous nature of the work on that field.

Rev. William Ashmore, Jr., of Swatow, China, was authorized to visit Bangkok, Siam, for the encouragement and strengthening of the Chinese mission in that city.



LARGE INGATHERINGS

IN reply to some who express their alarm at the prospect of admitting to the church large numbers of poorly instructed, ignorant people, several things may be said. It has been our fortune within the last twenty years to see somewhat of the work of nearly all the large missions of India, in the south and in the north, in the east and in the west. We have talked with many of the missionaries of all the churches, and have read numberless mission reports. The conviction impressed upon our mind is, that the churches formed very largely of converts gathered in without elaborate technical instruction, *but carefully nurtured after baptism*, are not a whit behind those churches composed largely of choice hand-picked converts, previously put through a rigid course of catechetical instruction

spread over months. Bishop Caldwell of Tinnevely, one of the ablest missionaries of the past generation, has put on record his deliberate opinion that the converts gathered in in large numbers after the famine of 1876-78 made more satisfactory church members than those who had been added to the church in ones and twos by the slower process. They gave less trouble, were more amenable to discipline, and less disposed to depend upon mission assistance. Every mission that has been favored with large accessions from the lower classes testifies that while the work has not by any means been void of blemishes and failures, the outcome on the whole has been satisfactory, more satisfactory in some respects than had been anticipated.—*The Indian Witness*.

LETTERS

SELF-SUPPORTING CHURCHES

At Rebala we have organized a church of thirty-three members, and when the absent ones come there will be at least forty, and possibly fifty. Five of the thirty-three were baptized the evening the church was formed. The Lord's Supper was celebrated, and all felt that they had had a good time and a step taken in the right direction. According to our Nellore policy, the people had to promise to bear the major part of the expenses before we agreed to organize the church. This they did very cheerfully, and subscribed seven rupees or more a month for the support of the pastor. If this is kept up we shall not need to help the church at all. But if we do have to help for a while it will be the church, and not the pastor, that we shall help. A committee was appointed to nominate a pastor and *pedalu*, or elders. This will of course weaken the Nellore church for a while, yet the leading spirit in the movement was the pastor of the Nellore church.

This desire for independent self-supporting

village churches is contagious. Ever since we set off the Rajapalem church to work out its own salvation, these people at Rebala have been clamoring for a church of their own. If we had been working on the old plan of supplying pastor, chapel and everything else, this would not have surprised us, but the people know that if they will be independent, they must pay the price. Independent churches dependent on the mission for everything but the name, is a thing of the past so far as the Nellore field is concerned. Our next move will be to get these young churches to send out volunteer evangelists to the surrounding villages, so that we can withdraw the mission evangelists for work in the jungles where there are no churches.

The Christian Endeavor Society at Nellore has recently taken up the village of Covūr as its special field of effort, and appointed our daughter Minnie as leader in the work. The movement at Rebala seems to have stirred them up, and this will probably be the next place where a church will be organized. It is pretty

close to both Nellore and Rajapalem, but there is plenty of room in between to furnish abundance of work for all. There is perhaps no spot in the whole Telugu mission, outside of the station towns, where so much work has been done with so little apparent fruit as this village of Covūr.

The southwest side of the field is a very hard and unfruitful section. There is but one Christian in all that region, consisting of a strip of country forty by twenty miles in extent. That one man is in a village thirteen miles from Nellore. All beyond that, clear out to the Eastern Ghauts, is a barren waste, spiritually. But there are signs that the darkness is beginning to give way to the sun of righteousness.

Too Small Salaries.—One afternoon while we were preaching in a village near here, something was said about God dwelling in us. An old fellow covered with paint and ashes interrupted us with the question: "If God is in you, why is it that you can get only a few rupees a month, when other *doras* (European gentlemen) get thousands of rupees a month?" We have heard of complaints against missionaries that they got too much money and lived too high to be of any use to the poor Hindus, but here we have the fact that we get so little urged against the truth of the gospel we preach. Fortunately the truth of our gospel does not depend on the social status of its heralds.

DAVID DOWNIE, D.D., *Nellore*.

THE KAVALI FIELD

THE county is a fairly large one, having two good metalled roads running north to south, and one running east to west, so that all parts are brought within easy reach by road, to the missionary. The Buckingham Canal also crosses it on the coast, giving from twenty to thirty miles of canal and river work. It extends about twenty miles north to south, and thirty miles east to west. There are in it seventy-five townships, comprising about 250 villages and hamlets. The town of Kavali is also the seat of a District Munsiff's Court, as well as of the usual county offices. The former is wider in its range and brings many people from distant parts of the surrounding country. Another interesting feature of the town is that it forms the half-way stopping-place between Nellore and Ongole, being not far from forty miles from each, though we now have neighboring stations about twenty miles distant, north and south at Allur and at Kundakur. There is almost no wet or irrigated cultivation in this part of the country; the people depend, therefore, upon the rains, and when these fail, as is signally the case this year, prices at once go up and a famine takes place. Just now not only here, but all over India, there is threatened a widespread and severe famine. Prices are double the usual figures, and until relief comes the poor must suffer a great deal.

REV. EDWIN BULLARD.

DONATIONS

RECEIVED IN SEPTEMBER, 1898

MAINE, \$341.28.		Fayette ch.....	\$3 30	Nobleboro, 1st ch. Mission	
Oakland ch.....	\$1 50	Bowdoinham ch.....	6 40	Class.....	\$6 00
Penobscot Asso. per A. G.		Bethel ch.....	6 00	Penobscot Asso. per A. G.	
Ray, Treas.: Montague Y.		Bangor, 2d ch., Dea. C. D.		Ray, Treas.: Lincoln Center	
P. S. C. E. \$2.40; Great		Pressey, for sup. nat. pr.	25 00	ch. \$1.47; Bangor, 2d	
Works ch. \$2.24; Bradley		care Rev. A. Bunker.....	8 00	ch. \$13.55; Oldtown ch.	
ch. \$1.60; Passadumkeag		Kennebunk Village ch.....		\$11.46; Passadumkeag ch.	
ch. 75c.; Bangor, 2d ch.		Hancock Asso. per Clarence		60c.; Bradford ch. \$1.50;	
\$12.13; West Hampden ch.		Emery, Treas.: Blue Hill		Corinth ch. 90c.; East	
\$1.95; Charleston ch. 90c.;		ch. \$6.00; Penobscot ch.		Levant ch. \$1.95; South	
Brewer, 1st ch. \$4.63; Le-		\$2.40; Winter Harbor ch.		33 32	
vant, \$1.50.....	28 10	\$4.00; West Ellsworth ch.		Houlton ch. by Miss O. W.	
Washington Asso. coll.	10 00	80c. N. Sedgwick ch. \$2.00;		Gould.....	3 00
Addison, 2d ch.....	1 00	Manset ch. \$2 00; Sedg-		Ellsworth Y. P. S. C. E....	10 00
Portland, a friend.....	5 00	wick ch. \$6.40; Lamoine		South Waterloo ch.....	2 00
Free-st. S. S.....	20 00	ch. \$3.20; Ellsworth ch.		West Gardiner ch.....	7 02
Rockport ch.....	5 00	\$4.00; Surry ch. \$4.00;		Jay ch.....	2 90
South Paris ch.....	13 76	Franklin ch \$2.40; Eden		Lincoln Asso. per Herbert	
Bar Harbor, Mrs. T. F.		ch. \$2.00.....	39 20	E. Thayer, Treas.: Thom-	
White's S. S. class.....	5 42	Mt. Vernon ch.....	3 33	aston ch. \$14.25; Morrill	
Rumford Falls, 1st ch.....	6 26	West Machiasport ch.....	2 00	ch. \$1.00; St. George, 1st	
Wayne ch.....	4 80	East Winthrop ch.....	11 10	ch. \$2.10.....	17 35
		Brunswick ch.....	5 00	Skowhegan, Bethany ch.....	9 00

Fairfield ch.	\$9 25
Oxford Asso.	6 27
Calais, 2d Y. P. S. C. E.	20 00
Waterboro ch.	5 00

NEW HAMPSHIRE, \$297.40.

New London ch. for the personal support of Rev. E. N. Fletcher.	35 00
Brentwood ch.	11 00
Brentwood Center, a friend, tow. salary of Rev. G. H. Brock.	100 00
Newport, 1st ch. (\$55 is from Ephraim and Joel Fletcher Mission Circle for Burman Mission and \$45 from Dea. Timothy and Lois Fletcher Mission Circle for Mrs. Downie's Indust'l School)	100 00
Newport, 1st ch.	2 90
Plaistow ch. guar. payment.	3 50
Salisbury S. S. Asso.	5 00
Derry ch.	30 00
" Y. P. S. C. E.	10 00

VERMONT, \$158.14.

Bristol Y. P. S. C. E.	5 00
Wallingford ch. tow. salary of Miss C. A. Converse.	33 00
Hydeville ch. for do.	8 50
Pittsford ch. for do.	5 00
Middletown Springs ch. for do.	4 50
East Hubbardton ch. for do.	8 50
Pownal ch. for do.	20 00
West Pawlet ch. for do.	27 00
Fairfax ch.	6 00
South Londonderry ch.	10 00
Essex B. Y. P. U.	1 00
Hydeville, Rev. and Mrs. J. A. Swart, tow. sup. Rev. J. L. Dearing.	25 00
Burlington, 1st S. S. Class, No. 2, tow. sup. Pothepogu Henry, care Rev. W. R. Manley.	4 64

RHODE ISLAND, \$164.23.

North Kingston, 1st ch.	3 10
Wickford, 1st ch.	22 54
Pawtucket, 1st ch.	37 00
Providence, 1st ch.	12 86
" Broadway Y. P. S. C. E. for sup. of Aung Bow, care of Rev. W. F. Thomas, Burma.	28 00
East Greenwich, 1st ch.	5 95
Norwood ch.	5 00
Newport, 1st S. S. quar. coll.	5 93
Central ch.	43 85

MASSACHUSETTS, \$727.25.

Dorchester, a friend for sup. Sungiah, care Dr. Downie.	20 00
Dorchester, a friend.	5 00
Gardner S. S.	1 00
" 1st ch.	10 00
Lowell, Worthen-st. ch.	24 84
Newton, Immanuel ch., Mrs. Ellen A. Harwood.	25 00
Fall River, 2d ch.	250 00
" Temple ch. by Hon. J. M. Leonard.	50 00
Methuen ch.	1 01
Shutesbury ch.	8 50
West Acton ch.	15 43
Holliston ch.	10 00
East Somerville, a friend.	10 00
Petersham ch.	4 00
" Y. P. S. C. E.	1 00
Newburyport ch.	20 00
Agawam, 1st ch.	23 10
" Y. P. S. C. E.	10 00
Middlefield, a friend.	40 00

Rockport ch.	\$10 74
East Brookfield ch.	5 00
Still River ch.	4 00
Greenville ch.	1 26
Salem, Central ch.	40 00
Lawrence, 1st ch.	18 30
Malden, 1st ch.	6 25
Roxbury, a friend.	1 00
Boston, Dempsey Bros. for sup. stu. care of Rev. F. H. Eveleth.	30 00
Brookline, 1st ch.	81 22

CONNECTICUT, \$348.34.

New London Asso. Y. P. Rally.	23 00
New Hartford ch.	1 00
Second Waterford ch., Mrs. Jessie A. Hyde.	25 00
Clinton, Mrs. Frank L. Dyer for sup. of nat. pr. in the Telugu field.	5 00
Lyme, Old Lyme ch.	2 00
Hartford, Miss M. Goodman's S. S. class.	1 00
Colchester ch.	5 54
Waterford, 2d ch.	8 41
" B. Y. P. U.	1 24
South Colebrook ch.	1 43
Wallingford, 1st ch., tow. sup. Rev. E. N. Fletcher.	125 00
Mansfield ch.	2 30
Bridgeport, E. Washington-ave. ch.	12 82
Niantic ch.	3 26
New Haven, Calvary ch.	2 00
Meriden, E. B. Hart for sup. nat. pr. in China.	100 00
Meriden, Ellen D. Hart for do. in India.	50 00
Less returned to Grand-ave. Bapt. ch., New Haven.	20 66
	\$348 34

NEW YORK, \$1,366.25.

Macedon ch.	4 72
Oswego, 1st ch.	10 00
Greenwich, The Baby Marvin Fund, for Rev. L. W. Cronk-hite's mission work.	30 00
Schenectady, Emmanuel Bible School.	18 90
Schenectady, 1st ch.	11 00
New Baltimore S. S.	3 00
" Rev. L. Smith, 7 00	
Wellsbury, W. W. Youell.	10 00
Troy, 2d ch.	50 00
Hyde Park ch.	2 00
A Friend.	200 00
Buffalo, Delaware-ave. ch.	53 96
Rochester, Park-ave. ch.	61 00
" S. S.	20 00
Brooklyn, Sixth-ave. ch. and S. S. for Rev. F. P. Sutherland, Burma, to help repair his church.	100 00
Mannville ch.	2 75
Wales Centre Y. P. S. C. E., New York, 2d German S. S. for nat. pr. Ongole, care of Rev. J. E. Clough, D.D.	50 00
Flatbush S. S.	11 11
Rockville Centre ch.	5 00
Warwick ch.	5 42
Liberty ch.	8 02
Croton Falls ch.	48 00
Mahopac Falls ch.	50 00
Brewster ch.	4 70
New York, Mrs. G. H. Hope,	25 00
Amherst ch.	14 00
Aurora ch.	2 00
Sinclairville ch.	1 00
Dunkirk ch.	4 00

Sherman, Rev. T. P. Poate.	\$5 00
Randolph, Miss E. M. Campbell.	1 90
Busti ch.	12 48
Ellery ch.	2 00
Clymer ch.	1 00
Portland, 1st ch.	3 33
Big Flats ch.	14 50
Millport ch.	2 30
Hornellsville, 1st ch.	12 58
So. New Berlin ch.	2 00
Homer, A Friend.	2 00
Freeport ch.	1 35
Groton ch.	4 57
Virgil ch.	2 75
McLean ch.	1 70
Summer Hill ch.	4 40
Batavia ch.	9 65
Hermitage ch.	10 00
Hudson River North B. Y. Asso. Union tow. salary Rev. A. F. Groesbeck, Ungkung, China.	200 00
Canastota Y. P. S. C. E.	1 00
Utica, Tabernacle ch.	16 00
Apulia ch.	36
Syracuse, Delaware-st. ch., Geo. L. Ford.	15 00
Edmore ch.	12 75
Hartwick ch.	8 75
" Y. P. S. C. E.	2 50
Brookfield ch.	9 00
Stephentown Y. P. S. C. E.	2 00
Ballston Spa, Miss Slade.	10 00
Brookton ch.	5 60
Covert ch.	6 50
So. Bradford ch.	3 66
Wayne ch.	4 82
Lakeville ch.	14 00
New York, North ch.	25 00
" " ad German ch.	30 00
" Trinity ch.	5 00
East New York, 1st ch. Y. L. Miss Soc., sup. of natives, A Friend.	5 80
South Dover, 1st Dover ch. Y. P. S. C. E.	40 00
Yorktown ch.	2 47
Hudson River Central Asso. coll.	5 00
	16 92

NEW JERSEY, \$423.89.

Camden Asso., a friend tow. salary of nat. pr. care Rev. C. L. Davenport, Sando-way.	\$16 25
Paterson, A. W. Rogers, M. D., tow. payment of rent of the new hall in Rue Med-lais of the St. Denis ch., Paris.	300 00
Atlantic City Y. P. S. C. E. nat. pr. care Rev. I. S. Han-kins, India.	9 00
Moorestown ch.	72 06
Burlington, 1st S. S. Mrs. Wright's class for nat. pr. care Rev. W. R. Manley.	12 50
Burlington, 1st S. S. Mrs. Dr. Hall's class for nat. pr. care A. H. Henderson, M.D.	6 25
Hammoncton ch.	8 00
Keyport ch.	31 60
Hamilton Sq. ch.	22 75
Upper Freehold ch.	13 00
Greenwich ch.	5 00
Fairmount ch.	12 33
Jersey City Summit-ave Will-ing Workers tow sup. of Isaki, care of Rev. H. Richards, Congo.	12 50
Millington ch.	2 65

DISTRICT COLUMBIA, \$25.

Washington, 2d ch.	25 00
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Donations

637

PENNSYLVANIA, \$881.07.

Pittsburgh, Fourth-ave Bible School	\$15 28
Philadelphia, Passyunk Y. P. S. C. E.	10 00
Philadelphia, Lehigh-ave. ch. in part	14 36
Philadelphia, Frankford-ave. S. S.	12 14
Philadelphia, Bethlehem ch. acct. nat. helpers, care of Dr. M. B. Kirkpatrick, as specified	100 00
New Britain ch.	19 22
"A Christian Steward"	100 00
Philadelphia, Third German-town ch. B. Y. P. U. for nat. worker, care of Rev. P. Frederickson, Congo	14 07
Greenfield ch.	1 00
Turtle Point ch.	2 25
Salem ch.	1 50
Unity ch.	17 00
Zion ch.	16 85
Mt. Zion ch.	20 00
West Salem ch.	2 00
Aurora ch.	5 00
Susquehanna ch.	12 50
Gelatt, 1st ch.	15 00
Gibson & Jackson ch.	26 00
Oxford ch.	2 36
" B. Y. P. U.	1 00
" S. S.	1 00
Phoenixville ch.	42 55
" S. S.	10 65
Warrior's Mark ch.	1 00
Lockport ch.	1 00
Juniata ch.	2 14
Holidaysburg Y. P. S. C. E. for student for ministry care of L. W. Cronkhite.	25 00
Altoona, Mem'l B. Y. P. U. for student for ministry, Rangoon Theo. Sem.	15 00
Port Matilda ch.	1 52
Center Union ch.	1 30
East Brady ch.	1 00
" B. Y. P. U.	5 00
Franklin Union ch.	4 10
Mt. Pleasant ch.	3 60
Strattonville ch.	8 00
Richardville ch.	3 85
Gethsemane ch.	5 00
Townville ch.	244 45
Franklin ch.	5 00
Indian Creek ch.	2 00
Monongahela Union ch.	5 00
Mt. Pleasant, ad ch.	2 00
Pennsville ch.	1 50
Sugar Grove ch.	6 00
Shamokin Valley ch.	1 00
Oil City ch.	11 44
Mt. Hermon ch.	1 50
East Bethlehem ch.	2 00
Pigeon Creek ch.	3 40
South Wheeling ch.	2 52
Jefferson ch.	10 85
" S. S.	2 50
Enon ch.	50
Mt. Zion ch.	2 00
North Ten Mile ch.	5 00
Goshen ch.	1 80
State Road ch. for 1897 and 1898	26 87
Hammond ch.	1 00
Howsdale ch.	1 50
Berlin ch.	1 10
Everitt ch.	4 00
Ebenezer ch.	1 50

OHIO \$242.60.

Dayton, W. D. Chamberlin for completing bungalow for Rev. I. E. Munger, Tura, if needed for that purpose	200 00
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Dayton, Linden-ave. Wom. Miss. Society (\$5.00 of wh. is for work in the Congo)	\$18 75
Dayton, Linden-ave. ch. Woman's Society for Bible woman, care of Mrs. Dr. Scott.	13 85
Piqua, Mattie E. Weddell for education of Chinese girl care of Mrs. G. L. Mason.	10 00

INDIANA, \$244.69.

Deputy S. S.	1 22
Blue River ch.	1 25
Enon ch.	2 33
Jeffersonville ch.	2 00
Salem ch.	9 23
Clear Spring ch.	60
Ebenezer ch.	2 00
Freedom ch.	1 05
Hayden ch.	5 25
New Liberty ch.	1 50
Marion, 1st ch.	2 30
Kimberlin ch.	1 30
Evansville, 1st ch.	10 20
Bethel ch.	2 30
Fairland ch.	3 30
Homer ch.	2 01
Sand Creek ch.	4 50
Mt. Pleasant, ad ch. (of wh. \$1.00 is for L. M. of Rev. P. O. Duncan)	6 60
Brazil ch.	1 34
Huntington ch.	35 16
Larwill ch.	75
Washington T. p.	2 50
Crooked Creek ch.	3 75
West Union ch.	2 50
Elizaville ch.	5 00
M. F. of Sugar Creek, tow. sup. Saw Lee.	4 45
Rossville ch. tow. sup. Sau Lee	2 00
Thorntown ch.	1 00
Aurora ch.	19 15
Cesar Creek ch.	60
Hogan Hill ch.	40
Rising Sun ch.	8 25
Tangewood ch.	1 70
Versailles ch.	2 60
Washington ch.	2 10
Monon ch.	1 05
Dapont ch.	1 00
Graham ch.	1 75
Hebron ch.	10 00
Indian Kv ch.	5 30
West Fork ch.	50
Hicks ch.	50
Dunkirk ch.	4 21
Muncie ch.	36 91
Hopewell ch.	8 75
Little Sand Creek ch.	3 09
Mt. Aerie ch.	6 30
Mt. Pleasant ch.	1 10
North Vernon church.	3 86
Otter Creek ch.	2 60
Rock Creek ch.	50
Union ch.	3 00
Independence ch.	1 00

ILLINOIS, \$476 43.

Griggsville ch.	14 90
" B. Y. P. U.	51
Alton ch.	33 28
" Asso'n'l meeting sale of badges	5 65
Downer's Grove, Miss Edith Gumbrell	1 00
Mt. Pleasant ch.	4 35
Clinton ch.	10 00
Graymont ch.	1 00
Minonk S. S.	5 58
Ocoya ch.	9 58
Roanoke, J. F. Sparks.	10 00
Harmony ch.	3 75
" D. B. Ray Pigg ..	10

Ratavia ch.	\$6 00
Chicago, Bethany ch.	5 00
" Central, Miss M. G.	2 00
Burdette	6 75
Chicago, Calvary ch.	87 15
" 1st ch.	10 00
" La Salle-ave. ch.	14 27
" ad S. S. tow. sup. nat. pr., care Rev. J. M. Foster, China	5 00
Chicago, ad ch., A friend	57 56
La Grange ch.	50 00
" Rev. E. S. Stucker	9 00
Murphysboro ch.	5 61
Benton ch.	1 48
Ewing ch.	53
Spring Garden ch.	1 40
Ten Mile ch.	2 05
Union ch.	83
Williams Chapel ch.	2 00
Forest ch.	7 91
Franklin Asso'n'l coll.	2 40
Brimfield ch.	4 25
Osceola ch.	7 33
Rehoboth Asso'n'l coll.	4 00
Reynolds ch.	1 50
Woodlawn ch.	7 00
Salem, So. Asso'n'l coll.	60
Pleasant Pt. ch.	3 00
Sheffield ch.	8 00
Morrisonville ch.	21 56
Moweaqua ch.	42 13
Stonington ch.	48
Zenobia ch.	

IOWA, \$185.40.

Village Creek Y. P. S.	23 25
Forest City ch.	20 00
Rock Creek S. S.	4 25
Webster City ch.	21 18
Renwick ch.	7 01
Goldfield ch.	8 10
Clearfield B. Y. P.	2 50
Allerton ch.	4 50
Storm Lake ch.	5 73
Cherokee ch.	13 50
Cascade ch.	10 00
Centerville Asso for Ahboda, care Dr. Bunker.	31 83
Washington S. S. for M. Kotiah, care Rev. W. H. Beeby	10 00
Newell Danish ch. for Rev. C. Nelson, Africa	16 35
Pomeroy ch.	7 20

MICHIGAN, \$97.79.

Imlay City ch.	28 25
Oakfield, 1st ch.	2 22
Edmore, O. C. Jensen tow. sup. Rev. C. Nelson, Africa	10 00
North ch.	2 00
Kalamazoo, Bethel ch.	14 84
" S. S.	10 48
Ewart ch.	5 00
Iron River ch.	10 00
Ishpeming, Woman's Circle	10 00
Plymouth, Mrs. T. B. Hart-sough, deceased	5 00

WISCONSIN, \$10.80.

Verona ch.	9 80
" S. S.	1 00

MINNESOTA, \$129.30.

Soudan ch.	1 20
St. Paul, ad Sw. ch.	7 00
" 1st Sw. Birthday So-ciety for V. Paul Bapatia, India	20 00
Winnebago, C. Johnson	25 00
St. Paul, Danish Y. P. S. for W. China	2 50
Albert Lea, 1st ch.	2 50
Faribault ch.	5 75

Morristown ch.....	\$5 00
Richland ch.....	3 70
Minneapolis, 1st S. S. for Rungiah, care Rev. A. H. Curtis.....	50 00
Hastings ch.....	6 65

KANSAS, \$196.21.

Wellington ch.....	7 10
Providence ch.....	1 07
Bronson ch.....	4 15
Uniontown ch.....	9 00
Jewell, Mr. Seamans.....	3 00
John's Creek ch.....	60
Scottsville ch.....	20
Liberty ch.....	45
Kensington ch.....	75
Vicksburg ch.....	3 85
Lyndon Y. P. S.....	1 00
Cummings ch.....	50
Kincaid ch.....	6 80
Boicourt ch.....	50
Colony, J. A. Ames.....	5 00
Moran ch.....	2 00
Garnett S. S.....	90
Iola, G. R. Bunnell.....	20 00
Blue Mound ch.....	3 70
Peotone, Wm. Nighawonger, aged 5 years.....	03
Hoxie ch.....	1 50
Coffeyville ch.....	34 00
" S. S.....	1 50
Oswego ch.....	16 50
Parsons ch.....	9 10
" S. S.....	2 16
Brownell ch.....	95
Barine ch.....	25
Miss C. O. Millsbaugh.....	5 00
Kansas City ch.....	7 00
" Y. P. S.....	1 00
Enterprise, May Hanson.....	2 00
Leonardville ch.....	2 00
Downs ch.....	2 75
Round Mound ch.....	1 50
" Y. P. S.....	5 20
Lucas ch.....	1 75
" Y. P. S.....	1 00
Grand Center ch.....	1 52
Codell ch.....	1 85
Fairport ch.....	50
Blue Ridge ch.....	1 00
Stockton ch.....	1 25
Oxford ch.....	6 50
Floral ch.....	4 90
Wichita, West Side ch.....	7 12
Arkansas City ch.....	1 25
Pleasant Vale ch.....	2 65
" S. S.....	63
Palmyra ch.....	2 28

COLORADO, \$25.40.

Midland Asso. coll.....	5 54
Aspen ch.....	6 45
Denver, North Side ch.....	2 50
" Broadway ch.....	4 66
Canon City, F. Wilkinson's class.....	6 25

NEBRASKA, \$131.

Holdrege, 1st ch.....	4 00
East Lincoln ch.....	23 05
Weeping Water ch.....	8 00
Wabash ch.....	3 00
Palmyra ch.....	25
Prairie Creek ch.....	10 30
Grand Island ch.....	12 15
" Mrs. S. W. Stearns, tow. L. M.....	1 00
Central City ch.....	4 00
" Y. P. S.....	1 50
Phillips ch.....	2 15
Oakdale ch.....	1 00
Columbus ch.....	1 00
Tilden, T. M. Olin.....	1 00
Associational coll. (Loup & Elkhorn).....	5 15

Omaha, 1st ch.....	\$4 00
Bladen ch.....	1 00
Republican Valley, Asso. coll. Superior ch.....	3 20
South Central Associational coll.....	1 25
Geneva ch.....	3 00
Estina, W. C.....	50
Stromsberg, W. C. tow. sup. nat. Telugu pr., Samuel.....	10 00
Grand ch.....	25 00
	5 50

CALIFORNIA, \$118.02.

Penryn Y. P. S.....	5 00
Oakland, 23d-ave. ch.....	5 50
" Sw. ch., Rev. A. W. Backland and W. Werner, tow. sup. nat. pr. care Rev. C. L. Davenport.....	12 50
San Francisco, 1st ch. Y. P. S. tow. sup. student, care of Rev. D. A. W. Smith, In- sein.....	6 25
Pomona Y. P. S. tow. sup. nat. pr., Kondiah, care of Rev. I. S. Hankins, Atma- kur.....	12 50
South Pasadena S. S.....	72
Vallejo Y. P. S.....	13 00
Dixon ch.....	13 80
Fallbrook Y. P. S. tow. sup. nat. pr. care of Rev. C. K. Marsh, Markapur.....	7 25
Armona, F. R. McFee, tow. sup. nat. pr. A. Soo, care Rev. J. W. Carlin, D. D.....	5 00
Tulare, Miss Anna M. Brad- ley.....	10 00
Santa Ana, 1st ch., Mrs. J. F. Merriam.....	10 00
Santa Ana Y. P. S. tow. sup. of Rev. W. Wynd, Japan.....	2 00
Los Angeles, 2d ch. Wom. Miss. Soc. for Congo.....	4 50
Floreston, Miss Lillian Mer- rill and Mrs. J. W. Smith, for sup. of woman teacher, Mr. Po, care of Rev. B. A. Baldwin, Thayetmyo.....	10 00

OREGON, \$7.70.

Ashland Juniors.....	2 70
Portland Sw ch., Oscar Flint.....	5 00

NORTH DAKOTA, \$19.70.

Fargo, Anton Taranger, tow. sup. Ko Soung, care of Rev. C. L. Davenport.....	5 00
Fargo, American ch.....	14 00
Jamestown ch.....	3 70

WASHINGTON, \$28.

Fairhaven, Mrs. M. E. Mo- nette.....	2 00
Seattle, 1st ch., Capt. Geo. M. Terrell.....	5 00
Chehalis ch.....	10 00
Palouse ch.....	1 00
Medical Lake Sewing Soc. for school work in Hen- zada.....	10 00

IDAHO, \$3.50.

Nampa ch.....	2 50
Cottonwood ch.....	1 00

OKLAHOMA, \$14.50.

Marshall ch.....	5 00
Perry Asso. coll.....	6 45
Round Grove ch.....	3 05

ASSAM, \$25.

Pathalipham, Rev. Jos. Paul.....	25 00
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DENMARK, \$150.

From Baptist churches (of
which \$50 is for sup. of
Rev. C. Nelson of Congo
Mission)..... \$150 00

MISCELLANEOUS, \$1.00.

Ernest B. Wilson, \$1 00.

UTAH, \$3.00.

Salt Lake City, East Side
Y. P. S. C. E..... \$1 00

Total..... \$6,842 59

LEGACIES

Janesville, Wis., estate
of J. S. Crosby..... 1,252 01

\$8,124 30

Donations and legacies
from April 1, 1898, to
Sept. 1, 1898..... 107,959 18

Donations and legacies
from April 1, 1898, to
Oct. 1, 1898..... \$116,084 05

Donations received to Sept. 30, 1898.

Maine.....	\$807 21
New Hampshire.....	481 78
Vermont.....	368 04
Massachusetts.....	4,306 34
Rhode Island.....	766 02
Connecticut.....	1,151 31
New York.....	8,978 03
New Jersey.....	3,130 01
Pennsylvania.....	5,227 12
Delaware.....	9 00
District Columbia.....	68 34
Maryland.....	6 57
Virginia.....	5 50
W. Virginia.....	500 54
Ohio.....	3,791 54
Indiana.....	985 00
Illinois.....	2,060 52
Iowa.....	1,827 08
Michigan.....	1,216 60
Minnesota.....	834 03
Wisconsin.....	364 31
Missouri.....	512 57
Kansas.....	708 34
Nebraska.....	626 33
Colorado.....	250 35
California.....	59,725 17
Oregon.....	160 00
North Dakota.....	47 35
South Dakota.....	181 42
Washington.....	373 63
Idaho.....	27 40
Wyoming.....	36 00
Montana.....	61 70
Arkansas.....	1 00
Arizona.....	10 00
South Carolina.....	4 00
Tennessee.....	30 00
Louisiana.....	50 00
Georgia.....	30 00
Alabama.....	18 00
Mississippi.....	5 00
Indian Territory.....	53 10
Oklahoma.....	35 44
Canada.....	5 00
Nova Scotia.....	10 00
Norway.....	74 73
Denmark.....	150 00
Germany.....	10 00
Assam.....	75 00
India.....	31 27
Japan.....	1,000 00
Miscellaneous.....	331 20
Utah.....	9 00

\$102,556 15

BOOK NOTES

FELLOW TRAVELLERS, by Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. This is a pleasant, vivid and interesting account of Dr. Clark's observations in his journey around the world in the interests of the Christian Endeavor Society. He has not attempted to enter into deep discussions of the philosophy of life in Eastern lands, nor given elaborate expositions of the nature of heathen religions. He accepts the fact that a sufficient number of books have already been published covering this territory, but by presenting simply his personal observations Dr. Clark succeeds in bringing before us in an extremely interesting way the actual life of the people of the East. As a narrative of personal experiences in his journey around the world "Fellow Travellers" is one of the most interesting books of that character which has been written, and will be of special interest to Christians and members of the Society of Christian Endeavor. Published by the Fleming H. Revell Company of New York, Chicago and Toronto. Price \$1.25.

MISSIONS AND POLITICS IN ASIA. In this volume Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, has published his five lectures to the students of the Princeton Theological Seminary. Unlike Dr. Clark's book, this is not a narrative of personal experience, but of personal observation of the present condition of religion, politics and missions in Asia. Mr. Speer exhibits the wideness of his reading and the keenness and carefulness of his observation in these lectures, which will be of peculiar value to students of missions and especially helpful to pastors in preparation for presenting the subject of missions to their churches. Published by the Revell Company at \$1.00.

EVERYDAY LIFE IN KOREA is a collection of studies and stories by Rev. Daniel L. Gifford, for eight years a missionary in that country of fresh interest to the reading public. This is one of the few books on Korea which is worth reading, and brings the everyday life of the common people in this strange land pleasantly before us. Mr. Gifford has studied the life of the Koreans to good purpose, and touches apparently almost every feature and characteristic of

that people who are half way between China and Japan in their life and religion as well as in their geographical situation. Also published by the Revell Company. Price \$1.25.

JOHN G. PATON. The perennial interest in that remarkable man, John G. Paton, will make welcome the third volume of his autobiography, edited by his brother, which has just been issued by the Fleming H. Revell Company. This small volume continues the life of Dr. Paton down to the present day, and is especially satisfactory since it gives a fuller historical account of the whole work in the New Hebrides, with the progress of the gospel to the present time. The frontispiece is a new picture of Dr. Paton at the age of seventy. The remarkable interest felt in his work by Christians throughout the world is a new illustration of the assertion of the late Dr. Gordon, that what is needed was not more men, but more man. It is one of the most singular and striking features of missionary history that this one man has, by the force of his personal character, abilities and enthusiastic devotion, unaided by any great missionary society and unendorsed by any large and influential religious denomination, been able to arouse the attention of the world and fix it upon the missionary work in the remote islands of the New Hebrides. Price of the volume, 50 cents.

AUNT MELISSA'S QUESTION. You will be obliged to look all through this little pamphlet, by Rev. W. B. Crumpton, to see what Aunt Melissa's question is, but when you find out you will learn something worth knowing. Send five cents to the American Baptist Publication Society, and you will get the information.

UNCLE ALLEN'S PARTY IN PALESTINE is a pleasant, conversational account of the actual trip through the Holy Land of a party under the lead of Rev. H. Allen Tupper, Jr. The book is prepared by Mr. Tupper and Mrs. C. A. Hamilton, and published by the American Baptist Publication Society. We congratulate not only the author, but the society on the handsome and artistic style of the book. The issues of our Publication Society are now as fine examples of bookmaking as can be found, and are an honor to the denomination.

PERSONAL

Mrs. W. H. LESLIE and Miss Catherine L. Mabie, M.D., arrived at Banza Manteke, Congo, Saturday, Aug. 6.

REV. E. N. FLETCHER and wife sailed from San Francisco Sept. 17, for Shaohing, China.

BRITTON CORLIES, M.D., has sailed for

Suichaufu, West China, to engage in medical missionary work at that station.

J. S. GRANT, M.D., and wife sailed from San Francisco Sept. 17, returning to Ningpo, China.

REV. M. E. FLETCHER and wife of Maubin, Burma, have returned to Nova Scotia.

ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*herein describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary*.
TREMONT TEMPLE, BOSTON, MASS.

Why Not
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Rev. Samuel W. Duncan, D.D.

BORN DEC. 19, 1838

DIED OCT. 30, 1898

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Missionary



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REV. SAMUEL WHITE DUNCAN, D.D.

THE death of Dr. Duncan at his home in Brookline, Mass., at midnight Sunday evening, Oct. 30, has been widely announced, and has been received with a shock of surprise and sorrow by a wide circle not only of personal friends, but of the friends of the American Baptist Missionary Union, of which he had been for six years the Foreign Secretary.

Although a picture of health and vigor Dr. Duncan was by no means strong, and in times of special pressure of his duties has shown symptoms of weakness which gave great concern to his friends. Not infrequently, after seasons of special anxiety he has been laid aside from his work for a period of several days, and at one time last year for more than a month he was compelled to be absent from the Mission Rooms. Yet he had always shown surprising ability of prompt recovery under rest, and the journey to the Asiatic missions was expected by himself, as well as by others, to prove a period of refreshment and physical strengthening, as well as a work of great usefulness to the missions. Leaving Boston Aug. 27, on reaching England he was very weak, and compelled to remain quiet during his stay of more than two weeks in London. During the voyage to Port Said he continued to lose strength, and it finally became apparent to every one, and to himself last of all, that it would be impossible and unwise for him to continue the journey, since, if he should reach India alive, he would be so weak as to be unable to accomplish the objects which he had in view in his visit to the missions. He was therefore removed from the steamer at Port Said, returning to Liverpool on the next steamer of the Bibby Line coming this way. This change in his plans was a severe disappointment to him personally, as well as to the missionaries and the executive officers at the Rooms, but no one doubted the wisdom of the change. On the return voyage to England he somewhat recovered strength, and in London was able to attend personally to the arrangements for his passage to America. For several days on the steamer "New England" crossing the Atlantic he was

upon deck, and conversed as usual with those who accompanied him. A slight cold, however, quickly exaggerated certain symptoms of disease which he had known to be in his system for several years, and he immediately became very weak, so that on the arrival of the steamer in Boston at 11.30 on Friday evening, Oct. 28, he was utterly prostrated. No one except the family and physician were able to see him on Saturday morning when he was removed to his home, and although there was slight recovery on Sunday he quickly declined, and passed away at midnight from sheer exhaustion.

The funeral services occurred on Thursday, Nov. 3, at the First Baptist Church, Boston, and the interment was at Haverhill, Mass., for so many years the family home.

This startling event is undoubtedly one of the most shocking that has occurred in the history of the Missionary Union. The great hopes entertained by the missionaries and by the executive officers at home from the results of his visit to the missions have been disappointed, and the Union has lost at once the services of its Foreign Secretary and the benefits of a personal inspection of the missions. Dr. Duncan's interest in the missionary work was intense and sincere. He carried the trials and difficulties of the work upon his heart as a constant burden in a way which, as the event has proved, was too much for his physical and nervous constitution. All his qualities were given without reserve to the work with which he had been entrusted, but the burden has proved too great. He has offered himself as a sacrifice to his convictions of duty in the missionary work as truly as any who have ever been engaged in the service of the Missionary Union. The financial burdens of the past few years and the necessity of retrenchments in the missionary work have undoubtedly been a large means of hastening the end of his life. May this sacrifice awaken our churches to a sense of their duty, and even his death result in increased contributions and a relief of the burdens under which he struggled so long and which finally bore him to the grave.

Dr. Duncan was the son of Hon. James H. Duncan, an eminent lawyer of Haverhill, and was born in that city Dec. 19, 1838. He was baptized at the age of twelve in the First Baptist Church of Haverhill, and studied at Kimball Union and Colby Academies in New Hampshire. In 1856 he entered Brown University, having as classmates, among other distinguished men, Rev. A. J. Gordon, D.D., for many years pastor of the Clarendon Street Baptist Church, Boston; Rev. Wayland Hoyt, D.D., pastor of the Epiphany Baptist Church in Philadelphia, and Henry K. Porter, Esq., of Pittsburg, Pa. Graduating from Brown with honor in 1860, he spent one year in travel, and in 1861 he entered Newton Theological Institution, leaving, however, in a short time to respond to the call of his country. In two weeks he raised a company in Haverhill, and was commissioned as captain in the 50th Massachusetts Infantry. After being mustered out of service he entered Rochester Theological Seminary, from which institution he graduated in the class of 1866. He was ordained pastor of the Erie Street, now Euclid Avenue, Baptist Church of Cleveland, Ohio, in April, 1867. In 1875 he became pastor of the Ninth Street Church in Cincinnati, Ohio, and in 1883 he removed to Rochester,

N. Y., where he became pastor of the Second Baptist Church. His work in Rochester was marked by a strong and aggressive leadership in the work of city missions, and to him the Baptist cause in that city is largely indebted for its present great prosperity. In the year 1885 he was called to the presidency of Vassar College, but decided to continue in the pastorate. Retiring in 1888 from his work in Rochester, he spent several years in Haverhill. In 1892 he was chosen Foreign Secretary of the American Baptist Missionary Union, and has devoted himself with unremitting fidelity to that important work to the present time.

The honorary degree of Doctor of Divinity was conferred upon him by the University of Chicago in 1878, and at the time of his death he was a member of the Board of Fellows of Brown University and of the Board of Trustees of Newton Theological Institution, Rochester Theological Seminary and Colby Academy.

DR. DUNCAN'S LETTER FROM PORT SAID

BETTER than by any other the circumstances attending Dr. Duncan's abandonment of his journey to visit the missions in Asia, are expressed by himself in his letter to Dr. Mabie:

PORT SAID, Oct. 6, 1898.

My dear Dr. Mabie: No harder duty ever fell to my lot than to send my cable announcing that I had been obliged to leave the "Cheshire" at Port Said. In my letter from London, you remember, I expressed disappointment that my improvement had not met my expectations. I did not, however, see sufficient cause to warrant any change in my plans.

The general outcome of the voyage from Liverpool was unfavorable, and as soon as we began to enter warmer waters I became greatly prostrated. The main difficulty seemed to centre in my inability to receive solid food, or to take sufficient food of any kind available, to nourish my body. Had I been where a suitable diet could have been secured this condition might have been successfully met, but on board ship it was impossible, though officers and stewards were kindness itself. It began to be plain to me that two weeks longer of sea voyage under these conditions, going still farther into the depressing atmosphere of the tropics, could not fail to reduce me still more, and that I should reach Rangoon simply a sick man, unable to fulfil the mission upon which I was sent, and a burden to those I had come to help. To others this was clear long before I was willing to admit it. The ship's surgeon and a medical missionary returning to his station at Damascus, discouraged my continuance. Several old Indians returning to their posts spoke to Mrs. Duncan of the hazard I was running, and the chief steward of the "Cheshire," with twenty years' experience behind him, clearly intimated to her that if I was permitted to keep on, she would never bring me back alive. I would not, however, abandon hope until the very day we reached Port Said. The wasting was then becoming to me so apparent, and my inability to check it with any means at my command, that I was satisfied it would be foolhardiness to proceed, and Monday night I was gotten ashore at this place, for I could do little to help myself.

It is superfluous for me to describe to you the severity of this trial. It is the bitterest disappointment of my life. I think, however, I have waited till the will of God has been clearly revealed, and I bow to it with peaceful submission.

I am being detained here—not a very angelic place—till Friday, when by the consideration of the agent of the Company, I take, on my ticket, another steamer of the Bibby Line back to London. By the good nursing of Mrs. Duncan I am, I hope, gaining a little. I trust I am on the up grade, and that, by the help of the bracing atmosphere as I go North, I shall reach London somewhat improved. If so, I shall proceed without unnecessary delay to America. Otherwise I may stay for a little time at some quiet resting-place in England.

The fact is, I was in an exhausted condition by the summer's work and what had preceded, before I started. Could I have taken a month of entire rest somewhere before I sailed, I think the sea voyage would have done the rest. It is needless, however, to speculate. I have tried to do my duty, and must leave this, as well as the future, to One who can never err. You will hear again when we reach London, after a voyage of eleven days.

With kind remembrances for all at the Rooms, I am very sincerely yours,

SAMUEL W. DUNCAN.

ADDRESS OF REV. HENRY C. MABIE, D.D., HOME SECRETARY

AT THE FUNERAL SERVICES OF REV. SAMUEL W. DUNCAN, D.D., FOREIGN SECRETARY,
HELD AT THE FIRST BAPTIST CHURCH ON COMMONWEALTH AVENUE,
BOSTON, MASS., THURSDAY, NOV. 3, 1898

D R. DUNCAN'S relations to the cause of missions began in childhood. In his father's house missions were known and loved. The gracious hospitalities of that home were ever extended to the servants of Christ, and especially to the worn workers who had returned from heathen lands for timely rest. I have heard our brother tell of his remembrance of the visits to that home of such typical missionaries as Elisha L. Abbott, Eugenio Kincaid, John G. Oncken and others, and of the thrilling interest with which he was wont to hear their narratives of experience among the heathen, and of the triumphs of divine grace, which in those early days of pioneering the cause, so sealed their labors.

In such an atmosphere—that of the intelligent Christian home, which must ever constitute the truest training school for missions—the lad grew up. Here he became familiar with the facts, the personages, the conditions and high motives of missions. For many years his honored father—one of the brightest ornaments of the denomination in various relations—was a member and, for several years, Chairman of the Board of Managers of the Missionary Union. Through these relations the contact between the mission rooms, the mission fields, and that typical Christian New England home became ever and ever closer. Thus that home became a sanctuary and its head a priest of mediation between christendom and pagandom.

Children reared to reverence became teachable and open-eyed, as well as open-hearted towards the great workings of the Almighty in the dark corners of the earth. Missions with all their imperial undertakings, their lofty heroism, their quenchless ardors, and their

divine triumphs and transformations, entered like iron into the blood, and motives thus awakened became second nature in the generation thus sired, environed, and habituated. Happy the child whose impressionable years are thus ensphered and started on its immortal course! A lad whose conversion to Christ at twelve years of age had occurred under such conditions, was sure to enter upon the student period in academy and college with a deep sense of accountability to God. The Jewish boy when brought by his parents to his first Passover Festival to the temple in Jerusalem, at twelve years of age, was supposed then to attain to his spiritual majority; he was henceforth known as "a Son of the Commandment," a disciple of the holy Torah. Jesus, the boy of Nazareth, was preëminently such. In the temple, awful with its memories of the divine presence, and smoking with its myriad altar-offerings, he awoke to two facts: (1) That God was supremely his Father, and (2) That he must be about that Father's business — a business which ultimately involved the offering of himself as the real Paschal Lamb.

Who can doubt that if the childhood of the families of the Church were more closely conformed to that at Nazareth much more frequently than we do, we should hear the lad of a dozen years exclaiming in our astonished ears: "Wist ye not that I must be about my Father's business?" The training in the home at Haverhill, which gave at fifteen years of age a Christian student to Kimball Union Academy and at eighteen years a freshman to Brown University, at all events furnished a youth who thus early in the great deep of his nature confessed a peculiar fealty to God. He was wont often to refer with delight to the great crisis which he met early in his student years, respecting the use which he should make of his life. There was much to tempt him to make selfish and even worldly use of himself and his opportunities. The allurements of society beckoned him. The blandishments of the world attracted him. But he did not long hesitate. He had seen the reflections of the Shekinah-glory upon the faces of godly ancestors and their associates, and he recognized their kinship with God's immortals. He heard the still small voice whispering: "Choose! choose!" and its whisper was more eloquent than all earthly voices beside. His decision at length was made; his face was towards the Cross and its triumphant sequel — the resurrection life and glory. From that hour no voice could divert him. "Like the deaf adder that stoppeth his ear he hearkened not to the voice of charmers, charming never so wisely." For three years — one in Colby Academy and two in Brown University — he was the classmate, roommate and intimate of the saintly A. J. Gordon, with whom he was a companion spirit in all that was most vital in our holy religion, and a true yoke-fellow in all service for the world-wide kingdom of our Lord.

And in the decision which young Duncan thus early reached, and in which he became settled, there was nothing morbid and seemingly unnatural. He was happy in it — royally, exultantly at home in it. Who that ever saw his face radiant from inward blessing, as in conversation or on the platform he spoke of divine things, could doubt that he was a happy Christian. His was the most luminous face when open toward his Lord or the Lord's fellows, I ever saw. It wore a transfiguration light until it became its habit, except when worn by pain or anguished by the sense of sin with which he desperately warred; and then the shadow was dreadful — all the more so because it was so unlike the prevailing wont. His inward life was characterized by uncommon exhilaration; and when in company with his brethren, and animated by some congenial converse respecting the Kingdom, his eyes would sparkle, the lines of his face grow hearty, his soul bubble to the surface, and his voice, always wonderfully sweet and musical, would rise in volume and warm with feeling, till a full diapason of magnetic love would sweep its every chord.

And so when Dr. Duncan found himself inducted into the Christian ministry as a settled pastor, that exalted calling was enriched as it rarely is by a personality combining manifold qualities of culture with wondrous powers of heart. And hence as he came to face the world of Christian enterprise and endeavor, it was natural that he should be missionary in his spirit and practical aims. The world became his parish, and all the near-by agencies on which he could lay hold became his servants, with which to reach and bless it. The peculiar facility and heartiness with which in his successful pastorates in Cleveland, Cincinnati and Rochester he entered into large and successful planning for city missions, need not here be rehearsed by me. Another has spoken fittingly of them. My own remembrance, however, of Dr. Duncan's magnificent public spirit in respect of world-wide missions is vivid as it has been prolonged — running through a period of about twenty years. The first occasion on which I recall seeing him was at the anniversary of the Missionary Union held in Providence in 1877. A debt of over \$40,000 had been incurred. Opinions had differed among our wiser men respecting a proposed effort to clear off that debt then and there. The conviction that it should be done prevailed. It was not long before Duncan, then pastor in Cincinnati, was upon his feet. His subscription and plea had an electrical effect. Others followed in telling incidents and subscriptions. Meanwhile Duncan had found his way to the nearest telegraph office, and was wiring to wealthy friends here and there, for subscriptions. It was not long ere the answers came, and with gleaming features Duncan would announce them. His example became contagious; other pastors took the hint, and the wires tingled with earnest messages between delegates and distant friends. The result was completely successful.

From that day Dr. Duncan came to the front as one of the real leaders of the denomination, a man with a genius for committing the churches which he served; and many a notable layman in his church awoke to real stewardship to Christ. He would frequently say: "I never needed any one to come and stir me up, or my church, respecting our proper part in the work of missions." He anticipated the needs, regarding himself as a proprietor in the enterprise, and made all its interests his very own. When elected to the Corresponding Secretaryship of the Missionary Union, therefore, the Union found in Dr. Duncan one to the "manner born." He never sought the office; the office sought him, because in his entire personality he was the embodiment of its central idea, and he literally burnt himself out in its service.

Although he was denied the privilege of ever putting foot on heathen soil except as at Port Said, where he just pressed the sands of Africa for a day and glanced upon Asia across the stream, he just as literally laid down his life for heathen evangelization as if he had been Livingstone or Boardman, or Judson himself. Like Paul he was "the prisoner of Christ in behalf of the gentiles," and "counted not his life dear unto himself that he might finish his course with joy and the ministry which he had received of the Lord Jesus."

When Dr. Duncan came to the office of Foreign Secretary he found himself the successor of the lamented and statesmanlike John Nelson Murdock, who for thirty years had occupied that position with rare ability, wisdom and grace. The office was no sinecure. Our missionaries in number had multiplied from 150 to 450, and our annual expenditures from \$135,000 to \$600,000. Correspondence had five folded, so that even with the improved facilities for multiplying letters in our present offices; nay, on that very account, the amount of brain work, of care and responsibility requiring to be daily carried was of crushing weight. Such correspondence as Dr. Duncan carried, by at least three similar societies of sister denominations in the country, is shared by two men.

Dr. Duncan, however, with an industry, a devotion, and an abandon resembling that with which General Gordon went to Khartoom, addressed himself to his task.

He himself would be the last man to claim that he had completely succeeded in accomplishing all he undertook, but a braver, truer effort no man ever made, and if like General—now Lord—Kitchener, who built on Gordon's foundation, Duncan had been adequately sustained, seconded and equipped—as our great, wealthy denomination is abundantly able to do—his generalship would have been correspondingly brilliant on the field, and his valuable life, inspiration and leadership would doubtless have been continued to us for years to come.

As to the ruling aim of his administration, the limits of this address will not admit of enlargement. Suffice to say that he substantially accepted the lines of policy which three generations of successful achievement have approved. The most active evangelization first, last and always; then following upon that, educative processes in varied lines as the circumstances required, and the means at the disposal of the Union would allow; a discreet use of medical work, such as would facilitate evangelization, conserve the health of the workers on the stations, and accredit the humaneness of Christianity.

Dr. Duncan thoroughly believed that on several of our fields we had reached an era in which consolidation and edification were required, if we made good and permanent the results of previous evangelization. Hence the emphasis which he placed on self-support. His views on that important subject were expressed in a very earnest and effective paper which he delivered before the Conference of the representatives of Foreign Mission Boards of the United States and Canada, held in New York City in 1893, a paper which has largely dominated the thought and action in those annual meetings ever since.

Dr. Duncan also had the strongest persuasion of the importance of a well-trained native ministry on all our mission fields. Hence his strenuous effort to strengthen the college at Rangoon, a school whose pupils have increased from about sixty to over four hundred since Dr. Duncan committed himself to its interests. One of the most imperative needs of the hour is an endowment of \$50,000 for that college, both for its own sake and so as to relieve our treasury annually to that extent.

The theological schools at Insein, Burma, and at Ramapatam, India, the Ongole college (fairly provided for), the proposed industrial school at Ongole, and the theological school at Yokohama,—all these occupied a very deep place in his heart, because he believed them to be vital to the permanent and future power of our work in all those lands. Latterly he was deeply concerned because the boys' school in Tokyo, Japan, recommended by a strong committee of the Union at the anniversary at Saratoga Springs, is utterly unhoused since a destructive typhoon of last year, except with temporary shelter in an old warehouse. Dr. Duncan feared the collapse of the entire enterprise, and with it our most promising agency for the future Baptist ministry in Japan, unless we could, within a year, furnish at least \$6,000 for the purchase of grounds and a simple wooden building to accommodate twenty-five or thirty students.

When Dr. Duncan entered upon his office he fixed certain principles upon which he would conduct his correspondence. Conscious as he was of his fervent and somewhat nervous temperament, he resolved that he would treat every case with the utmost judicial fairness and consideration. He would not allow personal feeling to control him. He would do no injustice to any. Accordingly it became his custom in certain instances to hold letters already written, for consideration and for counsel with others whose judgment he trusted. His sympathy with the missionaries was keen and quick. Surely none but knew that they had in him more than a functionary, even a friend and a brother. Then

from the first he longed and strove to be a spiritual help to all. In this regard he had much to impart, and a gracious, tactful way of doing it. The answers to his letters on many a page bear witness to the winsomeness and skill with which he won over some brother to sympathy and co-operation with his views.

The times during which our dear brother was called to serve were peculiarly trying. In 1892 the Centenary of Baptist Foreign Missions was observed, and several of our missions were simply decently reinforced. But immediately following that came the financial panic of 1893, from which time until the present all benevolent societies have suffered the most grievous diminution of receipts. Year after year the books of the Union showed alarming deficits, and meanwhile missionary after missionary at home on furlough, was retired; new candidates, however promising, were declined, and important advance steps, long under contemplation, were abandoned.

All this could not occur without evoking the most painful outcries from our devoted workers on many a field. These cries were poured into his ear, unloaded upon his heart. Sensitive as he was, possessed of a fine sense of honor, which characterized him and which he thought the constituency of the Union was not maintaining as it ought — all this became a burden upon his spirit too much for his mortal powers to bear.

The era in which he served has also been one in which the severest criticism of all foreign mission endeavor has prevailed. Secular journalism, the hasty and unsympathetic utterances of thoughtless and indiscriminating tourists, not to mention the more trying strictures which professed friends of the cause at home have indulged in, enhanced the difficulties of securing suitable co-operation.

Besides all this, here at home in the processes of modern speculative thought the very foundations have been upheaved. The Scriptures themselves have been in debate, as to their inspiration, interpretation and even authority. Old Testament and New have been questioned as being a revelation at all in any such sense as obtained in the period when Christian missions were founded and were having their most marked developments. The peril of the heathen respecting the future life, and the very existence of the Great Commission as an authentic and inspired record, have been boldly denied.

Meanwhile specious reasonings for the justification of any amount of self-indulgence and of sumptuous living on the part of the members in the churches of christendom, despite the awful ravages of famine, pestilence, rapine and persecution in heathen lands, have characterized much of the so-called Christian thought in high places in the church. Not content with the recognition of partial truths contained in the ethnic religious systems and of God's gracious overrulings of these systems in lands where they have prevailed, so as to make them contribute somewhat to the economics of civilization — facts never disputed by the most conservative — many have gone out of their way, notably since the World's Parliament of Religions — to compliment and flatter these ethnic systems as veritable revelations of God, serving their use, on the whole, pretty well; at least, well enough to excuse christendom for much of apathy and indifference respecting the active propagation of Christianity among Brahmans, Buddhists, Confucianists or Shintoists.

The awful outburst of Mohammedan savagery in Armenia and the disclosures of the barbarisms of even a corrupt Christianity in the Spanish colonies, have indeed put a temporary check upon these absurd apologists for other religions than that of the Christ. Let us hope it may be a permanent check. None the less, however, the ominous commitment of so many intelligent men, scholars, educators, even philanthropists, whose zeal has slackened in evangelical preaching, while they have occupied their elegant leisure in constructing plausible apologies for naturalism, rationalism and even heathenism, has enor-

mously increased the burdens and difficulties of the administrators of foreign missions; aye, of any kind of missions worth the name. No one among us felt the dreadful evil of these influences more than he who now sleeps before us. How he was wont to pour out his righteous, believing soul respecting this, and then in the little circle of daily prayer which exists at the Rooms, how he would agonize in prayer that our churches might be spared the blight concerning missions which curses it from this cause.

Dr. Duncan's proposed visit to the mission fields in Asia had been in contemplation for two years. So heavy were the financial burdens of the Union, however, and so exacting the responsibilities of the foreign correspondence until a few months since, that he was reluctant to try to carry out what the Board had long ago authorized. When he did decide to go, it was with considerable misgivings. It was, however, with hope that the long sea voyages involved, the respite from office cares, and the inspiration to be gathered from personal vision of the work abroad, would prove beneficial, that the Executive Committee induced him to drop everything at home and go forth. When reminded by one of his family friends that by this proposed tour he might find his health—for more than a year badly shaken—still further impaired; that he might even make his grave with some of his missionary brethren beneath some hopia tree in Asia, or even with Judson himself find his sepulchre in the sea, he pleasantly replied: "I feel no peril on that account." He then spoke of the fact that at the call of duty many young men—the flower of the country—were volunteering for service in the tropics as soldiers, ready to meet death for humanity's sake, and should not he be as ready to hold his life subject to Christ's disposal for the sake of the heathen. In his last letters to one of us, after it was clear he must turn back, he said: "It is impossible for me to describe to you the severity of this trial. It is the bitterest disappointment of my life. I think, however, I have waited till the will of God has been clearly revealed, and I bow to it with peaceful submission." But he would not relinquish his quest for the manifestation of the divine will until it was wholly clear. Long before he would admit it, it was manifest to his beloved wife, whose skilful nursing kept alive his hope; to the ship's surgeon and to several missionaries of long experience who were returning to the East, that he could not hope to pass beyond the entrance to the Suez Canal on account of the peculiarly depressing effect of the heat of the Red Sea, without the certainty of a sudden demise. Even though he might have reached Burma alive, as he suggested in a letter dictated to us, which he was unable personally to write, he would be wholly unfit to perform the service intended, would disappoint the brethren awaiting his coming, and become a burden upon their sympathy and care besides.

Accordingly at Port Said the decision was fully reached. He was carried ashore, and availed himself of the first returning steamer to make his way back to London and to Boston. With what feelings he made that voyage home none but God will ever know. I trow that he began to know somewhat of what Moses felt as he came to the top of Nebo, and, glancing far outward over the land of promise, prepared to lay all down at the feet of Him who had commissioned him. How solemn and mysterious is the picture! "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah that is over against Jericho. And the Lord showed him all the land of Gilead unto Dan, and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah unto the utmost sea and the south and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, 'This is the land which I swear unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.'" As if to carry out to

the last that Moses was to live not for himself but for his people, he is told that he is to see the good land, but not himself to possess it.

So to this extent the parallel holds in the case of our beloved brother. In the spirit of his self-immolation, his vicarious service — which is the very core of the missionary idea — our brother, in behalf both of his brethren in the missions and of his brethren in the home churches, goes so far as to plant the soles of his feet on Afric's soil and to let his eyes rest on the borderland of Asia — Asia, the new land of promise; and then, not in anger but in love, the deepest though most mysterious of all loves, the divine love, God kisses him (as the rabbis say Jehovah kissed Moses on Nebo, thus removing him by the divine kiss) and turns him back from the scene, saying: "It is enough, my child. I take thy will for the deed. Asia, Africa, and all lands are in thy heart, as all Canaan was in the heart of Moses. Your frail body cannot endure the sight with mortal eyes. I now promote you; and shortly, with other eyes, in the unwasting vigor of immortal powers, you shall see the lands from the heights of glory, even as afterwards Moses, on the mount of transfiguration, saw the land from the side of Hermon." We further read concerning Moses, "And the Lord buried him."

So also may we not say the Lord who had in youth led that Haverhill boy to know and choose him for his life guide, who had been the strength of his Christian manhood, who had inspired his ministry, and made him the impassioned, magnificent, missionary man and administrator — that he also ordered every step of the descent from his mount of vision, timed the seasons, ordered the course of the ships that bore him, held the waves in his charge, and returned him to his desired home, permitted him in his own tenderest way to re-enter his own loved chamber in the Brookline home, amid the falling autumn leaves, and die in peace with so many of his kindred about him. Shall we not be constrained after the last sad office of this day is done, as sympathetic witnesses of it all, to say: "And the Lord buried him," as he will also keep watch over that tomb till the resurrection morning?

But we should be recreant to the solemn responsibilities of this day if we did not remind ourselves of the enhanced obligations which this untimely death imposes. There is a cause represented by the life of this now sainted man which, could he now speak to us, he would be the first to say is far greater than any personage who may have been or can be connected with it. I can almost hear him say: "Speak not of me, my brother, speak of that cause." What about that cause? Have we believed in it, loved it, prayed for it, sustained it by contributions as we ought? Shall we let this princely servant of that cause of universal missions pass away and no deeper loyalty to it on our part be engendered? Did we love him? The greatest, divinest thing about him was that he incarnated this cause. He was so great and lovely because he was so Christlike. How the world is impoverished when such personalities are removed! Within the short space of three years Gordon, McKenzie, Murdock and now Duncan have left these scenes of earthly effort, conflict and conquest. Four nobler advocates, four more apostolic souls the Missionary Union never had among its officers, advisers and counselors. Who will take their places? How slowly such as we have hoped would appear as real successors to these seem to appear! Where are the Elishas? What of the unfinished enterprises inaugurated under God by these prophets now gone? Who will endow the Rangoon college — an institution which has existed for thirty-two years without a financial foundation? What Brown has been to the Baptists of New England and Yale has been to the Congregationalists and Princeton to the Presbyterians — that the Rangoon college must be to the Baptist community of not less than two hundred thousand souls in the new

Burma. Must other men like Duncan be crushed before we can have a paltry \$6,000 to make secure the boys' school in Tokyo, Japan — a school so essential to our future ministry in that sunrise kingdom? It was the inability of Dr. Duncan and our Executive Committee to include provision for that school in the present year's schedule that most heavily pressed our dead Secretary's heart last July; it was that chiefly which destroyed his motive to take a suitable vacation amid the consuming heats of August, and sent him from us marked for death even when he sailed.

It was the compulsion by the sentiment of the Baptist public which forced your Secretaries to reduce an already conservative schedule by \$17,000 more the present year, which nearly broke this dear man's heart, for was he not expected to justify to our heroes at the front, even our spiritual Deweys and Merritts and Shafers and Wheelers, the lamentable failure of supplies? He was required to do the impossible. He was put where he was expected, like Atlas, to carry the world upon his shoulders. No wonder that he so bowed and bent beneath it that even the freshness of the sea breezes upon the numerous beaches of our New England coast, and our noble mountain resorts, so delectable to the vacation-seeking pilgrim, had no longer charm for him, because his brethren, amid famine and plague stricken populations in the East, were crying for bread.

Like David, when his three mighty men who had broken through the lines of the Philistines and brought him water from the well of Bethlehem, which he had craved, he refused to drink, and poured that to which he had perfect right a libation upon the ground. He felt that even his vacation rest was as the price of blood, and to him the summer was one long fast, as of one sitting in sackcloth and ashes. So long as his brethren at the front were in distress he would not be comforted. The vacation, by the importunity of his friends in the family and in the Rooms, came, but it came too late.

It is not, however, thank God, too late for the Baptist denomination to change the conditions which cost us this premature loss. The cause may yet be saved, the work cared for. How? By an uprising of our people, beginning with us who are here to-day, and adding largely to the average of our annual provision for this great work of Baptist foreign missions. Up and do it with Christly generosity and worthily of your magnificent history in the heroic past! Think of the Baptist denomination giving less than \$290,000 to the treasury of the Missionary Union last year! It ought to be increased to at least a half million dollars annually, with another million dollars every year bequeathed in legacies. Tell us not that world-evangelization in heathen lands is one object of beneficence among many. It is the one supreme object — unique — standing by itself, sealed with the last words of the risen Christ. Put it first where he did, and then all good things will follow in its train.

Do I speak earnestly? I do not begin to speak with the passion with which those sealed lips before us command me to speak, and this is more his message than mine; nay, it is Christ's message accentuated by the pathos of this mournful scene. This occasion were all unworthily used were the cause for which our brother poured out his life not emphasized in the most earnest way.

Brother beloved, dear colleague, we have obeyed thy bidding. Over thy confined dust we have voiced thy soul. We pledge new fealty to thy Lord, and follow thee as thou hast followed Him.

Servant of God, true yoke-fellow, thou didst well thy part. Well done! And farewell! We will meet thee in the morning, and a redeemed world shall all be His and thine and ours.

MINUTE OF THE EXECUTIVE COMMITTEE

W E the members of the Executive Committee of the American Baptist Missionary Union desire to place on record our profound sense of loss at the sudden and apparently untimely removal by death of our Corresponding Secretary, Rev. Samuel White Duncan, D.D., and our high appreciation of his Christian character, his wise leadership and his consecrated service. For six years he has filled his important and exacting office, conducting the large foreign correspondence, keeping a careful and intelligent oversight of the vast field of our missionary operations, and presenting their diversified needs to this committee for final action with unvarying wisdom, with devout sympathy, and with uniform impartiality. He brought to this service a preparation unusually rich and full, beginning with the influences of a refined Christian home in which the truth of Christ and the institutions of religion were honored, the plan of Christ for the redemption of the world was clearly and lovingly apprehended, and the missionaries of Christ who were engaged in carrying out that plan were frequently welcomed as honored guests. He had had a ripe experience as the successful pastor of three important churches, in which he had illustrated the high ideals of the Christian ministry and in a marked degree had cultivated the missionary spirit and activities of his people. His mind was well informed upon missionary subjects, the men and the women of all Christian communions who have consecrated their lives to the evangelization of the nations and the results of their labors in all lands. His heart was deeply in sympathy with the obligation and the grandeur of the missionary enterprise, and its prosecution commanded the warm support of his enthusiastic nature. Moreover, he possessed a business ability and knowledge of men and of practical affairs which eminently qualified him for the administrative duties of the secretaryship.

We were astonished at the rapidity with which he became master of the situation, acquiring quickly an accurate knowledge of all the missionaries and their fields, the personal characteristics of the one and the conditions and needs of the other, a knowledge which could have been gained only by the most careful and discriminating study. He took the work and the workers not only into his thought, but into his affection. He identified himself with every missionary, and presented his needs as if they were his own. Every missionary had in him a true friend, a warm sympathizer, and an earnest advocate. His views were broad and generous and hopeful. He had great faith in God and in the power of the truth. He believed profoundly in the adaptation of the gospel to meet the moral and spiritual needs of the nations, in the necessity of extending the work of evangelization as rapidly as possible under the guidance of the divine Spirit and in the ultimate and worldwide triumph of the gospel. He was quick to detect what ought to be done in a given field or station, was strong in his conviction as to what God would have us do, and the churches which we represent, and when the inability or the irresponsiveness of the churches made the doing of it impossible, he mourned as if he had suffered a personal bereavement. The memory of his earnest and pathetic appeals for the re-enforcement and enlargement of the work will never be forgotten.

His sensitive and sympathetic nature felt keenly the burdens which were laid upon it, but he held himself heroically to his work until his physical strength failed. His life was the price of his devotion. It had been evident to him for many months that certain perplexing problems on the foreign fields could only be settled wisely and permanently by a personal visit and by closer and careful examination; though feeling unequal to the journey, yet impressed with its necessity and encouraged by the committee, who fondly hoped that the voyage and the rest upon the sea would recuperate his wasted strength, he

undertook it. But, alas! it was too late. The wasting of his vitality continued, until at last, midway on his journey he was compelled reluctantly to abandon his long-contemplated visit, suffering a painful disappointment which can hardly have been equaled even by the great disappointment of our missionaries who were eagerly anticipating his coming. God graciously spared him to reach his native land, and in a few hours after his arrival translated him to the homeland above, where, released from all his burdens, he rests from his labors and his works do follow him.

In his intercourse with his associates in the management of the affairs of the Missionary Union he was courteous and fraternal, ever seeking their counsel and giving due weight to their judgment, confiding in them without reserve and enjoying their full confidence in return. The duties of the official relationship quickly led to a warm personal friendship, and we mourn to-day the removal not only of a trusted leader and wise fellow-laborer whose loss seems irreparable, but of a highly esteemed friend and Christian brother. By his ability and consecration to duty he won our admiration. By his sincerity and good judgment he won our confidence. By his sympathy and magnanimity he won our love. We shall remember him as a brother beloved, a true servant of God and a devoted and able missionary secretary.

In the death of Dr. Duncan the cause of truth and Christian missions has lost a zealous advocate, this Executive Committee a wise guide and counsellor, and our churches an inspiring leader. Being dead, he yet speaketh. The lessons and inspirations of his life will remain with us. From his lips now closed in death the urgent appeal still comes to us to take up the work which he loved and to which he gave his life, and carry it on to greater successes; to uphold the weary hands of our brethren on heathen shores; to fill up their ranks which have been decimated by disease and death; to supply the crying needs of the fields which we profess to cultivate; to enter the doors which have long been open and those which in the providence of God have been recently swung open at the demand of the hoarse battle-cry, and for the sake of the Master once crucified and now ascended and for the sake of the perishing millions of our fellow men to preach the gospel to every creature.

We extend to the members of the bereaved family of Dr. Duncan the assurance of our deep sympathy with them in the unspeakable loss which they have sustained, and commend them affectionately to the God of all comfort, who is "able to do exceeding abundantly above all that we ask or think."

HENRY M. KING,
THOMAS S. BARBOUR, } *Committee.*
RAY GREENE HULING,

RESOLUTIONS OF THE PRESBYTERIAN BOARD

[A very large number of expressions of sympathy and sorrow have been received by the family of Dr. Duncan and by the Executive Committee and Officers of the Missionary Union. From these we select the Resolutions of the Board of Foreign Missions of the Presbyterian Church (North) as representative of the high esteem in which Dr. Duncan was held by multitudes outside of his own denomination, and the sense of loss which is peculiarly felt in the missionary circles of this country in his death. — EDITOR.]

THE Board having learned of the death of the Rev. Samuel W. Duncan, D.D., Foreign Secretary of the American Baptist Missionary Union, took action expressive of its sympathy with the Society and the Church which have met so great a loss. The circumstances of Dr. Duncan's death give a peculiar pathos to this sad affliction. He left New

York Aug. 27 for an extended tour of inspection of all the Baptist missions and many other missions engaged in the common work throughout the East. Accompanied by his wife and daughter he proceeded as far as Port Said, where he was compelled by an attack of fatal disease to turn back. He arrived at Boston on Saturday morning and was at once taken to his home in Brookline, Mass., where he died on the next day, Oct. 30. He was but sixty years of age, and had been supposed to be still in his usual health. Among the Executive Officers of all our American Protestant missionary boards and societies he was universally esteemed for his genial and highly Christian character, and also for his sound judgment and practical wisdom in the administration of missions.

Resolved, That the Board place on record an expression of its sympathy with the American Baptist Missionary Union in the great loss which it has suffered in the death of its able and beloved Secretary and in the sad disappointment of far-reaching plans which had been made in connection with his expected visit to the Baptist missions in the East.

Resolved, That the Board recognizes in the death of Dr. Duncan a serious loss to the spirit of unity and coöperation which has characterized his intercourse with the official representatives of other missionary boards, and therefore a loss to the whole cause of Protestant missions in the world. It can only hope and pray that the mantle of the deceased may fall upon others who will enjoy an equal confidence and esteem on the part of all who love the common work of the world's evangelization.

Resolved, That copies of this action be transmitted to the Baptist Union in Boston, and also to the wife and family of the deceased, for whom we would express a heartfelt sympathy.

DR. DUNCAN AS A YOUNG CHRISTIAN SOLDIER.—A pleasing reference to the soldier days of Dr. Duncan is contained in a letter from Prof. H. B. Hackett to Rev. Henry S. Burrage, now editor of *Zion's Advocate*, Portland, Me., and Recording Secretary of the American Baptist Missionary Union:

I met Duncan a few days ago, who expressed himself as well satisfied that he is pursuing the path of duty, and with his mind intelligently made up to all the vicissitudes which attend a soldier's life. He spoke of it as a privilege which he valued greatly that he was allowed to stand at the head of his company every morning, read the Scriptures and pray with and for his men.

This brings out brightly the earnest, sincere and manly character of the young soldier, qualities which continued through life. The company of which he was captain was raised by himself in about ten days in his native town, Haverhill, Mass., and he felt a personal responsibility for the moral and spiritual welfare of his men. How many young captains of twenty-three would have shown the same Christian courage?





A MISSIONARY VESSEL FOR JAPAN



SEVERAL years ago a lady from Scotland became interested in the work of a missionary of the American Baptist Missionary Union at Kobe, Japan, Rev. Robert A. Thomson, and especially in his description of the needs of the people of the Liu Chiu Islands, who were entirely destitute of the gospel. She placed in his hands a large sum which provided for the support of an evangelist in those islands for several years, under the auspices of the Union and the direction of Mr. Thomson. That work is still continued, and as these islands are only six hundred miles north of the Philippines, this outpost furnishes a favorable basis from which to extend the work of the Union to the new conquests of our American government.

After some years it pleased the Lord to call this devoted and benevolent disciple to her heavenly home, but her mantle has descended upon her son. For some years the utter destitution of the people of the islands of the Inland Sea rested heavily upon the heart of Mr. Thomson, and, inspired by his representations, this son gave £2,000 to provide a steam vessel by which missionary work might be carried on among these islands, hitherto wholly unreached by the gospel.

Upon consideration it seemed best to invest half of this money, the income to be used for the support of the mission, the other half to be used to build a sailing vessel, suitable for work among the islands, which could be more cheaply maintained than a steamer, and this course was decided upon with the consent of the donor. More recently it has appeared that, owing to a large increase in the prices of everything in Japan, which has followed the remarkable development of life and living in that country, the schooner, plans for which were drawn under the supervision of the generous donor, could not be built for the \$5,000 set aside for that purpose. Upon learning of this fact from Mr. Thomson and Capt. Luke W. Bickel, who has recently gone to Japan to be the superintendent of this new mission, the donor immediately forwarded his check to the Union for £500 additional. This provides fully for the cost of the vessel, as well as a sum for the maintenance of the work. The entire gifts to the work of the Union from this generous mother and son in Scotland thus amount to more than \$16,000.

We would that this example might inspire many in our own land, to whom the Lord has given large sums, to use for his kingdom with the same wise benevolence the money which God has placed in their hands.

DUNCAN MEMORIAL NUMBER.—This number of *THE MAGAZINE* was assigned to the special topic of "China." But the peculiarly impressive circumstances connected with the last days and the decease of Dr. Duncan make it fitting that large space should be devoted to that subject. In particular, Dr. Mabie's address will be found not only a tender and eloquent tribute to his departed associate, but a comprehensive presentation of the missionary situation which bore so heavily upon the late Foreign Secretary and undoubtedly hastened his end. Aside from its personal interest, the address calls for most careful attention from the constituency of the Missionary Union.

DR. DUNCAN'S JOURNEY to visit the missions in Asia was undertaken at the instance of the Executive Committee of the Missionary Union, who felt that his effectiveness in the office of Foreign Secretary and his assistance in their deliberations would be greatly increased by a personal acquaintance with the fields with which he had been for several years in correspondence. He entirely agreed with the committee, and had been seeking an opportunity to start on the journey from the time of the first action of the committee, Oct. 25, 1897, but was not able to make arrangements to leave until Aug. 27. The interruption of this journey, from which such large and helpful results to the missions was anticipated, was a severe disappointment to Dr. Duncan, as will be seen from his letter printed elsewhere, and the result is a mystery of divine providence, the meaning of which can only be known hereafter.

AMONG MISSIONARIES OF THE THIRD GENERATION should be included Miss Anna K. Goddard of Ningpo, China. In referring to the matter under the notice of farewell services to Dr. Corlies last month we had in mind only those who had been appointed before leaving this country. Miss Goddard's appointment was made very soon after her return to Ningpo, but as she did not sail from this country as a missionary of the Union, it slipped the editor's mind for the moment. We are glad to make this correction, especially because Miss Goddard represents a continuous succession of missionary service. Her grandfather, Rev. Josiah Goddard, was one of the founders of our Baptist missionary work in Eastern China, and her father, Rev. J. R. Goddard, has long been the chief figure of the work at Ningpo. Moreover, Miss Goddard represents a double line of missionary service, since her mother, Mrs. J. R. Goddard, is a daughter of Rev. William Dean, D.D., long the revered missionary to the Chinese in Siam. We may also mention in this connection that Mr. Herbert Vinton, son of Rev. J. B. Vinton, D.D., and grandson of Rev. J. H. Vinton, D.D., of Rangoon, is actively and usefully engaged in the missionary work of the Sgaw Karen mission school in Rangoon, although not under the regular appointment of the Union as a missionary. His brother, Rev. Sumner R. Vinton, now engaged as Traveling Secretary for the Student Volunteer Movement, expects to return to Burma as a missionary of the Union. We are glad to note and keep in mind these conspicuous examples of missionary heredity.

THE LOW PRICES FOR CLUBS for this MAGAZINE are offered with the understanding that all those in each club shall be members of one church. This is indicated in the regular announcement of terms, which will always be found on the second page of the cover. All other announcements are of course subject to the same condition. Our object is to encourage the formation of large clubs in each church, and to bring THE BAPTIST MISSIONARY MAGAZINE *into every Baptist family in the Northern States*. To accept clubs comprising members of different churches in cities and large towns would be manifestly unfair to those in the smaller communities, where there is only one Baptist church in a place. The making up of clubs in one church has proved so easy in numerous instances as to show that under our easy terms the same *can* be done in every church. Try it in your church *this month*.

REV. T. H. BURHOE died at Greenville, Mass., Oct. 8, 1898, from the effects of fever contracted during his missionary service in Burma. Mr. Burhoe was a native of Prince Edward Island, united with the Baptist Church in Woodville, Mass., in 1880, and studied at Worcester Academy, and graduated from Newton Theological Institution in 1893. He was appointed missionary of the Union May 1 of that year, and sailed for Burma Sept. 30. His principal labors were at Mandalay, but owing to the failure of his health he was obliged to return to the United States in 1895, and resigned as a missionary of the Union, designing to enter into pastoral work in this country. While in Burma he was married to Miss M. E. Williams, and at the time of his death was pastor of the Baptist Church in Greenville. Mr. Burhoe was a man of sterling and devoted Christian character, highly respected by his associates in the mission in Burma as well as by a large circle of friends in this country. Although debarred from service in foreign fields, his interest in missions was warm and sincere, and in all his service in this country he continued to do all that was in his power to advance the interest of Christ's kingdom in all the world.

THE ADVANCE OF CIVILIZATION IN AFRICA seems more in the realm of dreams and romance than of sober reality, and yet the facts are real. We have already called attention to the numerous lines of railway which are advancing towards the interior, from the east and west and from the north and south. It is positively startling to observe from the maps that, with the late victory of the British at Omduraman and the advance of the British line of communication to Fashoda, the English government has under its control lines of steam communication by rail or by boat for more than three-fourths of the entire length of the African continent, including the navigation of the Nile, the railways past the Rapids and the railway from Capetown north to the valley of the Zambezi river. With the completion of the Congo railway, in connection with the steamers on the Upper Congo, lines of steam communication from the mouths of the Congo and the Nile through the heart of Africa have approached each other within a distance which is easily overcome.

THE VARIED CONDITION OF INDIA is well illustrated when we read in one item in the *Indian Witness* that floods have destroyed the crops on the banks of the Nerbudda river, in the next that 5.48 inches of rain fell at Cawnpore in one night, and in the next item but one that the crops are withering from drought in the Deccan and the central portions of Madras presidency (this is our Telugu mission field), and also in several districts of the Punjab and Bombay presidency. India is extensive, and presents striking contrasts in its topography and physical conditions. Many statements concerning India are misleading, because they are applied to the whole country, while they are true of only one portion. The most of the controversy in our American periodicals regarding the famine question is due to this fact.

THE PROTESTANT BISHOP OF JERUSALEM was formerly appointed alternately by the German and English governments, but was always called upon to receive Anglican ordination, even though he might be a Lutheran. This arrangement, which was made in a spirit of great amity between pious King William Fourth and Queen Victoria, did not prove to be wholly satisfactory, and latterly the Lutheran Church in Palestine has been placed upon an independent basis. A religious foundation has been endowed by the Emperor of Germany, and a church built, the dedication of which the Emperor attended on Oct. 31, a memorable day in the annals of German Protestantism. The cordiality between the Anglican and Lutheran churches in Palestine will be no less sincere and warm, but for convenience their work will hereafter be conducted under separate heads.

BELIEF IN BAPTISMAL REGENERATION is the bane of the State churches of Europe. It is the root of the worldliness and formalism which so largely pervades them, and which makes necessary the maintenance of gospel missions even in Protestant countries. More encouraging than the progress of these missions as shown by numbers are the indications of the profound influence they are having upon the spirit and tone of the State churches. Multitudes who have never identified themselves with the Baptist, Congregationalist or Methodist churches on the continent of Europe are affected by the simplicity of the gospel which they preach, and have a deep influence upon the established communion. This has been most strikingly illustrated in the resolution of the general Lutheran Conference, held this last summer at Brunswick. The attendance was large, and the first subject treated was the fundamental importance of baptism. This conference, which was the official exposition of the Lutheran Church of Germany, declared that regeneration and baptism are not the same thing. In other words, it explicitly repudiated baptismal regeneration. This must have a profound effect upon the whole religious condition of the German people.

THE MISSIONARIES OF THE UNION are reminded that all reports which are expected to appear in the Annual Report of the Society should reach the Rooms in Boston before April 1, 1899. As the annual meeting of the Union is to be held in San Francisco in May, the report must be printed about ten days earlier than usual.



PAGODA AT WUCHANG, CHINA

ONE MISSIONARY'S EXPERIENCE

REV. I. S. HANKINS, ATMAKUR, INDIA

AS a young Christian I used to wonder what was the nature of the missionary's calling, and what the character of his daily work and experiences. Having now had a little personal experience in these things, I will put upon paper some things as they now impress me.

A House Builder.—At home I always joined the crowd in doubting the wisdom of the man who attempted to be a jack of all trades, but since I have been in India I have had a great deal more respect for jack. I have many times envied him his skill, even though he is not an expert in every department. A missionary ought to be an adept at all kinds of work. When I came to my station I knew nothing about

building a house; worse than this, I did not know the Hindu. With this stock of ignorance I had to begin and build my house. I would have been glad if I had had even a smattering knowledge like jack. The work must be done. Upon the theory, I suppose, that experience is the best teacher, I proceeded, and I confess I had a good teacher and learnt a few things. A knowledge of masonry, carpentering and civil engineering would have served me well. As it was, I had to depend upon my common sense alone. If a missionary could have knowledge of everything under the sun he would have use for it every week.

A Doctor.—One day soon after I arrived a man came all doubled up with

cramps in his stomach. I gave him a dose of Perry Davis' Pain Killer, and it cured him. This established my reputation as a first-class doctor, able to cure the incurable. Soon I was besieged for medicine, and since then I have had hundreds of cases of all kinds of disease. Notwithstanding the fact that I never had a bit of practice, a very bad case of a broken thigh was brought to me. There was no one else to attempt the job, so I had to try. I did the best I could and, to my surprise, the man did fairly well, as well as many I have seen at home set by regular physicians. Young physicians at home cannot get a reputation and practice as easily as this. I must be a doctor whether I want to or not.

A Lawyer.—A missionary must be a lawyer and judge. There are disputes that he must settle. His bungalow is very often a court of justice. He must be lawyer, judge and jury. Many cases that he settles would puzzle a native magistrate. He must also act as an attorney in cases that must go into court.

A Theologian.—A missionary ought to know religion, and must be religious. He must know in whom he has believed, and be ready to give an answer to the heathen philosopher, as well as to the ignorant heathen.

India is now, and will be more in the future, a religious battlefield. War will be waged between the heathen and Christian religious teachers. Christianity will have to meet an intelligent opposing force, and the missionary must be ready and able to meet it. No heathen nation on the globe today has its doors and heart as wide open to the Christian world and its influences as India. With English rule and Christian

influences, with minds seeking western knowledge and the country in touch with the most Christian and progressive nations of the world, if Christianity cannot succeed here in India, where can we look for success.

A Pastor.—The missionary is to preach a personal and individual gospel and organize single and small churches. He is to baptize the ones and twos, and be interested in the small details of individual life. His work has, however, a broader scope and bearing than the individual aspect. He is a factor in a nation's history in civilizing and developing a country. If his work is successful it will effect every phase of a nation's life. A missionary is no specialist. A statesman must give his attention to politics, but a missionary's work has its effect upon the social, industrial, political, educational and religious world. In all lands, but especially in India, the religious life and beliefs control social customs and even education itself. In a land like India, which is undergoing great changes, the work of imparting to a nation true religion and religious life is stupendous and of vital importance. India needs the gospel of Jesus Christ more than she needs English rule or western civilization.

A Teacher.—Education always follows in the path of true religious life. "Educate people and make them religious" will not succeed, but education will be sure to follow evangelization.

To save souls, to establish the church and plant the gospel of Christ, to take part in advancing civilization and the development of a nation, to ameliorate suffering and preach the gospel to the poor, is a work which is not excelled for grandeur and usefulness by any calling or profession to which man can give his life.

MAGAZINES FOR 1894, 1895 AND 1896.—We have a surplus stock of THE BAPTIST MISSIONARY MAGAZINE for these years, which we will mail *free* to all who apply. Look over your sets and send for the numbers lacking. Present full-paid subscribers can have full sets for these years until the supply is exhausted.

MRS. ELIZABETH L. STEVENS

ON the 3d of November a cablegram was received at the American Baptist Mission Rooms, Boston, announcing the sudden death of Mrs. Stevens, widow of the late E. A. Stevens, D.D., in Burma, on the 25th of October.

On Dec 11, 1815, Mr. Calvin Haven, Esq., a merchant of Boston, Mass., doing business near India wharf, was married by Dr. Baldwin to Miss Sarah Lincoln, sister of Hon. Heman Lincoln, who for twenty years without pay served as Treasurer of the Baptist Board of Foreign Missions, afterwards called the American Baptist Missionary Union. Mr. and Mrs. Haven lived in a house on Lynde Street, which gained an enviable reputation for hospitality. They had four children. The eldest was Elizabeth Lincoln, born in Boston Nov. 12, 1816. She was sent to a private school in the city, and subsequently attended Bradford Female Seminary, whose principal was Miss Hasseltine, sister of the first Mrs. Judson.

Some of the students from Newton Theological Institution used to find their way to the Haven mansion. Among them was Edward A. Stevens, of Sunbury, Ga., who had recently graduated at Brown University. Miss Haven had a beautiful face and an expression made most lovely by early piety. Their acquaintance ripened into friendship and a marriage engagement. The wedding ceremony was performed Oct. 5, 1837, by Rev. G. B. Ide, then pastor of the Federal Street Baptist Church. On the twenty-eighth of the same month, in the "Rosabella," a barque of 290 tons, Rev. and Mrs. Stevens set sail for Moulmein, Lower Burma. The other passengers were Rev. and Mrs. D. L. Brayton, and Rev. and Mrs. L. Stilson, of whom Mr. Brayton alone survives.

This missionary party reached its destination Feb. 19, 1838, receiving a joyous welcome from Dr. and Mrs. Judson. Mrs.

Stevens considered it a great privilege to have been intimately associated with Mrs. Sarah B. and Mrs. Emily C. Judson. The very year of his arrival Mr. Stevens assumed the care of the Moulmein English Baptist Church. Next he became pastor of the first Karen church ever organized—the one at the village of Dongyan. He succeeded Dr. Judson as pastor of the Moulmein Talaing-Burmese church. During all these pastorates Mrs. Stevens proved herself "a helpmeet for him," doing much of the important work of visiting the sick, the poor and needy among the church members, which he was to a great extent hindered from doing by his many and varied labors.

However, she always felt that her husband and children had the first claim upon her time and attention. She became the mother of nine children, of whom six grew up to manhood and womanhood. She had the satisfaction of seeing her two sons devote themselves to the Christian ministry. Rev. E. O. Stevens, the elder of the two, became a colaborer with his father in efforts for the evangelization of Burma. The younger is pastor of the Blockley Baptist Church, Philadelphia, Pa. Her oldest daughter in 1863 became the wife of Rev. D. A. W. Smith, with whom she sailed for Rangoon that same year, and who for twenty-two years has been President of the Karen Theological Seminary. Another of the daughters is the wife of W. H. Spencer, D.D., who for nearly twenty years has been pastor of the Baptist church in Waterville, Maine. Thus were her prayers answered for the richest blessings to rest upon her children; for, after they came to years of discretion, they consecrated themselves without exception to the service of Jesus Christ, our Redeemer.

In March, 1857, Rev. and Mrs. E. A. Stevens with their two youngest children reached Rangoon on their return from their

first trip to America. From that date for seventeen years their Burman home was the building on Merchant Street near the Mission Press and the old English chapel. As it was situated in the business part of the city, it was very convenient for comers and goers. There the graces of genuine hospitality shone forth in her life. Invalid missionaries, not only from different parts of Burma, but also from Assam, Siam and India, were made welcome and tenderly cared for. Mrs. Stevens was especially solicitous for the welfare of lady missionaries in remote stations requiring comforts which were obtainable only at the metropolis. While forgetful of self, she took delight in doing for others, as far as her limited means would allow. Her chief fault was undue self-depreciation.

On June 19, 1886, occurred the death of Dr. Stevens. The grief and sorrow of widowhood was borne with great fortitude, sweetness of spirit, and resignation to the will of God. At that time they were living under the same roof with their beloved son-in-law and daughter, Dr. and Mrs. Smith of the Karen Theological Seminary. She accompanied them on the removal of the seminary from Rangoon to Insein, as it was her purpose to spend the rest of her days with them.

That purpose, however, was not fully carried out; January the 28th ult., Dr. and Mrs. Smith and their brother, Mr. Stevens,

started from Rangoon for America, expecting to be back in less than a year. Little did they think that they were saying goodbye to the dear mother for the last time. The leave-taking was not sad; for although she was in her eighty-second year, her general health was excellent, and her mental powers were unimpaired; so it seemed to be highly probable that they would meet again. But the Lord had ordered otherwise. On the very day of her death, Dr. and Mrs. Smith at the port of Boston were embarking on board the "Cestrian," for the purpose of returning to Burma.

The cablegram states that the end came "suddenly." In the absence of particulars we have reason to believe that she died at Insein. If so, she was in the care of Rev. and Mrs. W. F. Thomas. It was a disappointment that none of her own kindred were with her at the last; but in the absence of son and daughter, no two persons could be kinder, gentler, more attentive and considerate of her every want than Mr. and Mrs. Thomas. From the earthly abode which she had made so attractive and beautiful by her presence and her fervent prayers, her glorified spirit has gone to the heavenly home in the mansions of the blest. Her body must have been laid to rest beside the grave of her husband, under a stately palm-tree in the Rangoon Baptist Mission Cemetery.—EDWARD O. STEVENS.



BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

4. *Achievements in Co-operation*

This survey cannot be concluded without a glance at the work of general evangelical missions. Baptists are a division, or corps, but not the whole army. The great victories have been achieved by each division doing its part, and the whole army receives the honor.

The recognition which the missionary enterprise is now receiving from the great heathen nations, has been brought about by the united missionary forces of the world.

So with the exploration of the great mission fields. Others have had their Morrisons, Moffats, Livingstones, Duffs, Williams and Thoburns. We have had our Careys, Judsons, Deans, Browns, Jewetts, Cloughs and Richards. The work of each, is the common heritage of all.

EDUCATIONAL

Baptist colleges and theological seminaries, with their many hundreds of primary and secondary schools, form a part of the larger missionary educational work, which is directly training 700,000 pupils, and has stimulated and set the pattern for new educational systems in all the great heathen nations. This movement has already brought under educational training many millions of youth. It has introduced the education of girls. Perhaps the crowning movement along this line the past year, was in Japan, where the government established a Woman's University.

In the great work of providing a Christian literature we have borne our part with others. It is a tremendous task to do this sufficiently to properly teach the millions who are inquiring about Christianity, and to make intelligent the great numbers of its converts. In this we have given and taken.

THE BIBLE

The same is true in the translation and publication of the Bible. It is said that it

has been translated in whole or part, into 350 different languages and dialects, of which about 300 have been made since the beginning of the modern missionary movement. The statement is published in the *Missionary Review*, that since 1804, 256,000,000 copies of the word of God have been circulated, while in the whole history of the world, from Moses' time to that date, thirty-eight generations, not more than 8,750,000 copies had been circulated.

MEDICAL MISSIONS

The growth of Medical Missions is a marked feature of the past quarter of a century. In India alone there are 166 hospitals and dispensaries, and on the various mission fields there are 466 Medical Missionaries, of which Baptists have about fifty. And this line of work is destined to larger use and usefulness. The Countess of Dufferin Fund, and the Red Cross Movement, neither of them strictly missionary, are both the fruit of missions, and among the noblest of charities. We have hospitals and dispensaries at many of our more important missionary centers.

The great movements looking to co-operative action, like the establishment of Young Men's and Young Women's Christian Associations, the holding of great missionary conventions, etc., have had our co-operation so far as practicable.

AGGREGATES

The aggregates of this work of world-wide missions, have become very large, and are rapidly becoming larger. More than 20,000 stations and outstations are regularly occupied by 14,000 missionaries, and their 60,000 native helpers. There are gathered into church organizations about 1,250,000 members, and there is believed to be outside of the churches, but standing very near them, as many more believers, and three times as many adherents.

The total contributions for this work from evangelical churches exceeds \$15,000,000 annually. The Baptists have one-fifteenth of the missionaries, give about one-twelfth of the money, and have two-thirteenthths of the members.

GENERAL RESULTS

The fruitage of missions is seen, not merely in the number of converts, and in the abolition of many of the grosser forms of idolatry, but in the large degree to which Christian truth has permeated the public mind.

There can be no doubt that the old faiths are decaying and giving way before the irresistible progress of the gospel. This is tacitly confessed in a recent address by Swami Vivekananda, the celebrated Hindu pundit, who came with such swagger to the World's Parliament of Religions at Chicago. In speaking at Madras he likened "Hinduism to an old ferry-boat, which had carried over millions of souls to the other world. Now its hull is decayed and full of holes. What shall be done with it? Abandon it? Never. Repair it, and bring it back to its original form." Caste, as measured by old rules, is a wreck, yet tenaciously held on to, as with a death grip. A thousand influences are crowding out the old and bringing in the new,—science, literature, art, law, commerce, telegraphs, telephones, railroads, schools, travelers, missionaries. "The earth helped the woman." Quietly, but irresistibly, the change is coming. It cannot be stopped for God is in it. Some Moham-medans said, of a certain Christian school: "We would like to remove it, brick by brick, until not one remained." A young Hindu who heard, said: "You might do that, but there is a power behind the brick that you cannot destroy." Yes, there is God, leading his people in triumph in Christ, in this whole movement. He will not be defeated. For the past five years there has been an average increase of missionaries of one thousand a year, and an

average increase of converts of one hundred thousand a year.

Marvelous indeed have been these achievements. Their true explanation, and their real dignity, are seen in the fact that God is leading his forces "in triumph, in Christ, making manifest the savor of his knowledge in every place."

WHAT OF THE FUTURE?

But encouraging as are the results of the past, in none of the great heathen nations is the work more than just begun. There are not less than 800,000,000 of human beings who could not answer intelligently a single question concerning the gospel of our Lord Jesus Christ, and most of them have never even heard his name.

All of these triumphs of the past certainly ought to be in the highest degree encouraging to us to go on with new vigor in the prosecution of this work.

The era of missions seems to have only just begun. The needs are almost equalled by the opportunities. Practically all doors are open. All people are waiting. Two words express the situation: Opportunity, obligation.

The Lord seems to be saying with an awful emphasis, "Speak unto the children of Israel that they go forward." Will we obey? All providences are saying, with a voice that cannot be mistaken, that the Lord is in haste to have this work done quickly. Will the Church hear? There are encouraging signs in the many who are moved by the Holy Spirit to go, in the larger gifts of a few, and in the slowly increasing volume of prayer and gifts from many. But the majority are still indifferent. What shall awaken them?

Thoughtful students of these things believe that they portend greater events in the near future. Some believe that they foreshadow Christ's personal coming. Others believe that they are the forerunners of the Millennial day. Whichever view may be correct, they are the signs of the Divine

leading, and have at least this voice to us, that we fall into line with God. If He is in haste, so should we be. If He is utilizing the forces of civilization, commerce, human invention, national comity, and education, for the opening of the doors of the world wider and wider for His gospel, ought not we to utilize all possible agencies at our command, men, money, prayer, instruction, in new measure, and with new earnestness, that the gospel may be given quickly to "every creature"? Certain it is that those wonderful pictures of the "glory

which is to cover the earth," which inspired prophecy has given us, will be fulfilled, and whichever way it is coming, the world-wide and thorough preaching of the gospel is preparatory to it, and a means to bring it about. Should we not, therefore, be urged on to the utmost endeavor? If we are true to our mission from the point of view of our increased numbers, intelligence, wealth and opportunities, as Baptists, the decades to come must certainly show marvelously greater results than anything in the past. Shall we be true?



IMMANUEL BAPTIST CHURCH, RANGOON, BURMA



INCREASING INTEREST IN MISSIONS

MISS C. E. HOPKINS, NORWICH, CONN.

GREATER interest in the cause of missions is a subject which touches the vital center of our religion. To be without interest in this cause is to be signally unlike the captain of our salvation. His infinite yearning over the lost, his matchless plan, his condescending missionary journey and work, awoke the wonder and concentrated the gaze of the heavenly host. To be indifferent to the progress of that work inaugurated at so great a price, is to prove that we have not yet taken rank with the highest intelligences of the universe.

The Messiah's advent was not for one time nor for one people, it was for the world universal. When the salvation of a revolted race could be accomplished only through man, God came down and became man. While the penalty of human guilt could be met only by his sacrificial death, his life of helpful service, his careful teaching, his grand example, were potent to reanimate sin-dimmed energies and to inspire the race with the possibilities of holy achievement. Only through man could the world be won. Jesus, the ideal man, led the way; he outlined the plan, he gave the methods, he won the first victories, and then he said: "Go ye into all the world."

The slowly rounding centuries have brought to us the present moment with its open door and its multiplied facilities. The world's progress is our heritage, a heritage carrying heavy responsibilities. The unfulfilled commission is vibrant with suggestion of duty and privilege. How shall we receive it?

We cannot take the privilege and effectively fulfill it with only a fraction of our

numbers. The question that presses for answer is, Why in our church membership are only a few alive to the importance of the work? To answer this question is to suggest the remedy. Ignorance is at the root of indifference. Lack of information on this theme closes the avenues of interest. "Eyes there are that see not, ears that hear not."

In all the scripture great stress is placed upon knowledge. When God would preserve the religious character of a nation, one of the duties imperative upon the Jews was the faithful instruction of their households in their national history and in the laws and testimonies received from God. Through their successive generations God is represented as rising up early and sending prophets, that his people might know his will and their duty.

When the walls of Jerusalem had been repaired, and Nehemiah would lead the people to make a solemn covenant, "all that had knowledge and understanding entered into the covenant and made ordinances for themselves," that they should bring their offerings and tithes, the first born of their sons and their cattle, their money, their first fruits, their corn, their wine and their oil into the treasure house. Later, when Hosea prophesied of God's judgments, he said: "The Lord hath a controversy with the inhabitants of the land because there is no knowledge of God in the land." To the priest God said: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me." Daniel spoke thus of the

coming glory: "Many shall run to and fro and knowledge shall be increased." Jesus wept over Jerusalem, saying: "If thou hadst known at least in this thy day the things which belong to thy peace."

Paul in his letters prays that "love may abound yet more and more in knowledge," that the people may "be filled with the knowledge of God's will." He speaks of the "new man which is renewed in knowledge." Peter exhorts: "Add to your faith virtue, and to virtue, knowledge."

It is through knowledge that the elements of success may be expected in any sphere. Our cause of missions lacks strength just so far as Christians lack knowledge thereof. In this day of bustling activity, with economic problems pressing for solution, with interests broad and sweeping, and with cares petty and taxing, it can hardly be expected that the mass of Christians will voluntarily become well acquainted with mission fields and their needs. These things must be brought before them, must be presented in such an attractive way that interest will be captivated.

It is not the province of this paper to suggest methods except in a general way. Methods must be adapted to the conditions of individual churches and the resources at command, but growth and advance there must be.

The first great requisite is a leader who is willing to work; a leader who can unite skill with winning power, and who can execute as well as plan. A plan there must be, broad and systematic, comprehensive and clear. This is the first half of the achievement, and full victory is not so far away as might be feared. A leader who manifests power is sure of followers. A clear, well-defined plan will attract helpers. Very few will refuse their aid when asked to render definite but brief service. Every person whose aid is secured becomes a

center about which interest is generated, and is thus a potent factor for wider interest and fresh effort. Responsibility must be distributed wisely and be only briefly required. This is work for the whole church, and discreet alternation must be the rule.

When Christians generally have acquired an intelligent and comprehensive idea of the work undertaken by our Mission Boards for the home and foreign fields, sympathy with the cause must be the natural outcome. Such knowledge and such sympathy can hardly fail so to combine the soul of enterprise with Christian love that neither gift nor service will be lacking.

This work bears important relations to Christian character and to all lines of religious activity. Dr. W. M. Taylor spoke strongly: "I say without hesitation, that when interest in foreign missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success."

Then, indeed, it is time for every church to begin with this underlying agency, to put into the fibre and sinew of its membership a knowledge of Christian aggressiveness which will lift the plane of thought from its narrow cell of self to a world ransomed and cultured for the King.

By the teachings of history, by God's work in nature, by Jesus' simple, unostentatious labor of love, we learn that any true permanent advancement in our cause must be upon foundations laid carefully, stone upon stone, well planned, fitted and joined.

In the aggregation and welding of forces already possessed or of forces at our command, lies the proof of our fidelity and of our right to pray, "Lord, send forth laborers into thy harvest."



LETTERS

PROGRESS IN WEST CHINA

I HAVE just returned from a short visit to our two outstations at Lau Ki and Lichuang, and the work I saw going on there encouraged me very much. More than one hundred inquirers are reported from the two places, with at least twice as many more or less interested. A marked change has come over the people regarding their treatment of us. Just to mention one case illustrating change of attitude: The leader of the party that attacked the boat with our friends on fleeing from the rioters has given in his name as an inquirer, and desires to join us. With sundry and numerous prostrations, etc., he confessed his misdeeds to me, imploring my forgiveness, which promise was given, and later when I had to come away to my boat begged the privilege of being my lantern bearer, and thus escorted me to my destination. This seems strange, especially as I was one of those instrumental in bringing this same man to justice, and stated the terms of his punishment—terms which I am happy to say were in accord with the gospel of mercy which we proclaim. This was at Lichuang, and shows that the main body of the people are finding out that we are their friends and not enemies, as they had been led to believe. We desire to see strong, vigorous churches established in these two places, and our hope is that they will be entirely self-supporting. Pray God to convert them through and through, body, soul and spirit, talent and means—everything. We are longing and praying for a real work of the Spirit in our midst. We are experiencing some opposition from the Roman Catholics, which proves Rome is true to her genius as persecutor. This, of course, is only to be expected; the

leopard cannot change his spots, and the Church of Rome will not change her old-time practices.
SUICHAUFU. R. WELLWOOD.

A CORRECTION

[In the sentence to which Mr. Goddard calls attention in the following extract no reference was intended to missionaries from America, and as to the native preachers we are very glad to have a correction from one so thoroughly qualified to speak as Mr. Goddard.—EDITOR.]

IN THE MISSIONARY MAGAZINE for July permit me to call your attention to one sentence in it which seems to me decidedly overdrawn. "If the testimony of those who are well qualified to speak is to be received, we have not, in the Eastern China Mission at least, a single preacher who would be listened to by any but the lower classes of people." I know not on whose testimony such a sweeping statement was made, but after thirty years of service in this same Eastern China Mission my testimony may have some little value, and in justice to those who have "entered into rest," as well as to those who are too modest to praise the fruits of their own labors, I will say that we have in this mission at least three men who are the peers of any Chinese preachers that I have met in any part of China connected with any mission, and who are well able to give religious instruction—as well as some other kinds of instruction—even to the proud literati. And among the younger preachers are men who, with a larger experience, will take a good position among the leaders of the church.

Do not misunderstand me. I am not opposing your plea for a better educational equipment of our work in China. By all means let the force of instructors be increased at our theological

school in Shaohing, and its curriculum be broadened. Let us have our academy—and let it be one of the best—giving a broad and solid foundation for the higher education of our young men, and growing into a college when the growing requirements of our work may need one. But in our enthusiasm for the future let us not forget what has been done in the past, or undervalue what we have. We have good men, equal for their work to any. Probably a more liberal training would have been useful, but they are well up to the requirements of the times, and we are thankful for them. Times are changing, however, and we need to prepare for these changes. Until quite recently our missions to China have been conducted on a niggardly scale unworthy of our great denomination. We need now to put forth special efforts to gain our proper position, and I hail with pleasure any movement in that direction.

NINGPO.

J. R. GODDARD.

A BOLD CONVERT

ON Monday, June 13, I baptized six men and a woman at Hanyang. We have others ready. Despite uneasiness among the people, rumors of rebellion and riot, we find an increasing number of persons who seem interested in the gospel.

This is the fifth day of the Chinese fifth moon, the Dragon Boat festival. One of the newly baptized converts, Mr. Foh, has invited a number of the Christians to a feast to celebrate his baptism, and to have special preaching to all the village. He owns the tea-shop in that place, so has stools and tables arranged in convenient order for a meeting. This is a bold testimony, which may God bless! We have a number of regular hearers in his village.

HANYANG.

JOSEPH S. ADAMS.

AGED CHINESE CONVERTS

WE are having tokens of God's presence here, and the work is moving along smoothly and hopefully. Twelve were baptized in April, three of these being more than eighty years of age. One of these has eighty descendants before his face, a number of whom are great grandchildren. He himself walks a distance of four miles every Sunday morning to attend services, returning to his home in the afternoon. Many of his descendants are becoming interested in the gospel, and I hope to have the privilege

of baptizing some of them before long. Another one of these aged converts is blind. He was once a professor of *feng-shui*, that great delusion and curse of China. This man has listened to the gospel for a number of years and his heart was touched many times with its hopes and powers. It was hard, however, to give up the principles he held and practiced for a lifetime. With our native preachers he argued long and boldly on this point. Through the grace of God he was at length led to kick away this last barrier between himself and Christianity. Two of his sons—both Christians—carried him to the place of baptism, about half a mile away from the chapel. His vision is now altogether beyond the vale, and he is rejoicing in a hope strong and sufficient to support his declining years.

MUNKEULIANG. GEORGE E. WHITMAN.

A GOOD DAY AT KITYANG

YESTERDAY was a day of great joy at Kityang. Out of thirty-one applicants for baptism thirteen were received after two most thorough examinations. It is impossible for me to express in words the joy and thanksgiving to God which moved all our hearts at Kityang during the past day. Our people at Kityang are becoming more and more a praying church. At our last Sunday prayer-meeting, just before the preaching service eight persons offered prayers, seven of whom had only been baptized during the past year or two.

J. SPEICHER.

MEDICAL WORK

PREPARATION for the medical work has also occupied much of my time. We bought a large tree and watched it through the various processes, until it has now become some useful fixtures for the dispensary. We commenced this branch of the work on the 15th of March, and up to date have seen seventy-six new patients and seventy-three return visits, a total of 149 and an average of 6.5 per day. Each patient pays a small charge of twenty cash on coming for the first time, and receives a ticket which entitles him to come for that disease as often as instructed until cured. He also receives a small booklet containing a clear statement of gospel truth, and each patient has received a personal talk about his or her need of a Savior, and the rich provision made in Christ Jesus.

HANYANG.

GEO. A. HUNTLEY.

PERSONAL

REV. JOHN M. FOSTER and wife sailed from Vancouver Oct. 10, returning to Swatow, China.

REV. HENRY RICHARDS and wife of the Pentecostal station at Banza Manteke, Congo, are in England for a period of rest.

MISS M. ANTOINETTE WHITMAN and Mrs. C. K. Harrington sailed from San Francisco Nov. 17, returning to Yokohama, Japan.

REV. D. A. W. SMITH, D.D., of Insein, Burma, Miss Sarah B. Barrows, Mrs. W. H. Roberts and Miss Dorcas Whitaker sailed from Boston Oct. 26 for Burma. Miss Emily M. Hanna will join the party in England.

MISS ALBERTA SUMNER of Nowgong, Assam, was married Sept. 8 to Mr. Arthur J. Parker, by

Rev. P. H. Moore, assisted by Rev. S. A. D. Boggs. Mr. Parker was formerly of the Aborigines Indian Mission, but has now joined the Baptist mission, and Mr. and Mrs. Parker will labor in association with Mr. Moore at Nowgong. We present hearty congratulations and good wishes.

REV. A. SIMS, M.D., of Leopoldville, Congo, has returned to England for a furlough, after a term of twelve years in Africa. This is an unusually long period of continuous service in Africa, and shows that, under proper conditions and with suitable precautions, health may be maintained in Africa for a good number of years. Dr. Sims reports himself in better health than at the time of his first furlough in 1885.

DONATIONS

RECEIVED IN OCTOBER, 1898

MAINE, \$43.56.		Pittsford, Miss E. E. Mills ..	\$2 00	Boston, Clarendon-st. ch.	\$273 39
Cherryfield ch. "Lay By"		" ch. tow. salary Miss		Gratton, 1st ch.	10 00
coll.	\$1 50	C. A. Converse	2 00	Bridgewater, 1st ch.	4 00
Biddeford ch.	6 56	Washington Co. Mrs. A. Bet-		Attleboro, 1st ch. S. S. by	
Farmington, Mr. and Mrs. F.		sey Taft	200 00	Miss Bertha Campbell for	
A. Leavitt for sup. student				the Forward Movement	1 00
in the Theo. Sem. care Rev.				Scituate, 1st ch.	13 44
D. A. W. Smith, Burma ...	25 00	MASSACHUSETTS, \$3,301.98.		Norwood, Otis F. Baker	1 00
Shapleigh, 1st ch.	4 00	North Abington, 1st ch.	10 35	" Y. P. S. C. E.	3 00
Jefferson, 3d ch.	4 00	Plymouth County, a friend ...	100 00	West Somerville ch.	30 12
Somerville ch.	1 00	Brockton, North ch.	17 92	Bellingham ch.	6 00
Ialesboro Y. P. S. C. E.	1 50	" Sw. ch. tow. sup.		Marshfield, 1st ch.	9 25
		of Mah Lay, care Rev. C.		Charlestown, 1st ch.	25 75
		L. Davenport, Burma	12 50	Turner's Falls, 1st Y. P. S.	
		Brockton, Messiah ch.	1 00	C. E.	2 50
		Haverhill, 1st ch.	28 17	Melrose, 1st ch.	10 59
		" Y. P. S. tow. sup.		Holyoke Y. P. S. C. E. of	
		Dr. Leeds	50 35	Endeavor Chapel tow. sal-	
		West Medford ch.	3 09	ary of Rev. F. H. Eveleth,	
		Granville ch.	13 25	Burma	25 00
		Gloucester, Chapel-st. ch.	11 99	Manchester ch.	10 00
		Waltham, 1st Y. P. S.	1 75	Chelsea, 1st ch. W. F. Smith,	
		Cambridge, 1st ch.	121 00	tow. sup. Siah Oung Hong,	
		Franklin ch. Mission Circle		care Rev. W. F. Thomas.	
		special for nat. pr. care Dr.		Burma	75 00
		Clough	25 00	Taunton Asso. Swansea ch ...	2 50
		Newton Center B. Y. P. U.		Reverly, John H. Cross	2 00
		(of wh. \$25 is for Karen		Williamstown ch.	5 00
		Theo. Sem. care Rev. D. A.		Dedham, 2d Y. P. S. C. E. ...	1 25
		W. Smith, D.D. and \$33.72		Amesbury ch.	35 49
		for the school, care Rev. W.		Vineyard Haven ch.	5 00
		B. Parshley, Japan)	58 72	Chelmsford, 1st ch.	13 75
		Springfield, State-st. B. Y. P.		Dedham, 2d ch.	10 04
		U. for expenses of India		South Hanson ch.	8 15
		Kotiah, care Rev. C. R.		" S. S.	3 00
		Marsh	15 00	Tyringham ch.	4 50
		Springfield, Highland ch. tow.		Gardner, 1st ch.	5 00
		sup. Rev. G. H. Brock	25 00	Florida S. S.	3 05
		Salem, 1st ch.	200 00	Lawrence, 1st S. S. for sup.	
		West Royalston ch.	3 00	Moung Kyaw, care Rev. C.	
		Boston, "Contributed"	1,770 00	L. Davenport, Burma	25 00
		Clarendon-st. Y. P.		Wakefield, Miss L. A. Mans-	
		S. C. E. tow. sup. Rev.		field	25 00
		Thos. Hill	125 00	Framingham, 1st ch.	55 65

Donations

671

RHODE ISLAND, \$149.85.

Pawtucket, Broad-st. ch.....	\$11 57
Woodlawn ch.....	4 41
Providence, per S. W. G. Tourtellot, Treas.....	37 50
Providence, Calvary ch.....	24 85
Cent'l ch. Monthly Concert Fund.....	10 78
Providence, Stewart-st. Y. P. S. C. E. tow. sup. Mounq Lay, care Dr. Bunker.....	25 00
Providence, Cranston-st. Y. P. S. C. E. tow. sup. Sau Koo Keh, care C. H. Heptonstall, Burma.....	10 00
East Providence, 2d ch.....	5 74
Jamestown Y. P. S. C. E. for fourth quar. ending September, 1898, tow. sup. nat. pr. Modenath Momin, care Rev. E. G. Phillips, Assam.....	7 50
Newport, Central Y. P. S. C. E. for sup. nat. pr.....	12 50

CONNECTICUT, \$283.27.

Lake's Pond ch.....	4 00
Deep River ch.....	80 17
Hartford, 1st ch.....	144 00
Memorial ch.....	7 00
Danbury, 2d ch.....	41 00
Clinton ch.....	7 10

NEW YORK, \$2,485.50.

New York City, Judson Mem'l Y. P. S. C. E. tow. salary of Rev. Ernest Grigg, Moulmein, Burma.....	50 00
New York City, Miss Frances I. Huntley, tow. sup. of Rev. and Mrs. J. Heinrich.....	150 00
New York City, Ralph L. Cutter, tow. sup. of Rev. G. A. Huntley, M.D., and wife, Hanyang.....	200 00
Jasper ch.....	4 90
Hamilton 1st Y. P. S. C. E. tow. sup. Chee Ka, care Rev. J. W. Carlin, D.D.....	8 06
Spencerport ch.....	25 00
Rochester, Park-ave. ch.....	5 81
Fairport B. Y. P. U. tow. exp's. Rev. Thos. Moody.....	20 00
East Henrietta ch.....	2 40
Y. P. S. C. E. 60	
Corning 1st Y. P. S. C. E.....	17 59
Huntington ch.....	4 53
Buffalo, Delaware-ave. ch. (of which \$5.00 is a special gift)	75 95
New Paltz, Mrs. Mary G. White and Wm. F. White.....	10 00
Erie County Asso., per Geo. R. Williams, Treas.: Buffalo, Glenwood-ave. ch., \$11.03; Wales ch., \$4.55; do. Y. P. S., \$2.00; Delavan ch., \$11.70; Boston ch., \$5.00; Java ch., \$8.59; Strykersville ch., \$8.95.....	51 82
Brooklyn, Sixth-ave. ch., add'l to repair church, care of Rev. F. P. Sutherland.....	17 00
Brooklyn Greenwood ch. Bible School.....	7 84
Troy, Fifth-ave. S. S.....	100 00
Sixth-ave. B. Y. P. U.....	12 00
Canisteo River Asso.....	13 00
Hoosick Falls, 1st ch. for quar. ending Oct. 1, 1898.....	14 36
Saratoga Springs, E. R. Waterbury.....	40 00
Moravia ch.....	18 36
S. S.....	3 00
Throopville S. S.....	2 70
Union Springs ch.....	9 90

Oswego, 1st Y. P. S. C. E. for sup. Ha-loai, care Dr. Bunker.....	\$10 00
Newburgh, People's Chinese Class, tow. sup. of nat Chinese preacher, Nong Zo Young, care of Rev. J. R. Goddard.....	13 50
Spencer ch.....	57 50
Arcade ch. additional.....	21 00
Auburn, Immanuel ch.....	22 15
ad ch.....	6 17
South New Berlin ch. add'l.....	5 80
Monroe Asso., per A. H. Cole, Treas.: Rochester, University-ave. Men's Miss. Soc. \$2.00; do. Woman's Soc. \$1.00; West Henrietta ch., \$1.50; Chili S. S. \$5.58; Ogden S. S. \$8.31; Clifton Jr. Y. P. S. C. E. \$2.00; Churchville ch. \$4.07; Mumford ch. \$1.50; Pittsford ch. \$37.40; Second Parma ch. \$2.00; Hamlin ch. \$7.75; Clifton ch., \$12.15; Ogden ch. \$7.00; Penfield ch. \$15.00; Rochester Parsells-ave. ch. \$6.50; do. Plymouth-ave. ch. tow. sup. Rev. Thos. Moody, \$2.00; do. 1st ch. B. Y. P. U. for do. \$6.20; Greece B. Y. P. U. for do. \$1.00; Rochester, University-ave. Y. P. S. C. E. for do. \$5.00; do. Parsells-ave. Y. P. S. C. E. for do. \$5.00; do. Meigs-st. Y. P. S. C. E. for do. \$5.00; South Rochester Y. P. S. C. E. for do. \$5.00; Rochester, Lake-ave. Y. P. S. C. E. for do. \$94.45; do. Second Y. P. S. C. E. for do. \$50.36; Pittsford Y. P. S. C. E. for do. \$1.00; First Parma Y. P. S. C. E. for do. \$17.28; Hamlin Y. P. S. C. E. for do. \$5.00; Brockport Y. P. S. C. E. for do. \$9.40; Clifton Y. P. S. C. E. for do. \$5.00; West Henrietta Y. P. S. C. E. for do. \$15; Ogden Y. P. S. C. E. for do. \$2.13; Henrietta Y. P. S. C. E. for do. \$1.50; Rochester, Bronson-ave. Y. P. S. C. E. for do. \$25.....	409 58
Poughkeepsie S. S. tow. sup. three native missionaries, care Rev. C. L. Davenport.....	100 00
Norwich, Calvary ch. a friend, Oxford & Greene ch. Rev. W. E. Dimorier.....	5 00
Greene, Central ch.....	21 53
Truxton ch.....	5 00
Hancock ch.....	43 40
Attica ch.....	19 75
Y. P. S. C. E. tow. salary of Rev. M. C. Mason, Assam.....	10 90
East Chatham ch.....	4 00
Fenner ch.....	1 50
Little Falls ch. additional.....	6 00
S. S. tow. sup. K. Isaac, care Rev. W. A. Stanton, Kurnool, India.....	10 00
Trenton, 1st ch.....	9 13
Vernon ch.....	10 25
Walesville, Mr. Wood.....	25
Bartlett ch.....	3 75
Camden ch.....	7 00
Clinton ch.....	3 00
North Gage ch.....	1 50
Oneida ch.....	34 80
Utica, Tabernacle ch. add'l.....	4 00

Whitesboro S. S.....	\$10 00
Oneida Association, a friend.....	50 00
North Manlius ch.....	12 50
North Syracuse ch.....	2 70
Benton ch. in part.....	27 00
Exeter ch.....	2 25
Y. P. S. C. E.....	2 80
Richfield ch.....	3 70
Springfield ch. additional.....	8 00
Y. P. S. C. E. add'l.....	2 06
Flat Creek ch.....	5 00
Grapeville ch.....	3 24
Rensselaerville ch.....	4 30
Westerlo ch.....	7 50
Palmyra Y. P. S. C. E. tow. work of Rev. A. V. B. Crumb, Tausgao.....	5 00
Marion S. S.....	18 25
Williamson ch.....	4 59
S. S.....	4 21
Summit, 1st ch. Mrs. Elizabeth Payne.....	1 00
New York, Mt. Morris ch.....	60 00
Salem, New Rochelle ch.....	250 00
S. S.....	16 15
Mrs. Ealden, for Dr. Clough. A friend.....	60 00
Brooklyn, Calvary ch.....	20 00
Hanson-pl. ch. for Japan.....	30 54
Rockville Center S. S.....	132 48
Corwall ch.....	1 21
Klinebeck Y. P.....	3 85
Shenandoah ch.....	5 00
Brewster ch.....	2 80

PENNSYLVANIA, \$542.43.

Upland S. S.....	32 52
New Tabernacle S. S.....	20 00
Frankford-ave ch., Rev. C. F. Winbiger, for sup. Ler Plaw, care Dr. Bunker.....	6 25
Temple ch. Tioga.....	10 00
Angora ch.....	20 87
Newtown-aq. ch.....	5 00
Chester-ave ch.....	31 51
Wissahickon B. Y. P. U. and S. S. for nat. pr. care Dr. Leslie, Congo.....	12 50
Fifth ch. B. Y. P. U. for sup. Gunriah, care Dr. Downie, India.....	18 00
Willistown ch.....	6 50
3d Germantown ch. in part.....	11 32
Cold Point ch.....	9 18
North Wales ch.....	10 00
Harrisburg 1st ch.....	6 00
Calvary ch. Taylor.....	2 50
Wyalusing ch.....	8 00
Punxsutawney ch.....	2 00
Cambridge ch.....	23 00
Clinton ch.....	3 50
White Deer Y. P. S. C. E.....	3 18
Jackson ch.....	1 00
Bethel ch.....	3 50
Brush Valley ch.....	1 70
East Mahoning ch.....	4 00
Fairview ch.....	1 03
Indiana ch. Veteran Soldier.....	50
Dillon ch.....	50
Union City ch.....	10 41
Connellsville ch.....	20 50
Washington ch.....	38 30
Wylie-ave Bible School.....	4 18
Bethlehem ch.....	3 50
Westfield ch.....	1 45
Blossburg ch.....	1 00
E. Quinton and wife.....	2 00
Herrick Centre ch.....	7 58
Outlet ch.....	1 38
Jackson ch.....	1 25
Lehman ch.....	6 40
Pittston, Luzerne-ave. Y. P. S. C. E. nat. pr. care Rev. C. H. D. Fisher, Japan.....	18 75
Wyalusing, Second ch.....	2 50
Edwardsdale ch.....	6 00

Audenried, Welsh ch.....	\$1 56
" " S. S.	1 62
" " B. Y. P. U.	48
Marcus Hook ch.....	35 70
Chester, First ch.....	90 56
Media ch.....	12 65

NEW JERSEY, \$403.24.

Dover, Rev. O. J. Peterson..	2 50
New Brunswick, Livingston- ave. ch. (of which \$25 is for Lah Thoon, care Miss S. E. Haswell).....	44 11
Montclair, Eben P. Morford, additional for nat. pr. care Rev. L. W. Cronkhite.....	15 00
Morristown, Edwin Fayette Smith for salary of Paul ..	6 25
Camden Asso. "a friend" for nat. pr. care Rev. C. L. Davenport, Sandoway ..	16 25
Jersey City, Bergen ch. Miss Eva Palmer, tow. sup. nat. pr.	6 25
Asbury Park, Mrs. A. E. A. Griffin, a Thanksgiving of- fering for sup. of A. Cheng, student, care Rev. J. W. Car- lin, Swatow ..	17 50
Asbury Park, Mrs. A. E. A. Griffin, a Thanksgiving of- fering for fam. relief among the Telugus, care of Dr. Downie ..	102 00
Montclair, Mrs. Frank L. Dyer, tow. sup. of a minister among the Telugus ..	10 00
Perth Amboy ch.....	9 30
North Orange ch.....	9 24
Woman's Foreign Miss. Soc. Social Union ..	15 00
Berlin Y. P. S. C. E. for work, care Rev. W. M. Upcraft ..	10 00
Berlin ch.....	5 00
Cramer Hill, 1st ch.....	13 25
Camden, 3d ch.....	5 00
Magnolia ch.....	1 27
Camden, Tabernacle S. S. and B. Y. P. U.	8 00
Croton ch.....	4 00
Atlantic Highlands ch.....	14 65
Freehold ch.....	57 50
Marlboro ch.....	7 36
Cape May, 1st B. Y. P. U. for Ko Hmua Kalay, care Rev. C. L. Davenport ..	6 74
Alloway ch. (\$10 from pastor and wife) ..	15 57
Goshen ch.....	1 50

DELAWARE, \$8.00.

Wyoming ch.	5 00
Wilmington, North ch.....	3 60

DISTRICT OF COLUMBIA, \$70.

J. Howard Larcombe for sup. Sikon, care Rev. P. H. Moore, Nowgong ..	60 00
Washington, E. M. Larwill for relief famine sufferers, care Dr. Downie ..	10 00

WEST VIRGINIA, \$818.23.

Burnsville ch.....	1 25
Terra Alta, Mrs. J. P. Shafer ..	1 00
Two Run Mission League. ..	4 15
Harrisville Asso. ch's.....	55 84
Charleston, Virginia-ave. ch.....	1 00
Kanawha Valley Asso. ch's...	32 16
Goud Hope ch.....	1 04
Various ch's, Raleigh Asso. ..	51 70
" " Twelve Pole Asso.	2 94
Spencer ch.....	30 07
" S. S.	3 68

Various ch's, Broad Run Asso. \$86 33	
" " Goshen Asso.	21 04
" " Greenbrier Asso.	69 70
" " Guyandotte Asso.	29 62
" " Harmony Asso.	48 55

Ansted ch.....	7 40
Jennette ch.....	1 27
S. C. Miller ..	50
Isaac Bayles ..	1 00
J. E. McClung ..	1 00
Various ch., Hopewell Asso. ..	87 33
Bethany ch.....	1 00
Bethlehem ch.....	3 50
Bingamon ch.....	6 46
Fairview ch.....	2 80
Flaggy Meadow ch.....	7 00
Harmony ch.....	18 05
Hepzibah ch.....	11 05
Jones Run ch.....	2 38
Lumberport ch.....	1 70
Middlebourne ch.....	67
Mt. Zion ch.....	2 00
Olive Branch ch.....	9 95
Pleasants ch.....	2 30
Pleasant Valley ch.....	8 55
Shinnstown ch.....	13 48
Union Valley ch.....	20 14
Vermont ch.....	2 38
West Fork ch.....	1 00
West Warren ch.....	12 46
Willow Tree ch.....	15 83
Worthington ch.....	1 40
Various ch's, Mt. Pisgah Asso.	39 36
Willow Island ch.....	4 11
Williamstown ch.....	8 00
Various ch's, Teays Valley Asso.	36 27
Various ch's, Union Asso.	44 84
Elkins ch.....	3 00

OHIO, \$1,531.66.

Dayton, Edward Canby, tow. salary of Rev. I. E. Munger, ..	400 00
Cleveland, Immanuel ch.....	8 50
" " The King's Army of 1st Swedish ch. for work of native teacher, care Rev. Ola Hanson, Burma ..	18 00
Akron 1st ch. S. S. to be ap- plied tow. salary Heinmay Klaipno ..	25 00
Thompson ch.....	2 00
Heaver ch.....	1 50
Salem ch.....	1 00
Springfield ch.....	2 00
Roscoe ch.....	45
Bethel ch.....	1 65
West Cleveland ch.....	25
Conan's Creek ch.....	1 00
Greenfield ch.....	5 70
" S. S.	8 20
" B. Y. P. U.	1 09
North Fairview ch.....	1 00
Sugar Creek ch.....	3 59
New Vienna ch.....	3 50
Jamestown ch.....	1 35
Columbus, North ch.....	5 00
Estate of Mrs. Elizabeth Saun- ders of Berlin ch.....	15 50
Canal, Lewisville ch.....	1 00
Clark Township ch.....	3 35
Dresden ch.....	2 01
Mill Fork ch.....	2 35
Tiverton ch.....	1 50
Dayton, Centra! ch.....	54 02
" " Memorial ch.....	13 46
" " Linden-ave. S. S.	36 50
Norwalk ch.....	47 39
Mrs. M. B. Kingsbury ..	5 00
Sullivan ch.....	2 00
Harmony ch.....	2 10
Centre Valley ch.....	3 52
Lowell ch.....	1 00
Mrs. Maggie Amos, special thank offering.....	10 00
Valley ch.....	24 79
King's Mill ch.....	10 70

Harmon Memorial ch.....	\$16 00
Chester ch.....	6 05
Chesterville ch.....	4 36
Eden ch.....	1 00
Hopewell ch.....	2 35
Brandon ch.....	50
Owl Creek B. Y. P. U.	40
Mt. Pleasant ch.....	60
Salida ch.....	50
Ice Creek ch.....	5 00
Palestine ch.....	8 25
Myrtle Tree ch.....	1 50
Storms Creek ch.....	55
Fairview ch.....	1 00
South Point ch.....	5 00
Beulah ch.....	57
Harmony ch.....	1 50
Ohio ch.....	5 25
Zoar ch.....	2 00
Toledo, Ashland-ave. ch.....	65 50
" " Memorial ch.....	5 88
Duncan Falls S. S.	75
Pleasant Valley ch.....	1 00
Brookfield ch.....	2 57
Windsor ch.....	50
Amanda ch.....	2 00
Lima, Berean ch.....	1 25
" Mrs. Crippen ..	1 00
Mt. Zion ch.....	2 00
Pleasant Grove ch.....	1 50
Riley Creek ch.....	5 00
Church in Cambridge ..	37 37
Providence ch.....	1 00
Sandusky ch.....	1 00
Dayton, 1st ch.....	53 03
Pleasant Valley ch.....	6 50
Savannah ch.....	2 25
Linwood ch.....	12 64
Madisonville ch.....	9 25
Owl Creek B. Y. P. U.	49

INDIANA, \$226.35.

South Bend, 1st Sw. ch. tow. sup. nat. pr. Boka, care of Rev. O. L. Swanson, Assam, ..	15 00
Uniontown ch.....	5 60
Franklin, 1st ch.....	32 95
Mt. Pleasant ch.....	10 00
New Harmony ..	1 10
Union ch.....	4 09
Freedom ch.....	50
Rockport ch.....	1 00
Dana ch.....	8 63
Tennessee Valley ch.....	3 39
Mt. Pisgah ch.....	3 00
Ebenezer ch.....	15 35
Brooksburg ch.....	3 00
Brushy Fork ch.....	1 00
Fredonia ch.....	1 40
Grant's Creek ch.....	2 80
Macedonia ch.....	2 00
Markland ch.....	3 00
Mt. Sterling ch.....	6 40
Olive Branch ch.....	2 40
Sparta ch.....	3 07
Union ch.....	1 05
Madison ch.....	81 53
Ryker's Ridge ch.....	5 01
Amity ch.....	1 00
Big Cedar ch.....	2 00
Cambridge City ch.....	4 00
Elkhorn ch.....	1 00
Pipe Creek ch.....	1 00

ILLINOIS, \$217.97.

Alton, 1st S. S.	10 66
" " Hunterstown S. S.	2 10
" " P. B. D. Box ..	1 00
Downer's Grove ch.....	23 00
Normal Y. M. and Y. W. C. A.	24 80
Gifford ch.....	1 57
Sadorus ch.....	3 25
Bethel ch.....	1 20
Chicago, 2d ch., a friend ..	2 00
Woodstock S. S. for sup. of nat. pr. care of Dr. Clough, ..	8 45

Morgan Park S. S.	\$18 22
Woodstock, Miss J. E. Sond- ricker	1 00
Damascus ch.	2 00
Beaver Creek ch.	1 50
Carmi ch.	1 80
Hickory Hill ch.	2 20
Walnut Grove ch.	40
" W. H. Stokes	5 00
Gilman ch., Mrs. F. M. Hill.	1 00
Macoupin Asso. Coll.	2 80
Arthur ch.	2 10
Oakland ch.	2 45
Simons ch.	1 55
Du Quoin, Eld. Cole	5 00
Grand Cote ch.	2 00
Holt's Prairie ch.	5 00
Pinkneyville ch.	4 60
Steelville ch.	1 37
" W. H. Hughes	50
Red Bud ch.	3 10
Tamaroa ch.	2 50
Dundas ch.	2 10
Sailor Springs ch.	1 35
Hidalgo ch.	1 20
Robinson ch.	1 25
Berwick ch.	15 10
Saxon ch.	2 40
Payson ch.	7 35
" Y. P.	2 65
Sycamore ch.	27 30
Big Ridge ch.	1 50
Galatia ch.	2 00
Long Branch ch.	1 15
" Mrs. F. H.	
Mathis	5 00
Rileyville ch.	50
Unity ch.	1 00

IOWA, \$130.50.

Waterloo, 1st ch.	5 09
Toledo ch.	7 25
Macksburg, Zion ch.	3 00
Corning ch.	9 20
Spencer ch.	50
Denison ch.	53 23
Sac City B. Y. P. U.	2 50
Coon Valley Asso.	3 27
New Haven ch.	3 00
Mineral Ridge ch.	3 51
Keokuk, 1st ch.	20 00
West Union ch.	2 00
Emerson S. S.	2 50
Rockwell ch.	8 55
Newlons Grove ch.	6 90

MINNESOTA, \$161.47.

Minneapolis, 1st ch. Mrs. Lydia M. Campbell (of wh. \$15 is to be used for itinerating on the Secunderabad field, care of Dr. Boggs)	25 00
Worthington Sw. ch.	27 97
Willmar S. S.	9 00
" N. L. Vinblad for V. Thomas and P. Rungiah, care of Rev. W. A. Stanton,	10 00
St. Paul, 1st Sw. ch.	1 02
Cambridge ch. for Baper No- viah, care of Rev. Wm. Powell, Nursaravapetta, In- dia	20 00
" Friends," special, for sup. of Antonio, care of Rev. E. Lund, Barcelona, Spain	53 20
St. Paul, 1st American ch.	10 28
Minnesota City, Rev. L. P. Day	5 00

MICHIGAN, \$228 29.

Jackson ch.	14 00
" B. Y. P. U.	9 19
Kalamazoo, E. C. R.	2 00
Detroit, Clinton-ave. ch.	9 55
" " " " 1st	
year's deficit	4 14

Rochester Y. P. S.	\$5 00
Ortonville ch.	4 50
Alpine and Walker ch.	2 87
Berlin ch.	5 71
Big Rapids ch.	4 65
Enaley ch.	1 20
Grand Rapids, Fountain-st. ch.	72 92
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. of B. W. in India	6 70
North Nelson ch.	50
Rockford ch.	2 25
Belding ch.	3 00
Ionla ch.	3 17
Palo ch.	1 00
Grass Lake, Rev. O. F. A. Spinning	1 00
Grass Lake, C. O. Spinning.	1 00
Mason ch.	44 31
Ishpeming ch.	9 10
" S. S.	13 90
Daggett, Woman's Society	4 42
Walled Lake S. S.	1 00
Holton ch.	1 21

WISCONSIN, \$154.33.

Milwaukee, Garfield-ave. P. ch. B. Y. P. U.	10 00
Rio, Rev. A. F. Miller and wife	102 50
Maiden Rock, W. G.	1 04
Lodi ch.	12 00
New Cassel Y. P.	5 00
Green Bay ch.	14 85
" S. S.	94
Union Grove ch.	8 00

MISSOURI, \$114.95.

Kansas City Y. P. S. tow. sup. nat. pr.	15 00
Board of Home and Foreign Miss.	99 95

KANSAS, \$272.44.

Republic 1st Woman's Mis- sion Circle	1 36
Topeka, 1st ch. Y. P. S. C. E. tow. salary nat. pr. Dzing Is Sau, care Rev. G. L. Mason	12 50
Onaga ch.	1 50
Marshall Centre ch.	50
Fostoria, E. L. Morse.	1 00
Bluff Creek ch.	50
Newton State Convention Coll.	17 84
Mayfield ch.	5 00
Harmony ch.	12 00
Medicine Lodge ch.	54 75
Perth, W. J. Dodson	1 00
Argonia ch.	85
Chicaskia ch.	2 00
Anthony ch.	00
Attica ch.	3 00
Friendship ch.	65
South Haven Y. P. S.	1 59
Harper ch.	7 60
Wellington S. S.	81
Fall River ch.	1 50
New Albany ch.	4 75
Fall River City ch.	75
Climax ch.	2 06
Homer Creek ch.	2 80
Hamilton ch.	72
Grenola ch.	7 25
Fall River Asso. Coll.	4 00
Fort Scott 1st ch.	25 46
" Y. P. S.	3 00
Odense ch.	2 68
Mt. Orum ch. S. S.	0 00
Uniontown ch.	2 25
Fort Scott Asso. Coll.	2 45
Kansas City 1st Y. P. S. tow. sup. nat. pr.	12 50
La Cygne S. S.	

Iola ch.	\$5 00
Garnett ch.	3 67
Colony ch.	1 25
Reading Y. P. S.	1 00
Elwood ch.	1 00
Horton, F. M. Wadley	1 00
Baileyville Y. P. S.	2 50
Ablene ch.	1 00
Minneapolis Y. P. S.	1 00
" Mrs. Wm. Midgley	2 00
Mt. Pleasant ch.	1 62
Weir City ch.	2 25
Erie ch.	3 00
" Y. P. S.	65
Mound Valley ch.	1 05
Pleasant View ch.	5 75
" E. S. Van Cleave	2 50
Garden City ch.	2 40
Bow Creek ch.	50
Turkville ch.	2 50
Wichita 1st Y. P. S.	1 50
" Emporia-ave ch.	5 35
Indianola ch.	2 25
Burden ch.	2 00
Augusta ch.	7 00
Derby ch.	3 50

NEBRASKA, \$103.28

Beatrice Y. P. S.	1 50
Omaha 1st ch.	14 00
" South S. S.	5 00
" Calvary ch.	31 06
Blair ch.	14 38
Jamestown ch.	1 45
Guide Rock ch.	3 20
Juniata ch.	3 00
York ch.	1 00
Dry Valley ch.	4 00
Wahoo ch.	10 00
South Omaha W. C.	8 50
" S. S.	1 00
" Chas. Ander- son	2 00
Gering ch.	3 19

COLORADO, \$18.28.

Delta ch.	10 00
Denver, Judson Mem. S. S.	1 53
La Junta ch.	6 75

OREGON, \$47.90.

Brownsville ch.	2 00
Oakland S. S.	1 75
Springfield S. S.	1 44
Sharon, Rev. W. H. Morford, Forest Grove ch.	6 00
Oregon City ch.	25 71
Portland Sw. Y. P. S. sup. nat. pr. Saw Kaw Ker, care of Dr. Bunker	10 00

CALIFORNIA, \$149.36.

Towles ch. Mrs. R. P. Squire	2 00
San Francisco, 1st Y. P. S. C. E. for sup. nat. students, care Rev. D. A. W. Smith.	6 25
San Francisco Sw. ch.	23 10
Los Angeles, Central ch. tow. sup. Bible woman, care Dr. Clough	10 00
Los Angeles East ch. Y. P. S.	9 20
Los Angeles Sw. Y. P. S. tow. sup. nat. pr. care Rev. O. L. Swanson, Assam	15 00
Pomona Y. P. S. C. E. tow. sup. nat. pr. Kondiah, care Rev. I. S. Hankins, At- makur	12 50
Banning Y. P. S.	2 00
San Bernardino S. S.	23 00
" B. Y. P. U.	2 90
Santa Ana, 1st ch.	1 75
Lompoc ch.	3 00
" S. S.	16
Aptos S. S.	1 00

Santa Cruz S. S.	\$3 10
California College Y. W. C.	
A. for sup. nat. pr. Hwang	
Shen Shang, care Rev. W.	
M. Upcraft	10 40
California Y. M. C. A. for do.	4 60
B. B. Jacques and wife sup. nat.	
pr. Kho Khaing, care Rev.	
J. E. Cummings, Henzada	10 00
O'Neals, Eld. B. Atherton	
and friends, tow. sup. nat.	
pr. care Rev. Henry Rich-	
ards, Bausa Manteke,	
Congo	10 00

NORTH DAKOTA, \$15.00.

Fargo, Nor. for S. C. Neilson,	10 00
Anton Farranger, for	
sup. Ko Soung, care Rev.	
C. L. Davenport, Burma	5 00

SOUTH DAKOTA, \$100.00.

A. Nelson, Danville, for sup.	
of Bowah, care of Rev. O.	
L. Swanson, North Lakhim-	
pur, Assam	50 00
Aberdeen, Y. P. S. for nat.	
pr.	25 00
Pierpont, Rev. C. F. Foun-	
tain	25 00

WASHINGTON, \$9.00.

Palouse ch.	2 00
Burton ch.	2 10
Spokane, Sw. A. Renando	4 90

IDAHO, \$7.35.

Idaho Asso.	7 35
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WYOMING, \$4.29.

Cheyenne S. S.	4 29
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MONTANA, \$29.50.

Anaconda, S. D. Elderkin	10 00
Butte ch.	7 00
Great Falls Sw. ch. for An-	
drew Konegapaga, care of	
Rev. W. R. Manley	12 50

ARIZONA, \$1.00.

Tempe, Mrs. W. R. Lewis	1 00
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NORTH CAROLINA, \$0.30.

Huntersville, a friend	30
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ALABAMA, \$20.00.

Rosedale, Max J. Schimmel	20 00
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KENTUCKY, \$2.55.

Louisville Mission School for	
school in Japan	2 55

INDIAN TERRITORY, \$6.20.

Bacone, Miss Mina B. Mor-	
ford tow. sup. Coh Da-foh,	
care of Rev. J. K. Goddard,	
Ningpo, China	\$6 20

OKLAHOMA, \$7.50.

Parvin, Lydia Stewart	5 00
Salt Fork Asso. Coll.	2 50

NEW MEXICO, \$2.50.

Lincoln Asso. coll.	2 50
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ASSAM, \$10.00.

Nowgong, Miss Lola Daniels,	10 00
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CHINA, \$75.

Kiating, Rev. F. J. Bradshaw,	
150 Mex.	75 00

MISCELLANEOUS, \$549.18.

General Missionary Society of	
German Baptist churches	
of North America, for the	
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Nov. 1, 1898 \$131,139 11

Donations received to Nov. 1, 1898	
Maine	\$50 77
New Hampshire	207 46
Vermont	610 15
Massachusetts	7,598 22
Rhode Island	915 87
Connecticut	1,434 58
New York	11,474 18
New Jersey	3,533 24
Pennsylvania	5,770 55
Delaware	17 70
District Columbia	138 74
Maryland	9 77
Virginia	8 60
W. Virginia	1,409 17
Ohio	5,325 50
Indiana	1,211 35
Illinois	3,178 40
Iowa	1,058 18
Michigan	1,444 71
Minnesota	905 50
Wisconsin	518 71
Missouri	627 52
Kansas	980 28
Nebraska	729 61
Colorado	268 53
California	59,574 53
Oregon	208 10
North Dakota	62 35
South Dakota	281 42
Washington	387 63
Idaho	34 75
Utah	9 00
Wyoming	40 29
Montana	121 20
Arkansas	1 00
Arizona	11 00
South Carolina	4 00
North Carolina	30
Kentucky	2 55
Tennessee	30 00
Louisiana	50 00
Georgia	30 00
Alabama	18 00
Mississippi	5 00
Indian Territory	59 30
Oklahoma	42 94
New Mexico	2 50
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The Baptist Missionary Magazine

SUPPLEMENT, MARCH, 1898

AN URGENT WORD TO PASTORS *

A year ago this time the Missionary Union, conjointly with the Home Mission Society, was engaged in a heroic effort to free both societies from debt. The effort was completely successful. Perhaps the most potent factor in that campaign was the part which the pastors and other ministers and missionaries bore. They themselves made generous contributions. They co-operated in numbers of offerings. They preached on the subject. In a word, they led their congregations; and the triumph was largely theirs.

Of course no one has been blind to the human probability of considerable reaction in the year following such an effort; but surely no one would desire to see a reaction of SUCH PROPORTIONS as would rob the recent glorious achievement of its value.

(In case the Church is without a Pastor, will not the members take steps to have this cause duly presented to the Church, and an offering taken BEFORE MARCH 1st? The fact that a Church is without a Pastor does not excuse that Church from a suitable ready offering for the salvation of the heathen.)

ment of much of its satisfaction. Least of all would our ministers, who have so deeply at heart the cause, justify such a reaction.

In the most business-like forecast of the situation that the Executive Committee of the Missionary Union could make they so arranged the budget of their expenditure for the current year as to call for about \$46,000 less than last year. In order to do this, what are keenly felt to be grave hardships were imposed on our various missions. The total amount asked for this year is \$426,000--about \$300,000 of this in donations from the churches. Last year the Union received in church contributions to the current work \$258,000 and on the debt \$297,000--a total of \$555,000. These figures take no account of what was done through the Woman's Societies.

We have now reached the end of ten months of the fiscal year, and find that we have received in donations and legacies \$170,000. Adding to this about \$35,000 expected in income from other sources, we shall have \$205,000, leaving \$221,000 to be raised by March 31. Last year we received \$156,000 during the same period, not a fair average because of the debt-raising at the same time; and the average received for several recent ordinary years, for the same period, has been about \$200,000.

The practical question of the hour then is, Shall we prove ourselves able to raise the amount of \$221,000 in the current two months? Can we afford to do less than this? It may be-- it will be--difficult, but it is not impossible to do it; and would we prefer to have this year close with a considerable debt again--say of \$50,000--rather than to sufficiently rouse ourselves to raise the reasonable sum asked for? No one questions our ability to raise it. If our people are to be thus roused, the ministers of our churches, as in the past, must again be our main dependence for doing it. Our Secretaries--East and West--are straining every nerve; some of our people of wealth are contributing liberally, one of them giving \$30,000, but we now need the universal co-operation of all our churches--great and small--rich and poor. It is the many rivulets that swell the river. Let none excuse themselves from doing the little they can do. Let none talk of past giving--releasing them from present obligation. Remember your brethren at the front--as in our Telugu Mission--prosecuting their manifold duties amid the awful pressure and horror of actual famine.

Then from our fullness in a land where the harvest has been almost unexampled, exempt from wars and pestilences, and with reviving business

prosperity, let us give "as God has prospered" us, sharing our bounty, temporally and spiritually, with those who suffer and perish in Christless hunger and night.

In behalf of the Executive Committee,

HENRY C. MABIE,

SAMUEL W. DUNCAN,

Corresponding Secretaries.

N. B.--Please read this to your congregation NEXT SUNDAY, and also make it the theme of the Church Prayer-meeting. Without suitable prayer neither an individual nor a church is likely to properly participate in this heavenly work. At the Rooms we have a daily prayer-meeting at twelve o'clock. Will not thousands join us daily in spirit, working hopefully for a successful year's outcome.

AMERICAN BAPTIST MISSIONARY UNION.

Boston, Mass., February, 1898.

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N. 8 '26
January

1898

The
Baptist Missionary
Magazine

Volume LXXVIII

Number 1

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Volume LXXVIII

Number 2

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March

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Volume LXXVIII

Number 3

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